



An Ghníomhaireacht um  
Leanaí agus an Teaghlach  
Child and Family Agency

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## Audit of Religious Orders, Congregations and Missionary Societies Safeguarding Arrangements and Management of Allegations of Child Sexual Abuse

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Volume II

April 2017

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**NOTE: It is recommended that this audit report is read in conjunction with the Audit of Safeguarding Arrangements in the Catholic Church in Ireland Volume 1 Dioceses Report, which is available at [hse.ie](http://hse.ie)**

**Appendices 1-23 are contained within the Audit of Safeguarding Arrangements in the Catholic Church in Ireland Volume 1 Dioceses Report, which is available at [hse.ie](http://hse.ie)**

## Chapter 1 Background to Volume I and Volume II Audit of Dioceses and Religious Orders Safeguarding Arrangements

### 1.1 Background

The Minister for Health and Children formally established the Ferns Inquiry on 28th March 2003 on foot of a recommendation contained in a preliminary report into the Roman Catholic diocese of Ferns in August 2002. The terms of reference of the Ferns Inquiry included a requirement to identify what complaints or allegations of child sexual abuse had been made against clergy operating under the aegis of the diocese of Ferns and the adequacy and appropriateness of responses by Church and State authorities. The final report of the Ferns Inquiry (generally referred to in this report as *The Ferns Report*) was delivered to the Minister for Health & Children in October 2005. Twenty legal, regulatory and general recommendations made in the Ferns Report were accepted by the Government and the report was published on 25th October, 2005.

### 1.2 Chronology of Events

On 26th October 2005 the then Minister for Children, Mr. Brian Lenihan T.D., wrote to the Health Service Executive (HSE) (Appendix 1) requesting:

“That the HSE make contact with the individual Bishops as a matter of urgency to commence an audit of child protection practices and compliance with the [Ferns] report’s recommendations”.

The Minister also requested that:

“The inter-agency review group which has worked so effectively in the Diocese of Ferns for the past few years should be introduced in all areas. This group would comprise the Diocese, An Garda Síochána and the HSE and every suspicion or allegation of clerical child sexual abuse would be brought to the attention of the group”.

In this regard, the Minister requested that:

“The HSE would undertake to convene the meetings of the Inter-agency Review Group and to record and maintain its records”.

On foot of the Minister’s aforementioned correspondence, the HSE wrote to bishops of Catholic Church dioceses in Ireland on the 7th November 2005 (Appendix 2) advising that the HSE had been asked by Government to liaise with each individual bishop on the implementation of the recommendations contained in the Ferns Report and to arrange an audit of current child care practices. This letter advised that organisational arrangements would be put in place to liaise with each diocese to facilitate the audit. Each bishop was requested to confirm:

The child protection practices being followed by each diocese at that time;

- That the diocese would be complying with the recommendations made in the Ferns Report;
- Any steps that had been taken to date to implement the recommendations of the Ferns Report;
- The availability of each bishop to liaise with the HSE on advancing matters.

On the 9th of November 2005, the Minister for Children wrote to the HSE (Appendix 3) advising that the Government had set up a statutory Commission of Investigation chaired by Judge Yvonne Murphy into “*the handling of child sexual abuse cases by the Dublin Archdiocese*” (generally referred to in this report as *the Commission of Investigation*) and a copy of the terms of reference for the commission were enclosed. In this letter the Minister drew an express link between two of the terms of reference of the Commission of Investigation with his earlier correspondence to the HSE in which he requested it to conduct an audit of Catholic Church dioceses.

The terms of reference in question were:

*“7. To examine, following a notification from the Minister for Health and Children that a Catholic Church diocese in the State may not have established the structures or may not be operating satisfactorily the procedures set out in the report of the Irish Catholic Bishops’ Advisory Committee on Child Sexual Abuse by Priests and Religious, Child Sexual Abuse: Framework for a Church Response (1996) and any subsequent similar document, the position in that diocese.*

*8. To examine, following a notification from the Minister for Health and Children that a Catholic diocese in the State may not be implementing satisfactorily the recommendations of the Ferns Report delivered to the Minister for Health and Children on 25th October, 2005, the position in that diocese.”*

Therefore, the audit report that would be delivered by the HSE to the Minister for Children would assist in informing the Minister as to whether it would be necessary to refer a diocese to the Commission of Investigation. Furthermore, the terms of reference of the Commission of Investigation, as outlined in the Minister’s letter, made clear that the Commission was concerned with Catholic Church dioceses in the State, the corollary of which was that the audit to be conducted by the HSE concerned only those dioceses with a presence in the Irish State.

At a meeting between the HSE and Office of the Minister for Children on the 24<sup>th</sup> November, 2005 the audit was addressed. Discussions ensued on arrangements to audit Church practices against the Church guidance of the time, “*Child Sexual Abuse – Framework for a Church Response*” (generally referred to in this report as *The Framework document*), shortly to be replaced by “*Our Children, Our Church - Child Protection Policies and Procedures for the Catholic Church in Ireland*” (generally referred to in this report as *Our Children Our Church*). It was agreed that there should be a single national approach to the audit and that the HSE would examine the scope of the audit and determine procedures to ensure a common approach. At that meeting it was confirmed that were the HSE to establish non-compliance by a diocese with the Church’s child protection guidelines or with the Ferns Report recommendations, this may trigger referral of that diocese by the Minister to the Commission of Investigation.

Over the course of the following weeks the HSE put organisational structures in place to facilitate the audit and to address both the Minister’s request and the recommendations of the Ferns Report that pertained to the HSE:

- Child care managers were designated to each diocese to liaise at a local level with bishops in relation to the audit.
- A Ferns Governance Group was established within the HSE to address all recommendations of the Ferns Report that required actions on the part of the HSE.



- A National Inter-agency Committee comprising the HSE, Church representatives and An Garda Síochána was established to look at establishing local Inter Agency Review Committees as recommended by the Ferns Report.

Under the auspices of the Ferns Governance Group, meetings with child care managers were convened to discuss the draft terms of reference of Inter-agency Review Committees and the approach to the audit. An audit sub-committee of child care managers was established to examine all issues relating to the audit and to draft proposals on the approach to the audit, in particular the format and content of an audit questionnaire. The audit subcommittee proposed an approach to the audit whereby a questionnaire would be circulated to all dioceses with a view to eliciting information and facilitating a subsequent national analysis. The interpretation by the HSE of the spirit and intention of the Minister's initial letter to the HSE, whereby it was asked to liaise with individual bishops, was that the word "*audit*" was not intended to imply the more common usage of the word in accountancy circles, or an onsite examination of Church files. Rather, it appeared that what was envisaged was that the HSE would liaise with dioceses to ascertain the current position in relation to the implementation of the Church's own child protection policies and procedures and the handling of allegations of child sexual abuse by all dioceses in the State.

This draft audit questionnaire was further examined over a series of meetings by the Ferns Governance Group and was submitted to the Office of the Minister for Children and Youth Affairs (OMCYA) for confirmation that it satisfied the Minister's original request. The feedback of the OMCYA was considered and incorporated into a final questionnaire which was circulated to all dioceses and generally referred to in this report as *Audit Questionnaire Appendix A* (Appendix 4).

Audit Questionnaire Appendix A sought information on child protection policies and procedures, training for diocesan personnel, child protection personnel structures and vetting of diocesan personnel. Section five thereof sought detailed numerical information on complaints and allegations of child sexual abuse made against members of the clergy. Statistics on all allegations received by dioceses were to be included, whether they had or had not been brought to the attention of the authorities. The objective of this section was to examine how allegations of child sexual abuse had been handled by dioceses and therefore ascertain the extent to which all dioceses had complied with the Ferns Report recommendations in this regard.

During the period of the formation of Audit Questionnaire Appendix A, a number of meetings of the National Inter Agency Committee which were chaired by the HSE were held. At a later stage, representatives from the OMCYA joined this committee. The purpose of the meetings initially was to advance the formation of Inter-agency Review Committees as recommended by the Ferns Report. However, as subsequently requested by the Minister, an additional objective of the meetings was to engage with Church representatives to ensure that the audit process was clearly understood by them.

Church representatives on the National Inter-agency Committee were invited to comment on the methodology of the audit as distinct from the content of Audit Questionnaire Appendix A, which was a matter solely for the HSE. In this regard, Church representatives proposed a commencement date of 1997 as the Framework document was launched in 1996. However, as the Commission of Investigation to which this audit was inextricably linked had a starting date of 1975, the OMCYA's advice was sought in relation to an indicative timeframe for the audit. The OMCYA advised that there would be no starting date for this audit.

Church representatives also sought, in relation to allegations of child sexual abuse, that the basis for reporting to the HSE should be “*reasonable grounds for concern a propos Children First*”. In Minister Lenihan’s correspondence with Archbishop Brady, the Minister referred to the Framework document and the reporting policy therein which stated: “*in all instances where it is known or suspected that a child has been, or is being, sexually abused by a Priest or Religious the matter should be reported to the civil authorities*”. Ultimately it was decided that the “*Children First - National Guidelines for the Protection and Welfare of Children*” (generally referred to in this report as *Children First*) benchmark would be used. This laterally was considered unreasonable by some dioceses as the audit progressed as it was felt that records from the period pre-1996 were sparse and not written in an evidential manner as laterally required by the various church safeguarding standards. In addition as some diocese were in receipt of retrospective allegations of abuse it was felt it would unjustly bias any statistical analysis applied within the audit. Church representatives also raised concerns in relation to confidentiality in terms of the Inter-agency Review Committees. Both the HSE and the OMCYA sought separate legal advice in this regard.

By March 2006, designated child care managers had contacted dioceses, pending the receipt of legal advice on issues surrounding Inter-agency Review Committee structures, as proposed by the Ferns Report.

In June 2006 the HSE wrote to the Minister for Children & Youth Affairs to update him on the progress made by the HSE in relation to the implementation of the Ferns Report recommendations insofar as they pertained to actions required on the part of the HSE and in relation to the Minister’s aforementioned requests of 2005 (Appendix 5). The Minister was advised of the significant legal impediments in relation to establishing Inter-agency Review Committees as envisaged in the Ferns Report. Legal advice received by the HSE indicated that in the absence of legislation, the role of the Inter-agency Review Committees could not be advanced without exposing the HSE and other agencies to legal liability. In relation to progress made on the Church Audit, the Minister was advised that Audit Questionnaire Appendix A had been finalised following the incorporation of advice received from the OMCYA on foot of independent evaluation.

In October 2006 the Minister was further advised (Appendix 6) that following detailed consultation with the OMCYA, the HSE had recently finalised the audit questionnaire which would be shortly issued to diocesan bishops and provincials of religious orders, congregations and missionary societies (generally known within the Church and referred to in this report as *Ordinary/Ordinaries*).

Audit questionnaires were issued to dioceses, religious orders, congregations and missionary societies on the 23rd October, 2006. The correspondence included a letter to each Ordinary, Audit Questionnaire Appendix A and a sheet of frequently asked questions to assist with anticipated queries. In late November, correspondence was received from a majority of dioceses in which clarification was sought on a number of issues but mainly in relation to Section 5 of Audit Questionnaire Appendix A. Concerns was raised in relation to confidentiality and the interpretation of some of the questions contained in the questionnaire. A majority of bishops wrote to the HSE citing the concern that in the absence of the legislative measures as anticipated by the Ferns Report, they would be unable to complete section five of Audit Questionnaire Appendix A. Child care managers were alerted to problems arising from section five and advised that legal advice would be sought on the issues raised.

Following discussion with OMCYA officials, it was agreed to request all dioceses, religious orders, congregations and missionary societies to proceed with all sections of Audit Questionnaire Appendix A other than section five, to which all legal issues and clarifications of terminology issues related. A letter was issued in this regard on 12th December, 2006 (Appendix 7) to bishops acknowledging the issues that they had raised and requesting that they complete all sections of Audit Questionnaire Appendix A other than section five. Replies were received from Ordinaries together with completed questionnaires during December 2006 and January 2007. Two dioceses completed Audit Questionnaire Appendix A in its entirety, including section five.

Completed questionnaires were forwarded to child care managers for analysis. Guidance had been issued to child care managers to assist them in completing their review of the Audit Questionnaire Appendix A. Child care managers were requested to complete their assessment having reviewed the questionnaire and meet with Ordinaries as appropriate.

In the meantime, the HSE sought further legal advice specifically in relation to section five. On foot of that legal advice further discussion ensued with the OMCYA and within the HSE on two potential options to surmount the legal difficulties impeding the completion of section five. The first option was to have matters dealt with legislatively as envisaged in the Ferns Report and the second option was to enter into a confidential agreement between the HSE and Church authorities.

On the 24th May 2007, the HSE provided a further update to the Minister for Children and Youth Affairs on the current position in relation to the audit together with legal advice received in relation to confidentiality concerns and advancing the Inter-agency Review Committees (Appendix 8). The Minister was advised that the HSE had not been able to progress section five of Audit Questionnaire Appendix A in the absence of legislative provisions and a number of options to address this impasse were considered including the use of confidentiality agreements. The HSE expressed the view that the use of confidentiality agreements might result in prolonged legal discussions and rely on the unanimous approval of Church representatives, with no guarantee of a satisfactory outcome. The Minister's advice was sought in the correspondence in relation to advancing these matters whilst in the interim the HSE would continue to progress the analysis of the returned questionnaires in relation to policies, procedures and structures, albeit that in the absence of the information sought in section five it would not be possible to retrospectively examine the application of the procedures in relevant cases.

A meeting of designated child care managers was subsequently convened to agree criteria to ensure that the examination of audit questionnaires was consistent nationally and also to determine a process for providing feedback to dioceses.

On the 11th June 2007, all dioceses were updated in relation to the progress of the examination of Audit Questionnaire Appendix A and informed that the Minister had been notified of the difficulties faced by dioceses in completing section five thereof (Appendix 9). Dioceses were subsequently advised in separate correspondence on the 20th June 2007 that the HSE would not be convening Inter Agency Committees due to legal impediments but would continue with the analysis of completed questionnaires (Appendix 10).

On the 13th of November 2007 the OMCYA stated (Appendix 11) that:

“In light of the proposed constitutional referendum which would address the area of the exchange of soft information, the OMC accepts Prof. Drumm’s concerns in relation to pursuing the option of a confidentiality agreement”.

On the 30th November 2007 correspondence from the HSE to the OMCYA stated (Appendix 12) That:

*“Following detailed discussions with yourself and officials from the OMC (sic) as an interim measure, pending Attorney General advice, an audit tool was devised to assist in the assessment of the Church’s current child care policies, practices and procedures”.*

The OMCYA advised the HSE by letter on the 10th December 2007 that the OMCYA accepted the legal difficulties that contributed to the HSE being unable *“to securing responses in regards to the elements of section 5 of the Audit questionnaire”* (Appendix 13). The letter went on to state that in the absence of section five, the OMCYA expected the HSE to use its own knowledge and experience to form an opinion on child protection procedures as practiced and advise the Minister to the best of its ability as to whether the dioceses were operating their procedures satisfactorily. The OMCYA emphasised the importance of *“the requirement that the Minister be in a position to refer or not to refer Dioceses to the Commission of Investigation based upon advice and information given by the HSE”*.

A report based on the responses by dioceses to Audit Questionnaire Appendix A, other than section five thereof, was submitted to the Minister on the 31st January, 2008 with a further report in December that year on the diocese of Cloyne (Appendix 14). The HSE advised that without the benefit of the completion of section five, it was not possible to retrospectively examine application of child protection procedures in individual cases. The report stated that based on the analysis by the child care managers of the replies received to Audit Questionnaire Appendix A:

“There is no prima facie case of serious non compliance with the Ferns report recommendations. On that basis therefore, I would not recommend to the Minister that any particular diocese should be referred to the Dublin Commission at this point in time. The HSE have however concern in respect of one particular diocese on foot of a recent complaint alleging non-compliance with procedures, received from the Office of the Minister for Children which is currently under investigation.”

This report was published by the Minister’s office in January 2009.

On foot of discussions between the Minister, Cardinal Brady and Archbishop Martin a meeting was convened by the OMCYA on the 24th January, 2009 with Church representatives and the HSE to revisit the audit. At the outset the difficulties with Audit Questionnaire Appendix A were acknowledged by all and it was recognised that it would be necessary to overcome the legal problems and that the audit must be legally possible to complete.

A series of meetings were convened by the OMCYA with Church representatives and HSE officials between the 2nd March 2009 and 7th July, 2009. A revised section five audit questionnaire would need to be sufficiently robust to test Church compliance with the Ferns Report recommendations and the extent to which the Church was applying and implementing its own child protection guidelines while also ensuring

individuals' right to natural justice was not infringed. The central theme in conducting a revised audit would be to ensure that child protection practices of the Church were in compliance with their own guidelines which were in turn compliant with Children First. It was agreed that the benchmark document for the Church would be Our Children Our Church, as the recently published policy document "*Safeguarding Children – Standards and Guidance Document for the Catholic Church in Ireland*" (generally referred to in this report as *Safeguarding*) had not yet been implemented.

In the meantime the Department of Justice, Equality and Law Reform and the OMCYA were working on draft legislation in relation to the sharing of soft information on allegations of child sexual abuse. It was recognised that a revised audit questionnaire would have to be explicit in relation to a reportable allegation definition, with a threshold that was clearly understood by all parties and excluded rancour and innuendo. A reportable allegation as defined by Children First was the agreed benchmark.

The format of a revised questionnaire was the subject of much discussion between the OMCYA and HSE. The objective was to ensure that the revised questionnaire should be robust and meaningful but the final report presented to the Minister could not allow the identification of individuals, particularly those against whom allegations had been made but who had not been convicted of child sexual abuse. In this regard, the HSE was of the view that a high level report should be presented to the Minister which would not identify any individual or infringe their constitutional right to natural justice.

At a local level, the responses to the revised questionnaires would be examined by the previously designated child care managers who would compare the statistical questionnaire with information held by the HSE in local child care offices. The primary focus would be to ensure that children were being protected and in that context, the audit would focus on current risk. The audit would also exclude lay employees and volunteers to ensure consistency with the previous audit which was based on Audit Questionnaire Appendix A.

A revised questionnaire was drafted with the foregoing concerns in mind and in an effort to assess its efficacy, ensure complete understanding and address any interpretation issues, it was agreed to pilot the revised questionnaire among a number of dioceses, religious orders, congregations and missionary societies. The overall objective of this exercise was to quality assure the revised questionnaire and ensure there was consistency in the format of responses to the questionnaire. Pilot sites would also permit feedback and allow for clarifications.

The revised questionnaire (generally referred to in this report as *Audit Questionnaire Section*)

5) (Appendix 15) was split into two sections. The first section comprised a grid to be compiled with statistics of allegations of child sexual abuse. The second section comprised a series of policy questions on the handling of allegations of child sexual abuse by dioceses, religious orders, congregations and missionary societies. Space was also allowed for Ordinaries to provide narrative where appropriate for clarification purposes. The format of Audit Questionnaire Section 5 took into account the complex governance arrangements within the Church whilst ensuring a comprehensive statistical return of priests and religious against whom allegations of child sexual abuse had been made. In order to ensure that Audit Questionnaire Section 5 was legally sound, the OMCYA consulted with the Office of the Attorney

General which confirmed that there should be no issues relating to the possible identification of any individual. Audit Questionnaire Section 5 was subsequently forwarded to all dioceses on the 10th July 2009 with a return date of completion by 21st August 2009 (Appendix 16).

As in the case of Audit Questionnaire Appendix A, child care managers were issued with a guidance document to assist them in completing their review of completed Audit Questionnaire Section 5.

Following consultation with the OMCYA in November 2009, the HSE submitted a proposal to the Minister on the 30th November 2009 to amend the approach to the audit in order to create a more robust approach thereto (Appendix 17). The objective of the proposed extension to the audit was to ensure that the interests of children were best served by ensuring that all allegations known to dioceses, religious orders, congregations and missionary societies were reported to the civil authorities by Ordinaries. It was proposed that:

- Each Ordinary would furnish their designated child care manager with:
  1. The names of complainant and alleged perpetrator in respect of each allegation referenced in Audit Questionnaire Section 5;
  2. The name and address of the HSE official to whom the report was made;
  3. The name and address of the Garda to whom the report was made.
- The designated child care manager would arrange that HSE files were checked to confirm that the HSE had received notification of each allegation by Ordinaries;
- The HSE would liaise with the National Bureau of Criminal Investigation to confirm whether An Garda Síochána had received the allegations as returned by Ordinaries;
- To provide for changes in Church guidance since the return of previous audit questionnaires, Ordinaries would also furnish:
  1. Updated Audit Questionnaire Appendix A;
  2. Updated Audit Questionnaire Section 5.

On the 1st December 2009 the OMCYA advised the HSE that the Minister had agreed to the proposal and subsequently advised the Bishops' Secretariat of the Minister's decision to extend the timeframe for the audit and the reason why (Appendix 18).

Following the receipt of legal advice, in December 2009 the HSE issued correspondence to all dioceses, religious orders, congregations and missionary societies located fully or partially within the Republic of Ireland (Appendix 19). The letter referred to the proposal made by the HSE to the Minister and sought the additional information which was the subject of that proposal as outlined above. That letter also requested that:

*"In consultation with the Child Care Manager with whom you have liaised revise your audit to include all additional allegations known to your Diocese as a result of the publication of the Ryan and Murphy Reports."*

This correspondence further stated that this information would assist the HSE in checking its files to ensure that all allegations had been referred to the civil authorities in accordance with Children First. In this regard, Ordinaries were advised that the HSE would share this information with An Garda Síochána for the same purpose. This revised approach would assist all parties in ensuring that no child may

be at current risk. In this correspondence dioceses were also requested to furnish updated Audit Questionnaire Appendix A and Audit Questionnaire Section 5. This was because since the introduction of new Church guidance in the form of Safeguarding in February 2009, the previously submitted diocesan audit returns were now out of date and may not reflect updated practices.

Due to the volume of information returned by dioceses and religious orders, congregations and missionary societies in response to the December correspondence, the HSE separated the audit into two phases. Phase one would be an audit of dioceses and phase two an audit of religious orders, congregations and missionary societies.

Analysis of the diocesan audit returns indicated that it was necessary to contact some dioceses which appeared to have inadvertently omitted to include an updated Audit Questionnaire Appendix A, or an up to date diocesan child protection policy document. Child care managers liaised with dioceses where necessary to obtain such updated information. Diocesan child protection policy documentation or Audit Questionnaire Appendix A that were submitted or in place in a diocese before the 31st July 2010 were considered as part of the audit.

Analysis of diocesan audit returns also revealed that because the HSE had not previously requested the date on which dioceses were first notified of allegations, it would not be possible to comment if there was a delay on the part of dioceses in reporting allegations to the civil authorities. Furthermore, in many instances it was difficult to match the statistical information in Audit Questionnaire Section 5 to the allegations details provided. To remedy this and to ensure that the information submitted by diocese was interpreted correctly by the HSE, on the 17th of August 2010, designated child care managers were requested to liaise with bishops to complete a document which verified the contents of both Audit Questionnaire Section 5 and the list of allegations (generally referred to in this report as the *Section 5 verification document*) (Appendix 20). This included reviewing the details of allegations, confirming that they were accurate and responding to any queries raised in the document. In addition, the date on which dioceses were first notified of each allegation was requested. In each case the time taken to make reports to An Garda Síochána and/or HSE dioceses were requested to provide a reason for the time taken to report. Bishops were asked to sign the document and confirm:

*“That I (the Bishop) have completed the tables above insofar as is possible based on the diocesan records available to me and I further confirm that the information above is, to the best of my knowledge, accurate”.*

Designated child care managers were advised that allegations notified to the diocese up to a cut-off-date of the 31st July 2010 should be included and that the Section 5 verification document would be considered to be the most up to date position in this regard in the diocese. Given that the audit process is voluntary, it was not open to the HSE to question the information furnished by dioceses, however in some instances it was necessary for the HSE to seek clarity from dioceses in relation to ensuring that the HSE’s interpretation of the information provided was correct and accurate.

As part of the Section 5 verification document, child care managers were also asked to cross-reference the allegations information provided by the dioceses and in particular the details of the reporting of same, with HSE records. An Garda Síochána was also furnished with this information so that the same exercise could be conducted by that agency.

Given the extremely sensitive nature of the information that was the subject of this correspondence, the requirement for absolute confidentiality and security in relation to same was emphasised.

In October 2011, following the completion of the verification tasks by the HSE a draft report was produced and the relevant sections concerning each diocese were forwarded to the relevant bishop for the purposes of commentary and submissions in relation to same. Every diocese made a detailed response to this element of the process.

There was a general dissatisfaction expressed concerning the sections of the report which addressed the management of allegations by the dioceses. The audit report it was felt was too simplistic and had not accounted for factors such as incomplete information or the time taken for a complainant to come forward when calculating the time taken to report concerns. The HSE position on this matter has always centred on the core point that concerns should be reported as a matter of course even if incomplete, and whilst acknowledging the complexity for the dioceses when information is incomplete or have been told by a complainant that they don't wish for it to be reported, the spirit of all guidance has been allegations must be reported and any consequent analysis or validation should come be carried out by the statutory authorities.

In addition a collective view expressed concern that the publication of the audit report would mislead the public as substantial developments had taken place to enhance the safeguarding of children in the context of church ministry, and without their inclusion, the report would only be useful as a historical document. The HSE following further legal advice considered the view that the report may well be viewed as outdated and unable to fulfil its original terms of reference. Following consultation with the National Director for Children and Families and the Department of Children & Youth Affairs the HSE sought to reengage with the Bishops with the express purpose of providing an opportunity to update their audit returns with a new analysis date of November 30th 2011.

An updated template was issued (Appendix 22) in December 2011 to each diocese with an invitation to supply updated evidence based information which would be used to update the audit findings. It was agreed that the redrafted sections would be reissued for comment under agreed fair procedures. This process took place in June 2012. Most dioceses made additional submissions with account taken of same. The Diocesan Audit Report published in October 2012 is available for viewing at [www.hse.ie](http://www.hse.ie).



## Chapter 2 Church and State Guidance

This chapter provides an overview of State guidance and legislation and Church guidance in relation to the identification and management of child sexual abuse.

### 2.1 State Guidance and Legislation

State guidance in relation to the detection and management of child abuse has historically been provided by the government departments known today as the Department of Health and Children and the Department of Education and Skills and referred to in this chapter as the Department of Health and Department of Education respectively.

#### Pre-1990

The Children Act 1908 was the legislation governing child care services in the earlier part of the last century and parts of which remain in force. State guidance issued in relation to child abuse was in the form of circulars from the Department of Education and focussed on limiting the use of corporal punishment in industrial and national schools. In 1975 the first moves towards examining the reporting, investigation and management of child abuse came about with the Department of Health's examination of *"non-accidental injury to children"*. The Department of Health issued its first form of guidance relating to child protection in 1977, the *"Memorandum on Non-Accidental Injury to Children"* the aim of which was *"to provide guidance for health agencies and health personnel on the identification, management and prevention"* of non-accidental injury. The memorandum did not provide any definition of child abuse. The memorandum gave a detailed checklist of indicators of physical abuse, including an index of suspicion and outlined actions to be taken by relevant personnel.

#### Department of Health: Guidelines on the Identification and Management of Non-Accidental Injury to Children (January 1980)

Largely based on the guidelines of 1977, these guidelines were concerned with actual, suspected or potential non-accidental physical injury to children. The focus was on physical abuse of children and the roles of directors of community care were more clearly defined. The guidelines provided procedures for the investigation of reports and the monitoring and co-ordination of child abuse cases. The purpose of the guidelines was to *"provide guidance for health agencies and health personnel on the identification, management and prevention of non-accidental injury to children"*. The guidelines stated that An Garda Síochána must be notified as quickly as possible where a breach of the law was indicated.

#### Department of Health: Guidelines on Procedures for the Identification, Investigation and Management of Non-Accidental Injury to Children (February 1983)

These guidelines were published in 1983 and updated the Department of Health's aforementioned publications of 1977 and 1980. The guidelines were "concerned with the problem of confirmed or suspected non-accidental physical injury (including injury resulting from sexual abuse) to children". Accordingly, the emphasis was again placed on physical abuse, with injury resulting from sexual abuse being included under the heading of "confirmed or suspected non-accidental physical injury". The aforementioned is the only reference to sexual abuse in the guidelines appearing in the opening paragraph to same. The guidelines specifically retreat from the position of the earlier guidelines in relation to the prevention of non-accidental injury, in that they "do not deal specifically with prevention of non-accidental injury to children" unlike those of 1977 and 1980 which specifically included the prevention of non-

accidental injury to children as a purpose. The focus of the guidelines and of the discussions and definitions of child abuse was directed at abuse occurring within families. No reference was made to any form of abuse by service-providers or extra-familial abuse.

### **Department of Health: Guidelines on procedures for the Identification, Investigation and Management of Child Abuse (July 1987)**

A revised set of guidelines were issued by the Department of Health in July 1987. These guidelines made specific reference to sexual abuse and stated that *"The procedures to be followed in dealing with child sexual abuse do not differ from the general guidelines. However, the identification and validation of child sexual abuse is fundamentally different"* and readers were directed to a separate section which provided information on issues particular to child sexual abuse. While the revised guidelines did not provide detailed definitions of abuse, specific physical indicators of child sexual and physical abuse were listed therein.

The 1987 guidelines provided procedures to be followed by personnel other than Health Board or medical personnel which included teachers, day care staff, and residential care staff, among others. The guidelines clearly stated that *"the sexual abuse of a child is a crime"* and referred to the obligation of the community *"to ensure that the perpetrator is deterred from further abuse acts"*. They also stated: *"at any stage in the investigation where there are reasonable grounds for suspecting child sexual abuse the DCC/MOH should report the matter to the Gardai"*. They also referred to both intra-familial and extra-familial abuse. Chapter eight of the 1987 guidelines placed strong emphasis on the need for Health Boards to circulate the guidelines to staff in other agencies such as hospitals, adult psychiatric services, general practitioners, schools, day care facilities for pre-school, mentally handicapped and physically handicapped children, children's residential homes and local authority welfare services. The guidelines stated that *"any person who knows or suspects that a child is being harmed, or is at risk of harm, has a duty to convey his concern to the local health board"*.

### **Child Care Act 1991**

Prior to the passing of the Child Care Act 1991, the main legislation in relation to the area of the protection of children was the Children Act 1908 as amended. The purpose of the Child Care Act was to *"up-date the law in relation to the care of children who have been assaulted, ill-treated, neglected or sexually abused or who are at risk."* The Child Care Act 1991 was fully enacted over the period of 1991 to 1996. It placed on a statutory footing the responsibility of the then Health Boards to both identify and promote the welfare of children who are not receiving adequate care and protection. The principle underpinning the act is that the welfare of the child is paramount and it also provides for the regulation of placements, pre-school services and children residential centres.

### **Department of Education: Procedures for Dealing with Allegations or Suspensions of Child Abuse (1992)**

The Department of Education published these procedures for schools to follow in circumstances where there were suspicions or allegations of child abuse. It also enclosed the Department of Health's *"Child Abuse Checklist"* and *"Child Abuse Guidelines"*. The reporting procedure furnished included a requirement for the chairperson of the Board of Management, or the school manager or the chief executive of the Vocational Education Committee, as appropriate, to report the matter to the local director of community care or medical officer of health. The procedures referred to child abuse, both physical and sexual.

### **The Convention on the Rights of the Child (UNCRC 1989)**

The United Nations Convention on the Rights of the Child is the world's leading instrument on the rights of children and young people. Ireland signed up to the Convention in 1992 but it has not yet been passed into domestic law.

### **Medical Council Ethical Guidelines (1994)**

The Medical Council which regulates the medical profession revised its Ethical Guidelines in 1994 in relation to patient/doctor confidentiality. Four circumstances were outlined in which confidentiality could be breached which resulted in a doctor being allowed to report information received to the appropriate authority in relation to the abuse of a child so that the welfare of that child could be safeguarded.

### **Department of Health & An Garda Síochána: Notification of Suspected Cases of Child Abuse between Health Boards and Gardai (April 1995)**

In 1995, following specific recommendations in the Report of the Kilkenny Incest Investigation (1993), guidelines for the notification of suspected cases of child abuse between Health Boards and An Garda Síochána were issued jointly by the Department of Health and An Garda Síochána. The document amended the 1987 Guidelines of the Department of Health in relation to circumstances in which Health Boards and An Garda Síochána were to notify cases of suspected abuse to each other and in relation to the consultation that should take place between both agencies following a notification. Health Boards were required to immediately formally notify An Garda Síochána where it *“suspects that a child has been physically or sexually abused or wilfully neglected”*. An Garda Síochána were not required to notify every case of sexual assault to Health Boards however: *“It is not intended that the Gardai should notify the Health Board of cases of physical or sexual assaults against children which involve issues of law enforcement only, such as the assault of a child by a stranger, unless such cases give rise to child protection questions; for example, where the suspected abuser has ongoing contact with other children”*.

In these guidelines, definitions were given of physical abuse, sexual abuse, emotional abuse and neglect. The document provided a standard procedure for the notification of cases between the two agencies *“to be used when either agency suspects that child abuse has taken place*. The document states that when a *“Social Worker and Garda assigned to the case have made contact, their initial task is to share the information already available to each agency about the case in order to establish the relevant factual circumstances of the child and the possible sources of harm or danger.”*

### **Putting Children First – A Discussion Document on Mandatory Reporting (1996)**

The objective of this document was to ascertain if the mandatory reporting of child abuse would be of benefit in addition to the measures already in place to help deal with child abuse. Rather than make a recommendation as to whether or not mandatory reporting should be introduced, the document presented the issues related to same, reviewed international experience in the area and the recommendations on the subject contained in the Kilkenny Incest Report and the Law Reform Commission and invited comment from interested parties.

### **Department of Health: Putting Children First - Promoting and Protecting the Rights of Children (October 1997)**

This report followed on the above discussion paper on mandatory reporting and concluded that the introduction of mandatory reporting at that time *“would not be in*

*the best interests of children and would not improve our child care services.”* The report provided initiatives and arrangements for reporting child abuse aimed at improving the quality of services. It included the appointment of child care managers in Health Boards, with responsibility for coordinating inter-agency approaches to child protection within each community care area, a review of the 1987 Child Abuse Guidelines and the 1995 notification of Suspected Cases of Child Abuse between Health Boards and An Garda Síochána and the setting up of the Ombudsman for Children.

### **Non-Fatal Offences Against the Person Act 1997, Section 24**

Under section 24 of the above Act, the rule of law under which teachers were immune from criminal liability in respect of physical chastisement of pupils was abolished thereby meaning that physical punishment of a pupil by a teacher became a criminal offence.

### **The Protection for Persons Reporting Child Abuse Act 1998**

The purpose of this Act, which came into force in January 1999, was to protect from civil liability persons who “*reasonably and in good faith*” report child abuse to designated officers of the then Health Boards or An Garda Síochána. The Act also created a new offence of false reporting of child abuse. The Act refers to the assault, ill-treatment, neglect or sexual abuse of a child and circumstances where a child’s health, development or welfare is or has been avoidably impaired or neglected.

### **The Child Trafficking and Pornography Act, 1998**

The above Act prohibits trafficking or the use of children for the purposes of sexual exploitation of those children and it also prohibits the production, dissemination, handling and possession of child pornography. The Act creates a number of offences carrying penalties of fines and/or imprisonment.

### **Department of Health: Children First-National Guidelines for the Protection and Welfare of Children (1999)**

The Children First guidelines for the protection and welfare of children were published by the Department of Health and Children in 1999. The aims of Children First were, in addition to assisting in the identification and reporting of child abuse, to clarify and promote mutual understanding among statutory and voluntary organisations in relation to child protection and to highlight the importance of consistency between policies and procedures across Health Boards and other statutory and voluntary organisations. Children First emphasised that the welfare of children is of paramount importance.

The Children First guidelines were framed in the context of the Child Care Act 1991 and regional implementation groups were established subsequently to ensure consistency in the implementation of the guidelines. Children First included a list of child abuse indicators for the categories of child abuse outlined therein, namely neglect, emotional abuse, physical abuse and sexual abuse.

### **The National Children's Strategy: "Our Children – Their Lives" (2000)**

This document set out a ten-year strategy in relation to children. Three goals are provided for in the document:

1. Children will have a voice in matters which affect them and their views will be given due weight in accordance with their age and maturity;
2. Children's lives will be better understood; their lives will benefit from evaluation, research and information on their needs, rights and the effectiveness of services;
3. Children will receive quality supports and services to promote all aspects of their development.

### **Department of Health: National standards for children's residential centres (2001)**

These standards were published by the Department of Health and Children and refer to the standards to be upheld in children's residential centres. The standards refer to the subject of abuse in the section entitled "*the care of young people*". In addition the standards contain a child protection section which requires that there are systems in place to protect young people from abuse. Under the standards all centres must have written policies and procedures which have been agreed with the local child care manager and which are consistent with the Children First guidelines.

### **Department of Education: Child protection: guidelines and procedures (2001)**

Published in 2001 by the Department of Education and Science, these guidelines were geared towards enshrining the principles of the Children First guidelines into specific guidelines for primary schools. These guidelines replaced those of 1991/2 and were more comprehensive and detailed than the older guidelines. They outlined the roles and responsibilities of key personnel and provided specific procedures in relation to reporting and handling allegations.

### **The Sex Offenders Act, 2001**

The above Act came into force in 2001 and introduced a range of measures aimed at protecting children and vulnerable people from sexual abuse. In particular with reference to children, the Act requires convicted sex offenders when seeking or accepting employment or a voluntary position involving unsupervised access to children, to inform their prospective employer of the fact of the conviction. The rationale behind the offence is for it to act as a deterrent to unsuitable persons from seeking access to children through the workplace.

### **The Children Act 2001**

This Act revised existing legislation governing the treatment of children in conflict with the law and non-offending children in need of special care and/or protection. The overall spirit of the Act is that the detention of children is an option of last resort and prevention through early intervention is desirable and more likely to produce positive outcomes. Section 246 of the Children Act, 2001 makes it an offence for a person who has the custody, charge or care of a child to wilfully assault, ill-treat, neglect, abandon or expose the child or to cause or procure or allow the child to be assaulted, ill-treated, neglected, abandoned or exposed, in a manner likely to cause unnecessary suffering or injury to the child's health or seriously to affect his or her well-being. This Act came into force in stages together with amendments thereto but has not been fully implemented and some sections have been superseded.

**Department of Health: Our Duty to Care (2002)**

This document was published by the Department of Health in 2002 and aimed specifically at community and voluntary organisations that provide services to children. It provides guidance in relation to the promotion of child welfare and the development of safe practices in working with children. In particular, it provides information on recognising signs of child abuse and the appropriate steps to take where it is suspected, witnessed or disclosed. The document is designed to be read in conjunction with Children First and includes a standard reporting procedure (from Children First) and report template.

The document also provides that “All national organisations working with or providing services for children should be familiar with Children First and any new guidelines that may be produced must be consistent with it”.

**Garda Central Vetting Unit (2002)**

This unit was established in 2002 and initially dealt with vetting requests from State bodies or organisations in receipt of State funding. From mid - 2006 the system was extended to voluntary organisations. Vetting by An Garda Síochána involves disclosure by them of all details of convictions and prosecutions in relation to the prospective employee to an authorised liaison person in the employer organisation. Details include completed and pending prosecutions both successful and unsuccessful. Vetting currently applies to the following employees who have substantial unsupervised access to children and vulnerable adults:

- Prospective employees of the HSE and agencies funded thereby where the work involves access to children and vulnerable adults;
- Prospective primary and post-primary teachers;
- Prospective staff, students and volunteers in the child care sector;
- Staff working in homes for older people.

**Ombudsman for Children (2003)**

The Ombudsman for Children Office was established under the Ombudsman for Children Act 2002 to promote the rights and welfare of children and young people and to deal with by and on behalf of them. The Ombudsman for Children's Office states that its main areas of work are in the areas of independent complaints handling, communication & participation and research & policy.

**Department of Education: Child protection guidelines for post-primary schools (2004)**

These replace and update the 1992 procedures published by the Department of Education.

**Department of Education: Adoption of Child Protection Guidelines and Procedures by Post-primary schools in 2005/06 and the provision of a telephone advisory service; Circular M44/05 (2005)**

Following the provision of the 2004 child protection guidelines, the Department of Education advised that the guidelines should be formally adopted as soon as possible as the school's official policy on child protection and the designated people should be formally designated as required under the 2004 guidelines. The Department provided a telephone advisory service for the designated liaison person, one of whose roles was to provide a half-day information briefing for all staff. In-service training was also provided to all staff in relation to the guidelines.

### **Criminal Justice Act 2006**

This Act, in addition to amending the Child Care Act 1991 and the Children Act 2001, provides that the reckless endangerment of children constitutes an offence. Under section 176 of the Act a person “having authority or control over a child or abuser, who intentionally or recklessly endangers a child by (a) causing or permitting any child to be placed or left in a situation which creates a substantial risk to the child of being a victim of serious harm or sexual abuse, or (b) failing to take reasonable steps to protect a child from such a risk while knowing that the child is in such a situation, is guilty of an offence.”

### **Department of Education: Child Protection Guidelines and Procedures for Post primary schools; Circular 62/2006 (2006)**

This circular included a questionnaire to be completed by the principal or chairperson of the board of management of schools. The questionnaire followed up on the previous guidelines to ensure that the requirements of same were complied with.

### **Department of Education: Child Protection Procedures for Persons Employed by the Department of Education and Science; Circular 47/2007 (2007)**

This circular makes clear that where there is an allegation or complaint of child abuse, the Department of Education & Science has a responsibility to ensure that the information is passed on to the relevant school and to the HSE. The circular also advises that the Department’s function is not to investigate allegations of child abuse, as that is the responsibility of the HSE. Schools are reminded in the circular that any allegations or information on child abuse must be dealt with in accordance with the prescribed guidelines for schools.

### **Boards of Management of National Schools – Constitution of Boards and Rules of Procedure; Primary Boards of Management – Information Manual (Department of Education and Science: November 2007)**

These documents set out who may be appointed to a Board of Management, the procedure for election and nomination of members, terms of office and dismissal, and cessation of membership. They also deal with non-eligibility and state that a person shall not be eligible to be a member of a Board if that person has been placed on the Sex Offender’s register by order of a court or if that person has been sentenced to a term of imprisonment by a court of competent jurisdiction within the immediately preceding five years.

### **The Agenda for Children’s Services: A Policy Handbook (2007)**

The purpose of this document is to set out the strategic direction and key goals of public policy in relation to children’s health and social services in Ireland. It is described therein as an “active policy tool” to help “support, respectively, those involved in service delivery, management and policy-making.”

### **Report of the Commission to Inquire into Child Abuse, 2009: Implementation Plan**

The implementation plan published by the Office of the Minister for Children and Youth Affairs states that a rationalisation of funding and resources, improved information and manpower flexibility are required to provide more effective services and good care for children in State care and children at risk. The plan further states that “*It is necessary that the State, including all its agencies and professional staff, understands and accepts the special position it has in relation to children in State*

*care. This is often referred to as ‘corporate parenting’. No child should leave the long-term care system without the ability to earn a living, live independently and form wholesome relationships. The State has a duty to ensure this as far as possible”.*

**Department of Health: Children First – National Guidelines for the Protection and Welfare of Children (2011)**

These guidelines update the 1999 guidelines and integrate changes in legislation, policy direction and service restructuring since the publication of the original guidelines.

**Department of Children and Youth Affairs: Children First Bill (2014)**

This document which puts elements of the *Children First: National Guidance for the Protection and Welfare of Children (2011)* on a statutory footing was published by the Houses of the Oireachtas on 14 April 2014. The Bill was signed into law on 19 November 2015. The provisions of the legislation will only come into force when brought into effect by regulation of the Minister.

The Bill provides for a number of key child protection measures, as follows:

- A requirement on organisations providing services to children to keep children safe and to produce a Child Safeguarding Statement;
- A requirement on defined categories of persons (mandated persons) to report child protection concerns over a defined threshold to the Child and Family Agency (the Agency);
- A requirement on mandated persons to assist the Agency in the assessment of a child protection risk, if so requested to do so by the Agency;
- Putting the Children First Interdepartmental Group on a statutory footing.



## 2.2 Church Guidance

Chapters three and four of the report of the Commission of Investigation into the Catholic Archdiocese of Dublin (July 2009) (generally referred to in this report as “*The Murphy Report 2009*”) have been relied upon in drafting the canon law component of this chapter and for a comprehensive and detailed examination of Church structures, hierarchy and governing laws the reader is directed to that report.

### **Pre-1990 Canon law and Vatican Instruction**

Prior to 1996, the canon law and procedural laws or instructions issued by the Holy See (i.e. the central government of the Catholic Church) were the only sources of guidance in relation to the issue of child sexual abuse in the Church. Instructions were issued by the Holy See in 1922 and a new version of the same document was issued in 1962 on how investigations into allegations of solicitation, including child sexual abuse, were to be conducted. This process included procedures for bringing the accused to trial, sentence and appeal. The Murphy Report 2009 states that “*The main problem with these procedural rules was that virtually no one appears to have known anything about them – including the people who were supposed to implement them. It appears that both documents were circulated only to bishops and under terms of secrecy.*” It further states that “*an unusual situation existed whereby a document setting out the procedure for dealing with clerical child sexual abuse was in existence but virtually no one knew about it or used it*”.

In the 1983 Canon Law code, procedures for handling accusations of child sexual abuse were set out. Responsibility for dealing with complaints rested with bishops. The code provided for the removal of faculties and the imposition of penalties, including dismissal. The Murphy Report 2009 states “*it appears that paedophilia may be an actual defence to a claim of child sexual abuse*” in canon law. It is noteworthy that under canon law a church official who fails to utilise canon law in the case of sexual abuse is liable to penal sanctions imposed by Rome.

### **Irish Catholic Bishops’ Advisory Committee on Child Sexual Abuse by Priests and Religious (1994)**

The above committee was established in 1994 at the request of the Irish Catholic Bishops’ Conference to identify guidelines for Church policy in relation to instances or suspicions of child sexual abuse by the clergy and religious. The terms of reference of the Advisory Committee were to consider and advise on an appropriate response by the Church to accusations, suspicions or knowledge of a priest having sexually abused a child and to identify guidelines for Church policy in this area and to suggest a set of procedures to follow in such circumstances.

### **Post-1995**

Since 1996, a number of guidance documents have been published for use by the Church on the subject of child sexual abuse. These documents have been published primarily at the behest of the Irish Catholic Bishops’ Conference (also known as an “*Episcopal Conference*”).

The latter comprises the bishops and auxiliary bishops of the dioceses on the island of Ireland. While the Irish Catholic Bishops’ Conference may endorse any given publication, individual bishops are not bound by the conference or by its decisions. There is a facility in canon law whereby an Episcopal conference can, in certain circumstances, declare binding norms, but this is consequent on the approval of the Holy See. Such policies that are afforded recognition by the Holy See are deemed to be compatible and consistent with canon law and are referred to as being ‘normative’.

### **Child Sexual Abuse: Framework for a Church response (1996)**

The Framework document was the first guidance published for the Church in relation to child sexual abuse. Also known as “*the Green Book*”, it was published in January 1996 arising from the work of the Irish Catholic Bishops’ Advisory Committee on Child Sexual Abuse by Priests and Religious which had been convened in 1994. In its forward to the document, the Irish Catholic Bishops’ Conference “*recommends it [the Framework document] to individual dioceses and congregations as a framework for addressing the issue of child sexual abuse by priests and religious*”.

Notwithstanding this recommendation, the Framework document was not formally recognised by the Holy See and was not normative. As a result it was not binding on individual bishops or in canon law.

The Framework document provided eight guidelines to underpin the Church authorities’ response to allegations of child sexual abuse, the first of which was: “*the safety and welfare of children should be the first and paramount consideration following an allegation of child sexual abuse*”. It also provided specific procedures for responding to complaints, recommendations in relation to the assessment and treatment of priests accused of child sexual abuse, increasing awareness of child sexual abuse, the selection of people for the priesthood and the exchange of information between dioceses. Importantly, the Framework document provided for the reporting of known or suspected child abuse to the civil authorities and stated: “*In all instances where it is known or suspected that a child has been, or is being, sexually abused by a priest or religious the matter should be reported to the civil authorities*”.

Shortcomings of the Framework document were that it did not offer specific guidance in relation to recognising signs of child sexual abuse. Furthermore it was also geared solely towards child sexual abuse and did not refer to non-sexual child abuse. Its greatest shortcoming however was its lack of standing in canon law which meant that bishops following the Framework document could not be sure that it was in keeping with canon law. As a result, they could not rely on support from the Holy See should a priest accused of child sexual abuse appeal actions taken in respect of child abuse allegations.

### **Letter to Irish Bishops from the Apostolic Nunciature in Ireland (January 1997)**

A letter to Irish bishops from the Apostolic Nunciature in Ireland, which was written in strict confidence but is now widely available in the media, advised Irish bishops that the Framework document must conform to the “*canonical norms presently in force*.” The letter stated that the Irish bishops’ policy of mandatory reporting of allegations to An Garda Síochána “*gives rise to serious reservations of both a moral and canonical nature*”. The letter further stated that the “*procedures and dispositions which appear contrary to canonical discipline and which, if applied, could invalidate the acts of the same Bishops who are attempting to put a stop to these problems. If such procedures were to be followed by the Bishops and there were cases of eventual hierarchical recourse lodged at the Holy See, the results could be highly embarrassing and detrimental to those same Diocesan authorities.*”

The Murphy Report 2010 stated in relation to this letter that: “There can be no doubt that this letter greatly strengthened the position of those in the Church in Ireland who did not approve of the Framework Document as it effectively cautioned them against its implementation.”

### **National Resource Group (1997)**

This group was established to facilitate the implementation of the recommendations of the Framework document and to serve as a resource for the Catholic Church in Ireland in relation to child sexual abuse. The National Resource Group provided training programmes for diocesan personnel.

### **Faoiseamh (1997)**

Now known as “Towards Healing”, Faoiseamh was established by the Conference of Religious in Ireland (CORI) in 1997 to provide counselling to those who had been abused by religious or diocesan personnel.

### **Sacramentorum Sanctitatis Tutela (“Motu Proprio”)(2001)**

Commonly referred to as the “2001 procedural rules” or “*Motu Proprio*”, this instruction from the Holy See was widely available and was normative. It provided for all allegations of child sexual abuse which reached the threshold of “*a semblance of truth*” to be referred to the Congregation for the Doctrine of the Faith (CDF) in Rome. This body would deal with the matter itself or advise the bishop on the appropriate course of action to take.

### **Child Protection Office of the Irish Bishops’ Conference (2001)**

The Child Protection Office of the Irish Bishops’ Conference was established in 2001.

### **Working with Children and Young People in the Catholic Church Community in Ireland – Good Practice Guidelines” (2003)**

These interim guidelines were published in 2003 by the working group of the Committee on Child Protection of the Bishops’ Conference and were distributed to all dioceses and religious groups. In the preface to the guidelines, it was stated that the document was not intended to provide a definitive policy of the Church.

Furthermore, it merely provided guidance to church-related agencies in preparing their child protection policy, rather than providing a single policy for use in all churches. The document contained guidelines on the elements of good practice, a suggested code of behaviour and how to respond to concerns and complaints regarding child abuse. The procedures provided in this document were based on Children First, Our Duty to Care and child protection guidelines and procedures provided by the Department of Education and Science.

### **Child Protection Working Group (2003)**

This group was established in June 2003 by the three sponsoring bodies: the Irish Bishops’ Conference, the Conference of Religious of Ireland and the Irish Missionary Union. The working group, whose chair also chaired the Children First working group, was commissioned with the task of developing a child protection policy for the Catholic Church in Ireland.

### **Time to Listen – Confronting Child Sexual Abuse by Catholic Clergy in Ireland (2003)**

This study was commissioned by the Bishops’ Committee on Child Abuse in 2001 to research the impact of clerical child sexual abuse on victims, perpetrators, extended families, colleagues, parishes and the wider community.

### **Our Children, Our Church (2005)**

The aforementioned Child Protection Working Group produced this document which was published by the Irish Bishops' Conference, the Conference of Religious in Ireland and the Irish Missionary Union. It aimed to provide a “*one church*” approach to child protection whereby the same principles and procedures would operate in every church in Ireland in relation to the protection of children and management of child sexual abuse allegations. It attempted to provide child protection policies and procedures in the context of the canon law. It also gave detailed guidelines on the relationship between the church response to allegations of abuse and the civil investigation process. As with the Framework document, this document was not given formal legal recognition by the Holy See and was not normative. An edition of the document for Northern Ireland was launched later in the year.

### **National Board for Safeguarding Children in the Catholic Church (NBSCCC) (2006)**

The NBSCCC was established by the Irish Bishops' Conference, the Conference of Religious of Ireland, and the Irish Missionary Union with the remit of advising these three sponsoring bodies on best practice relating to child protection policies and procedures. The NBSCCC commissioned Safeguarding and has a role in assisting dioceses in implementing the document and enhancing communication on issues of child safeguarding policy and practice in the Catholic Church.

### **Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (2009)**

Safeguarding was issued on the 24th February 2009. It replaces previous Church guidance and contains seven standards to be adhered to and which represent best practice in the area of safeguarding children in the Church and related Church activities. The standards and criteria contained in Safeguarding are included at Appendix 21. Safeguarding does not provide a comprehensive set of actual policies and procedures but instead provides guidance and requirements as to what should be in the policies and procedures of each diocese, religious order, congregation and missionary union. It is for each diocese, religious order, congregation and missionary union to draft its own policies and procedures based on its interpretation of the guidance in the document. The NBSCCC signed a memorandum of understanding with all dioceses, all members of the Conference of Religious of Ireland and all members of the Irish Missionary Union, whereby each committed to implementing Safeguarding. Safeguarding, like its predecessor Church guidance documents the Framework document and Our Children, Our Church, is not normative and therefore not binding on any diocese, religious order, congregation or missionary society. As a result, Ordinaries following the guidance set out in documents that are not normative risk having the findings of their investigations of alleged child sexual abuse overturned by the Holy See on the basis that the guidance followed is not compatible with canon law.

### **Pastoral Letter of the Holy Father Pope Benedict XVI to the Catholics of Ireland (2010)**

This pastoral letter was addressed to the Catholics of Ireland and announced an “*Apostolic Visitation of certain dioceses in Ireland*”. The letter also specifically requested bishops to “*Besides fully implementing the norms of canon law in addressing cases of child abuse continue to cooperate with the civil authorities in their area of competence.*” The letter further states that “*It is imperative that the*

*child safety norms of the Church in Ireland be continually revised and updated and that they be applied fully and impartially in conformity with canon law.”*

### **Guide to Understanding Basic CDF Procedures concerning Sexual Abuse Allegations (2010)**

This document incorporates elements and procedures which were established in Motu Proprio. It is a summary of the procedures to be followed by the Holy See and local bishops in dealing with allegations of sexual abuse of minors by clerics. The document states that all cases must first be investigated by the local bishop. The results of this investigation must then be sent to the Congregation for the Doctrine of the Faith (CDF) and the local bishop must also give his opinion on what procedures should be followed. The document also clearly states that, as part of the ordinary authority of the local bishop, he has the discretion to restrict a priest's activities at all times including while an investigation by the CDF is underway.

The CDF has three procedural avenues to pursue when allegations are raised against a priest. The first option is a judicial penal trial before the local Church. The second possibility is an administrative penal trial before the local Church. The final option is for a direct judgment to be made by the Pope in relation to a priest accused of sexual abuse. Clerics that are judged to be guilty face a number of canonical penalties, the most serious of which is dismissal from the clerical state.

### **Circular letter from Congregation for the Doctrine of the Faith to all Catholic Bishops (2011)**

This letter instructs bishops to develop child protection guidelines on handling allegations of child sexual abuse. A set of principles is provided in the instruction to help bishops' conferences to establish guidelines, with the objective of achieving a consistent response between countries by the universal Church to sexual abuse. The document references reporting to civil authorities and states that:

“it is important to cooperate with such authority within their responsibilities. Specifically, without prejudice to the sacramental internal forum, the prescriptions of civil law regarding the reporting of such crimes to the designated authority should always be followed.”

The document also provides a summary of canonical legislation regarding the sexual abuse of a minor.

### **National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) Child Safeguarding Policy of the Constituent Members of Catholic Church in Ireland (2016)**

Following a period of consultation with all parties the new revised safeguarding document will be adopted by religious orders that hold a memorandum of understanding from January 2016.

## Chapter 3 Religious Orders in Ireland

*\* The term 'Religious Order' denotes 'Religious Orders, Congregations and Missionary Societies'*

### 3.1 What is a Religious Order

A Religious Order is an association of persons founded at a particular moment in history by an individual, with the approval of the Church, to promote the living of the Christian Gospel among its members and in so doing to encourage Christians in general to follow Christ in their lives. Many Orders were founded too to meet a particular need of their time by contributing a service or engaging in a certain type of charitable work. Elements characteristic of all Religious Orders are: life lived in accord with a Rule of Life or Constitutions, approved by the Church, which guides their life in community with each member pledging themselves to live according to the vows of poverty, chastity and obedience for a life time.

For seven hundred years, from the time of St Patrick (432 AD), religious life in the form of monastic life flourished in Ireland. Great monastic foundations such as those founded by Sts Bridget at Kildare (c 500 AD), Finnian at Clonard (520 AD), Ciarán at Clonmacnoise (546 AD), Columba at Durrow (553 AD), Congall at Bangor (558 AD) and Kevin at Glendalough (580 SD) etc. lived by Rules composed by their founders and became centres of religion, learning and craftsmanship. With the decline of these monasteries around the twelfth century, they were gradually replaced by Religious Orders which originated on the European mainland. The earliest of these Orders to arrive in Ireland was that of the Cistercians of the Strict Observance (OCSO), which established their first monastery in Ireland at Mellifont in County Louth in 1142 AD. In the centuries that followed, friars such as the Dominicans, Franciscans, Augustinians, Carmelites, arrived and set up their houses throughout the country. However, with the dissolution of the monasteries and religious houses at the time of the Reformation in the sixteenth century, religious life in Ireland, as it had been lived heretofore, went into steep decline, surviving with great difficulty here and there in the towns and countryside and in foundations on the continent. In 18<sup>th</sup> and 19<sup>th</sup> centuries, with the easing of the Penal Laws outlawing religious, many of the old Religious Orders returned. This period too saw the founding of a number of native male and female Religious Orders: Nano Nagle's Presentation Sisters (1777), Edmund Ignatius Rice's Presentation Brothers and Christian Brothers (1802), DKL's, Brigidine Sisters (1807) and Patrician Brothers (1808), Mary Aikenhead's Religious Sisters of Charity (1815), Catherine McAuley's Sisters of Mercy (1831) and Margaret Aylward's Sisters of the Holy Faith (1857). These Irish foundations tackled the daunting task of educating the great mass of the poor and disenfranchised population and establishing hospitals and orphanages throughout the country.

From a base of approximately 200 female religious in the country in 1800 the number of religious peaked at over 29,000 in 1969. It is estimated that in that same year religious lived in up to 1,800 dwellings of very varying sizes across the island of Ireland.

The typical administrative profile of a Religious Order in Ireland is that all its members are located in houses under a local superior, who is appointed by a Provincial or Regional Superior and his or her Council which, in turn, are elected or appointed every three or so years in the course of a Provincial Chapter attended by all members of the Province. The election or appointment of the Provincial or Regional Superior is ratified by the General Superior of the Order and his or her Council in Rome. The latter are elected by provincial superiors from around the world every six

years at a General Chapter of the Order called for that purpose, which also decides on other matters pertaining to the life and work of the Order.

Many Religious Orders in Ireland now form part of an administrative unit which includes Britain and/or parts of the continent and even locations further afield. Again, many Religious Orders in Ireland have missions dependent upon them in South America, Africa and Asia. In contrast to the typical administrative profile outlined above some of the monastic foundations such as those of the Cistercians and Benedictines and contemplative nuns are autonomous entities whose members are bound exclusively to the monastery in which they live and work.

Religious Orders of **Pontifical Right** are subject to the Pope through the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in the Vatican. However, it must be noted, that all Religious Orders in Ireland being located in one or more dioceses are subject to the local Bishop in so far as their external life and work in the local church is concerned, this is especially true for those appointed by the bishop to administer parishes in his diocese. Indeed, Religious Orders are not permitted to locate or operate in a diocese without the express permission of the local bishop.

### 3.2 Presence of Religious Orders in Ireland

There is a significant presence of Religious Orders in Ireland today; the 135 Religious Orders, that provided responses to the Audit, comprise approximately 8,500 members residing in Ireland with numbers varying from 1,794 in the largest Religious Order, to one Religious Order with a membership of one. Of the 135 Religious Orders, 50 are composed of male religious, 2,500 in number of which 28% (700) are over 70 years of age. Female Religious Orders number 85, comprising of approximately 6,000 members, 22% (1,300) of which are over 70 years of age.

Members of Irish based Religious Orders on overseas missions are not included in this statistic.

Of the 135 Religious Orders that returned statistics on their membership of priests, brothers, sisters a total of 36 have less than 10 members with a further 19 Religious Orders whose numbers range from between 11 and 20 members. These 55 Orders account for 40% of the total number of Religious Orders present in Ireland. A total of 50 Religious Orders comprised of 21 to 98 members accounting for 37% of the Orders. A further 18 Religious Orders had between 100 and 200 members accounting for 13% of the total representation. The smallest proportion of the Religious Orders, accounting for approximately 8% of the total were 12 Religious Orders whose numbers consisted of between 200 members and 561 members.

### 3.3 Umbrella Organisation Membership

Each Religious Order is a member of one and/or two umbrella organisations that promote and share a common purpose. The umbrella organisations are the Conference of Religious of Ireland (CORI) and the Irish Missionary Union (IMU).

#### 3.3.1 Conference of Religious of Ireland

The purpose of the Conference of Religious of Ireland (CORI), established in 1960 is to serve the leaders and, through them, the members of Religious Orders in the country. It provides a forum wherein religious can work together to advance their common purpose. CORI views the mission of its members as that of Jesus who was sent into the world and who calls and sends his disciples in turn (John 20:21). The

Conference is guided by a 15 member executive structure and supports its membership through its secretariat, its Healthcare, Education, Northern Ireland, Religious Life desks and Committees which deal with Justice, Finance and Communications issues. All of the 135 Religious Orders are members of CORI.

### **3.3.2 The Irish Missionary Union**

The Irish Missionary Union, established in 1970 is a collaborative network of 'Missionary Societies' and Religious Orders comprising of sisters, brothers, priests and lay organisations aimed at promoting the understanding, development and sharing of their common mission which is that of evangelisation and the promotion of the welfare of peoples especially in developing countries. The IMU keeps its members informed of relevant topics, assists missionaries in returning home and creates awareness on social and justice issues arising in mission areas. It collaborates with both government and nongovernmental organisations. The executive is made up of a 21 member council and is assisted by a financial advisory committee, a human resources committee, the mission institute, a standing committee and a management board. A total of 74 Religious Orders are members of the IMU. Of these approximately 1,500 members are involved in missionary work in various countries in the developing world i.e. Africa, Latin America/ Caribbean, the Middle East and Eastern Europe.

It was decided, at the outset of the audit, in the interests of openness and transparency, the audit team would meet with CORI and the IMU to:

- Inform them of the commencement of the audit;
- Inform them of the terms of reference of the audit;
- Inform them of the methodology that would be employed to progress the audit;
- Give an undertaking to keep both organisations updated on the progress of the audit;
- Give a clear understanding of the confidentiality boundaries in relation to the information gathered during the audit process; while both CORI and the IMU were informed of the progress of the audit, they were not party to any information gleaned from independent Religious Orders. All Religious Orders were made aware of this arrangement.
- Establish clear lines of communication between the audit team, CORI, the IMU, and individual Religious Orders where necessary.

Both CORI and the IMU expressed their satisfaction with this arrangement, and were both co-operative and supportive of the audit team and the actual process throughout the audit.

A total of three meetings took place with both organisations during the audit process.



### 3.4 Vocation Categories

The Religious Orders are categorised in accordance the types of religious vocation and presence in Ireland as highlighted below:

**Table 1 Number of Religious Orders in Ireland by Vocation Type**

<b>VOCATION TYPES</b>	<b>Number</b>
Religious Men – Congregations of Religious Brothers	9
Religious Men – Congregations with Priests and Brothers	26
Congregations of Religious Sisters	68
Missionary Societies	9
Missionary Sisters	16
Contemplative Monks and Sisters	7
<b>TOTAL</b>	<b>135</b>

The above table accounts for the 135 Religious Orders grouped into six religious vocation types. The Congregations of religious sisters represent the largest proportion of a religious vocation group in Ireland accounting for 68 congregations (50%). This is followed by the religious priests and brothers representing 26 Religious Orders (19%). There are an equal number of Congregations of religious brothers and male Missionary Societies totalling 18 orders (13%). Female Missionary Societies represented 12% with contemplative Religious Orders represented by 5% of the total number.

A brief description of each of the vocation types, the Religious Orders in each category and umbrella organisation membership is as follows:

#### 1. Religious Men – Congregations of Religious Brothers

These are communities of professed religious men who devote their lives to God through teaching, nursing and the care of the less privileged members of society.

Religious brothers in Ireland and membership with umbrella organisations comprise of the following:

	<b>Religious Brothers</b>	<b>Umbrella Organisation Membership CORI and/or IMU</b>
1.	Congregation of Alexian Brothers (CFA)	CORI
2.	Brothers of Charity (FC)	CORI
3.	Christian Brothers (CFC)	CORI & IMU
4.	De La Salle Brothers (FSC)	CORI & IMU
5.	Franciscan Brothers (OSF)	CORI & IMU
6.	Marist Brothers (FMS)	CORI
7.	Patrician Brothers (FSP)	CORI
8.	Presentation Brothers (FPM)	CORI & IMU

9.	Hospitaller Order of St. John of God (OH)	CORI & IMU
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## 2. Religious Men – Congregations with Priests and Brothers

These are communities of ordained, professed men who devote themselves to following Christ and serving God's people in the Church. They do this through various ministries - preaching, teaching, parish ministry, retreat work, chaplaincies, social and youth work. Some orders also have non-ordained, professed members as brothers.

Congregations with priests and brothers in Ireland and membership with umbrella organisations comprise of the following:

	<b>Religious Men – Congregations with Priests and Brothers</b>	<b>Umbrella Organisation Membership CORI and/or IMU</b>
1.	Augustinians (OSA)	CORI & IMU
2.	Blessed Sacrament Fathers (SSS)	CORI
3.	Capuchin Franciscan Friars (OFM Cap)	CORI & IMU
4.	Carmelite Fathers (O.Carm)	CORI & IMU
5.	Congregation of the Sacred Hearts of Jesus and Mary (SS.CC)	CORI & IMU
6.	Conventual Franciscans (OFM Conv)	CORI
7.	Discalced Carmelites (OCD)	CORI & IMU
8.	Dominicans (OP)	CORI & IMU
9.	Franciscan Friars (OFM)	CORI & IMU
10.	Jesuits (SJ)	CORI & IMU
11.	Legionaries of Christ (LC)	CORI
12.	Marianist Community (SM)	CORI & IMU
13.	Marist Fathers (SM)	CORI
14.	Oblates of Mary Immaculate (OMI)	CORI & IMU
15.	Order of St. Camillus (O.S. Cam)	CORI & IMU
16.	Pallottine Fathers (SCA)	CORI & IMU
17.	Passionists (CP)	CORI & IMU
18.	Redemptorists (CSSR)	CORI & IMU
19.	Rosminian Fathers (IC)	CORI & IMU
20.	Sacred Heart Fathers (SCJ)	CORI
21.	Salesians of Don Bosco (SDB)	CORI & IMU
22.	Society of the Divine Saviour, The	CORI

	Salvatorians (SDS)	
<b>23.</b>	Servite Community (OSM)	CORI & IMU
<b>24.</b>	Society of St. Paul (SSP)	CORI
<b>25.</b>	Vincentian Fathers (CM)	CORI & IMU

### 3. Religious Sisters

These are communities of professed religious women who devote themselves to following Christ and serving God in a whole range of ministries such as teaching, nursing, pastoral ministry and social work for the poor and deprived.

Congregations of religious sisters in Ireland and membership with umbrella organisations comprise of the following:

	<b>Congregations of Religious Sisters</b>	<b>Umbrella Organisation Membership CORI and/or IMU</b>
1.	Blessed Sacrament Sisters (RSS)	CORI
2.	Bon Sauveur Sisters -	CORI
3.	Brigidine Sisters (CSB)	CORI & IMU
4.	Sisters of Christian Instruction (SCI)	CORI
5.	Sisters of the Christian Retreat (SCR)	CORI
6.	Congregation of the Sacred Hearts Sisters (SS.CC)	CORI
7.	Congregation of the Sisters of Mercy Northern Province (RSM)	CORI & IMU
8.	Congregation of the Sisters of Mercy Western Province (RSM)	CORI & IMU
9.	Congregation of the Sisters of Mercy Southern Province (RSM)	CORI & IMU
10.	Congregation of the Sisters of Mercy South Central Province (RSM)	CORI & IMU
11.	Sisters of the Cross & Passion (CP)	CORI & IMU
12.	Daughters of Charity St. Vincent de Paul (DC)	CORI & IMU
13.	Daughters of Mary and Joseph (DMJ)	CORI & IMU
14.	Daughters of Our Lady of the Sacred Heart (OLSH)	CORI & IMU
15.	Daughters of Wisdom (DW)	CORI
16.	Daughters of the Cross of Liege -	CORI
17.	Daughters of the Heart of Mary (DHM)	CORI
18.	Daughters of the Holy Spirit (DHS)	CORI
19.	Disciples of the Divine Master (PDDM)	CORI
20.	Dominican Sisters of Catherine of Siena (Contemplatives)	CORI

21.	Dominican Sisters (OP)	CORI & IMU
22.	Faithful Companions of Jesus (FCJ)	CORI & IMU
23.	Good Shepherd Sisters (RGS)	CORI
24.	Handmaids of the Sacred Heart of Jesus (ACJ)	CORI
25.	Holy Faith Sisters (CHF)	CORI & IMU
26.	Sisters of the Holy Family of Bordeaux (HFB)	CORI
27.	Holy Family Srs. (RHF)	CORI
28.	La Retraite Sisters (RLR)	CORI
29.	La Sainte Union Sisters (LSU)	CORI & IMU
30.	Little Company of Mary (LCM)	CORI
31.	Little Sisters of the Assumption (LSA)	CORI & IMU
32.	Little Sisters of the Poor (LSP)	CORI
33.	Loreto Sisters (IBVM)	CORI & IMU
34.	Sisters of Marie Auxiliatrice (RMA)	CORI
35.	Sisters of Marie Reparatrice (SMRo)	CORI
36.	Marist Sisters (SM)	CORI & IMU
37.	Congregation of Our Lady of Sion (NDS)	CORI
38.	Our Lady of the Cenacle Sisters (R.C.)	CORI
39.	Poor Servants of the Mother of God (SMG)	CORI & IMU
40.	Presentation Sisters Northern Province (PBVM)	CORI & IMU
41.	Presentation Sisters South Eastern Province (PBVM)	CORI & IMU
42.	Presentation Sisters - South West Province (PBVM)	CORI & IMU
43.	Religious of Christian Education (RCE)	CORI
44.	Religious of Jesus and Mary (RJM)	CORI
45.	Religious of the Sacred Heart of Mary (RSHM)	CORI
46.	Religious Sisters of Charity (RSC)	CORI & IMU
47.	Salesian Sisters (FMA)	CORI & IMU
48.	Sisters of Bon Secours (CBS)	CORI
49.	Sisters of Charity of Nevers	CORI
50.	Sisters of Charity of Jesus and Mary (SCJM)	CORI
51.	Sisters of Charity of St. Paul The Apostle (SCSP)	CORI
52.	Sisters of Nazareth	CORI
53.	Sisters of Our Lady of Charity (OLC)	CORI & IMU

54.	Sisters of St. Clare (OSC)	CORI & IMU
55.	Infant Jesus Sisters (IJS)	CORI & IMU
56.	Society of the Holy Child Jesus (SHCJ)	CORI
57.	Society of The Sacred Heart (RSCJ)	CORI & IMU
58.	Sisters of Charity of Our Lady Mother of Mercy	CORI
59.	Sisters of St. Joseph of Chambery (CSJ)	CORI & IMU
60.	Sisters of St. Joseph of the Sacred Heart (RSJ)	CORI
61.	Sisters of St. John of God (SSJG)	CORI & IMU
62.	Sisters of Sacred Hearts of Jesus and Mary (Chigwell) (SSHJM)	CORI & IMU
63.	Sisters of St. Joseph of the Apparition (SJA)	CORI
64.	Sisters of St. Marie Madeleine de Postel (SMMP)	CORI
65.	Sisters of St. Paul of Chartres (SPC)	CORI
66.	Institute of the Sisters of St. Louis (SSL)	CORI & IMU
67.	Ursulines of the Irish Union (OSU)	CORI
68.	Ursulines of Jesus (UJ)	CORI

#### 4. Male Missionary Societies

These are communities of ordained men pledged to their society who follow Christ and serve God through missionary activity abroad.

Male missionary societies in Ireland and membership with umbrella organisations comprise of the following:

	<b>Missionary Societies</b>	<b>Umbrella Organisation Membership CORI and/or IMU</b>
1.	Columban Missionaries (SSC)	IMU
2.	Comboni Missionaries (MCCJ)	CORI & IMU
3.	Divine Word Missionaries (SVD)	CORI & IMU
4.	Holy Spirit Congregation (CSSp)	CORI & IMU
5.	Mill Hill Missionaries (MHM)	IMU
6.	Missionaries of Africa (M. Afr.)	IMU
7.	Missionaries of the Sacred Heart (MSC)	CORI & IMU
8.	Society of African Missions (SMA)	IMU
9.	St. Patrick's Missionary Society (SPMS)	IMU

## 5. Missionary Sisters

These are communities of professed women who devote themselves to following Christ and to serving Gods people on the missions.

Missionary sisters in Ireland and membership with umbrella organisations comprise of the following:

	<b>Missionary Sisters</b>	<b>Umbrella Organisation Membership CORI and/or IMU</b>
1.	Missionary Sisters of St. Columban	CORI & IMU
2.	Franciscan Missionaries of Mary (FMM)	CORI & IMU
3.	Franciscan Missionaries of Our Lady (FMOL)	CORI
4.	Franciscan Missionaries of St. Joseph (FMSJ)	CORI & IMU
5.	Franciscan Missionaries of the Divine Motherhood (FMDM)	CORI & IMU
6.	Franciscan Missionary Sisters for Africa (FMSA)	CORI & IMU
7.	Franciscan Missionary Sisters of Littlehampton (FMSL)	CORI
8.	Franciscan Sisters of the Immaculate Conception (FSIC)	CORI
9.	Missionary Sisters of the Holy Rosary (MSHR)	CORI & IMU
10.	Missionary Sisters Servants of the Holy Spirit (SSpS)	CORI & IMU
11.	Medical Missionaries of Mary (MMM)	CORI & IMU
12.	Missionary Sisters of the Assumption (MSA)	CORI & IMU
13.	Sisters of St. Joseph of Cluny (SJC)	CORI & IMU
14.	Missionary Sisters of Our Lady of the Apostles (OLA)	CORI & IMU
15.	Sisters of Our Lady of the Missions (RNDM)	CORI & IMU
16.	Sisters of St. Joseph of Annecy (SSJ)	CORI

## 6. Monastic Religious Orders/ Contemplatives Monks/ Sisters

These are communities of ordained and non-ordained professed men and professed women with vows of poverty, celibate chastity, obedience and stability. They pray the Liturgy of the Hours, celebrate daily Eucharist and devote their lives to contemplation and manual work.

Monastic orders in Ireland and membership with umbrella organisations comprise of the following:

	<b>Contemplative/ Monastic Monks</b>	<b>Umbrella Organisation Membership CORI and/or IMU</b>
1.	Benedictines (OSB)	CORI
2.	Benedictine Nuns (OSB)	CORI
3.	Cistercians, Louth (OCSO)	CORI
4.	Cistercians, Co. Kildare (OCSO)	CORI
5.	Cistercians, Co. Waterford (OCSO)	CORI
6.	Cistercians, Co. Tipperary (OCSO)	CORI
7.	Cistercians, Co. Antrim (OCSO)	CORI
8.	Irish Norbertine Canonry (OPraem)	CORI

### 3.5 Organisation Membership Update 2016

In 2016 CORI and the IMU amalgamated and are now the Association of Missionaries and Religious of Ireland (AMRI). All of the Religious Orders are now members of AMRI. As outlined on the IMU website the purpose of AMRI is:

“to represent and promote active collaboration between Religious Institutes, Societies of Apostolic Life and Missionary Organisations, so as to respond to existing and emerging realities both in Ireland and overseas by supporting and energising the life and ministries of their members and of the wider Church with a renewed sense of hope and relevance”.

In order to keep the organisation apprised of audit developments the audit team met with the acting Secretary General and later with the and recently appointed Secretary General when the audit task was complete.

### 3.6 Ministry of Religious Orders

Each Religious Order has a specific ministry, as outlined in their Rule and Constitutions and according to their charism. This can vary from the overtly public ministries (teaching, caring for the sick and disabled, diocesan ministry) to those of the contemplative orders, whose contact with the public is minimal. For the purpose of this audit, only those Religious Orders deemed to be in category one (Appendix 24) have their specific ministries described in their individual reports as contained in Chapter 6.

## Chapter 4 Executive Summary and Overview of Findings

*\* From this point forward all previous references to the Health Service Executive (HSE) will now be replaced by the Child and Family Agency (CFA). The CFA was established as a legal entity in January 2014 and the work of the Ferns Audit passed into the remit of the CFA.*

### 4.1 Format of Religious Orders Audit

The following provides an oversight of the chapters contained in the audit report.

**Chapter 1** sets out the background to the overall audit of the dioceses and Religious Orders.

**Chapter 2** provides an overview of Church and State guidance and legislation regarding child sexual abuse.

**Chapter 3** provides an overview of Religious Orders in Ireland at present.

**Chapter 4** contains the terms of reference for the audit of Religious Orders child protection policies, procedures and practices, an overview of the implementation of the audit process, categorisation of Religious Orders and the reporting of allegations and attendant processes.

**Chapter 5** informs of the methodology process for the audit.

**Chapter 6** provides an analysis of information in respect of each Religious Order.

**Chapter 7** outlines key conclusions reached and recommendations for future consideration.

### 4.2 Terms of Reference

The terms of reference were devised and agreed by the steering group established to oversee the implementation and completion of the audit of Religious Orders safeguarding arrangements. The purpose of the audit was set as follows:

1. Determine the current level of risk to children and young people pertaining to each Religious Order, Missionary Society and Congregation.
2. Determine the current status of each Religious Orders', Missionary Societies' and Congregations' operational child protection policy, practice and procedures where they, through their ministry continue to have direct and ongoing contact with children and young people.
3. Determine the level of child sexual abuse allegations made against each Religious Orders', Missionary Societies' and Congregations'.
4. Review each Religious Orders', Missionary Societies' and Congregations' compliance with the Ferns Report Recommendations of 2005 and establish non compliance that may require to be brought to the attention of the minister and HSE Child Protection Services for more detailed investigation.
5. The methodology should be cognisant of the methodology engaged during the audit of Church dioceses.



6. Determine a time frame wherein data to be included in the audit is to be considered.

#### **4.3 Limitations of the Audit**

The process for conducting the audit of 135 Religious Orders evolved and developed during its initial stages. As similar to the Diocesan report, it was found that following the furnishing of allegations data contained in the 2009 HSE Ferns Section 5 Audit Questionnaire supplementary information was required. This was necessary to ensure that as complete a picture as possible could be obtained in respect of the number of allegations, the actual category of allegations (for example where the Religious Order was unsure as to whether allegations of physical abuse should be provided). Other cases arose where complainants proved to be over 18 years of age at the time the reported alleged abuse occurred – these were excluded from the audit.

This information was gathered through meetings with the individual Religious Orders and subsequent correspondence. It was felt by the audit team that this information was required in order to ensure the verification process was as accurate as possible and ultimately the validity of each Religious Orders report in terms of reflecting their safeguarding practises both past and present. The audit team also undertook (with the knowledge of the individual Religious Orders concerned) to update the local CFA social work department areas in respect of any current child protection issues which needed to be shared. One of the by products of this was that the Religious Orders were able to establish ongoing links with the local CFA social work department areas – this was especially useful for Religious Orders that have residencies/ communities nationally. This exercise, whilst necessary, inevitably added to the length of time taken to acquire and disseminate information gathered/ and essentially enable the overall Ferns report to be produced.

Furthermore, the cross-referencing of allegations data with An Garda Síochána and with the CFA records has been an exacting and time-consuming exercise; this situation was exacerbated by the fact that changes in personnel and structures both within the Religious Orders and the CFA prior to or during the course of the audit led to difficulties at times in accessing the required information.

Aside from the time delay impediments, it must be emphasised that the Religious Order audit, as similar to the Diocesan audit, was not statutory in nature and was a voluntary process which relied on the goodwill of Religious Order leaders. The CFA did not have the power to compel Religious Order authorities to comply with the audit, nor did it physically examine Religious Order files. The purpose of the Religious Order audit was to assess if Religious Orders complied with Church guidance and best practice in the area of child protection, which included the reporting of allegations to the civil authorities.

While the issue of inclusion of allegations from the period pre Church guidance (pre-1996) was a contentious issue for some of the dioceses on the grounds that records from that period were limited or unavailable or not required this did not occur during the task with the Religious Orders.

The audit has recognised that in the period pre guidance specific reporting time frames were not issued and have reported the data as factually as possible and have made no judgment as to the time taken to report in this period. The audit has found from the introduction of Church guidance significant improvements have been evidenced in the practice of recording and reporting allegations.

The CFA is cognisant that many of the congregations have released information to the statutory redress board process which under that legislation would prohibit any further ongoing disclosure. The audit team was not specifically advised by any of the orders that they were advised under statute to refrain from sharing specific information with Tusla.

#### **4.4 Preparing the Continuation of the Audit**

The starting point for the audit was to complete a review of the information previously submitted to the CFA through questionnaires and from onsite visits to the Religious Orders (where appropriate) to verify details as returned in questionnaires with the Provincial and designated liaison person. This process did not include an examination of files held by Religious Orders on site (this was not included in the remit of this audit). However, Heads of Religious Orders were informed at the meetings that the audit team reserved the right to refer Religious Orders for more detailed and forensic scrutiny under Section 3 of the Child Care Act, should any outstanding or noticeable anomalies arise during the audit process. All Heads of Religious Orders understood and agreed to this.

In February 2012 the initial step commenced which involved conducting an assessment of information already furnished to the CFA as part of the audit process to date. During this review it became apparent that there was a wide variation in the scope and amount of information contained in the Religious Order files; for example some audits questionnaires were not on file but there was evidence to suggest the questionnaire audits were completed. In order to rectify this disparity correspondence was forwarded to all CFA area managers in April 2012. The majority of the area managers, some of whom were child care managers when the audit commenced in 2006 were previously allocated a number of Religious Orders and charged with assisting in the process on behalf of the assistant national director.

Based on this each area manager was now requested to submit to the audit team copies of all information relating to the two audit questionnaires that were submitted to the area managers offices by Religious Orders. For those area managers that were not previously involved in the process they were requested to submit details of any child sexual abuse allegations made against clerics that were made known to their care area. This was requested as it was envisaged that any information returned would assist in the verification of allegations made known to the CFA. This also applied to area managers allocated to Religious Orders. Copies of audit documentation sought included:

1. HSE Ferns audit questionnaire Appendix A 2006
2. HSE Ferns audit questionnaire section 5 2009
3. HSE Ferns section 5 audit data 2009-2010
4. Updated HSE Ferns audit questionnaire Appendix A 2009-2010

This exercise enabled the compiling of concise files for each of the 135 Religious Orders in Ireland.

#### **4.5 Implementation of Audit**

In March 2013 the audit team issued correspondence to the Provincials of the 135 Religious Orders including the director general of CORI and the executive of the IMU which outlined the CFAs commitment to completing the audit task (Appendix 25). This was followed by further communication in early April 2013 when each Religious Order was requested to provide a response to a set list of questions (Appendix 26).

The terms of reference for the audit were also included as an appendix. The questions requiring a response were as follows:

- a.** The number of allegations known to each Religious Order, congregation and missionary society;
- b.** If members of the Religious Order, congregation and missionary society have current ministry with children;
- c.** If members of the Religious Order, congregation and missionary society have current access to children (not through ministry) (see below);
- d.** The numbers and age profile of members.

In line with the similar request to the dioceses each Religious Order was requested to return the total number of allegations made against members of each Religious Order i.e. current, former, 'on loan to' and deceased members and details of those not previously furnished to the CFA as part of the Ferns audit up to and including 31 December 2013 (December 2011 was the date set for the dioceses).

The purpose of each question was for the audit team to gain as concise a view as possible to the current functioning and presence of each Religious Order in Ireland at present. Question b 'if members of the Religious Order, Congregation and Missionary Society have current ministry with children' includes Religious Orders that have public ministry either through the direct work of the Religious Orders, or whose members carry out duties and behalf of another organisation. Question c 'if members of the Religious Order have current access to children' was included to highlight the difference between active ministries which includes ministry to children and access where members of Religious Orders may have access to children. For example, historically the grounds or communities of many Religious Orders were and/or are located onsite or beside school grounds meaning that though the ministries of members may not directly involve children there may be (in) direct access to children. This would be of child protection concern to the CFA particularly if known accused or convicted accused were residing in such locations and if no suitable monitoring or safety plan was in place. The same applies to members that reside in nursing homes where children may be present if visiting relatives etc.

All 135 Religious Orders responded to the correspondence of 03 April 2013. Having been aware of the numbers of child sexual abuse allegations made against individual Religious Orders (whether or not each Religious Order in Ireland had ministry and or access with children) and an understanding of the presence of each Religious Order in Ireland as of 31 March 2013, the 135 Religious Orders were categorised for clarity of purpose in implementation of the audit task. An outline of the next step of the process was also noted for each category.

#### **4.5.1 Categorisation of Religious Orders**

**Category 1:** Refers to those Religious Orders where one or more allegations of child sexual abuse was made in respect of a current, former, 'on loan to' or deceased member including those Religious Orders who do not have current ministry with children.

Each Religious Order was visited by the audit team, who typically met with the Provincial, the designated liaison person and others with safeguarding roles that Religious Orders deemed appropriate.

Each Religious Order was requested to submit a copy of their child protection policy, procedures and practices document for review by the audit team. Feedback for this task was provided at a later stage in the process.

Prior to the visit an agenda and a sample recording form was provided to the Religious Orders; the minutes of each meeting were sent to the Religious Order Provincial afterwards, for ratification or amendment where necessary. The minutes were signed off as agreed following this process.

A total of 46 Religious Orders were subject to category 1.

**Category 2 (A):** This category accounts for Religious Orders where a single allegation was returned for one member and where following a comprehensive review by the audit team in consultation with the Religious Order where appropriate, local social work area and An Garda Síochána, no current or future potential child protection concern was deemed to exist for reasons such as: the alleged accused was deceased, the complainant withdrew the allegation, Gardai deemed a referral to the CFA was not warranted, relevant CFA area where the alleged accused resided were aware of the allegation and has engaged with the relevant Religious Order, as evidenced in files or the Religious Order does not have current ministry with children.

A review of the Religious Orders child protection policy, procedures and practices was completed.

CFA visits were not deemed to be necessary in these cases. A total of nine Religious Orders were subject to this category.

**Category 2 (B)\*:** Refers to Religious Orders where a zero return of child sexual abuse allegations was returned and whose members have ministry or have had ministry with children in the past. A review of the Religious Orders child protection policy, procedures and practices was completed. A total of 49 Religious Orders were subject to this category.

\*This category was referred to as Category 2\* in initial correspondence to these Religious Orders.

Category 3: Where a zero return of child sexual abuse allegations was returned for Religious Orders and whose members do not have current ministry or access with children in Ireland. This category accounted for a total of 31 Religious Orders.

The above categorisation approach was made known to the Director General of CORI and the Executive of the IMU in May and June 2013 respectively and to all 135 Religious Orders in the correspondences of 24 June 2013 (Appendix 27). They were also informed of the process relating to the verification of allegations reported by each Religious Order with the CFA and AGS and of reviewing child protection policies. Further specific correspondence in relation to the next stage of the process was issued to categories 1 and 2 Religious Orders early July 2013 (Appendix 28 and 29). Individualised correspondence was issued to category 2 (A) Religious Orders.

### **Category 1 CFA visits**

On foot of the volume of data received through the 2009 Ferns Section 5 Audit Questionnaire the audit team deemed it appropriate to conduct face-to-face meetings with all Category 1 Religious Orders for the following reasons:

Clarification was required on some points contained in the correspondence from the Religious Orders – rather than engage in further time-consuming postal communication (where highly sensitive data would be requested) it was felt this information would be best gathered during the course of these meetings. Some of the onsite visits took place in premises i.e. Provincial houses, community houses, nursing homes (run by Religious Orders) where members under care (safety) plans were resident. These visits afforded the audit team first hand information which would otherwise have not been available.

- As per terms of reference (page 39) it was felt again on receipt of the information that the level of risk relating to Category 1 Religious Orders could best be determined from visits.
- The audit team decided that as the audit task was a wholly voluntary process it would be helpful to foster a productive rapport with the Religious Orders if site visits took place.
- The audit team concluded that this process would in the interest of fair process include all the Religious Orders placed within category 1.

From May 2013 until May 2014 CFA visits took place with each of the category 1 Religious Orders. The agenda and sample recording form was submitted to each Religious Order ahead of the scheduled visits (Appendix 30).

The agenda was set as follows:

1. CFA introduction to audit task
2. CFA verification of audit documents on file
3. Discussion on background and function of your Order/ Congregation/ Missionary Society
4. Child protection policies and procedures
5. Complete verification task which included ascertaining the following data:
  - ⇒ The name, dob and address of the alleged accused;
  - ⇒ The name of the complainant;
  - ⇒ The date and location the alleged abuse occurred;
  - ⇒ The date the Religious Order was first informed of the allegation;
  - ⇒ The date and who in the CFA was informed of the allegation by the Religious Order;
  - ⇒ The date and who in An Garda Síochána was informed of the allegation by the Religious Order;
6. Discussion on monitoring arrangements and safety plans if applicable.

The minutes of each meeting were recorded and signed off once agreed by the CFA and each Religious Order.

The audit report for each Religious Order is based on an examination of the overall material returned as part of the process:

- ⇒ Responses to the Ferns Audit Questionnaire Appendix A 2006
- ⇒ Responses to the Ferns Audit Questionnaire section 5 2009;
- ⇒ Responses to the Ferns Section 5 Audit Questionnaire data (details of allegations);
- ⇒ Updated HSE Ferns Audit Questionnaire 2009-2010;
- ⇒ Child protection policy and procedures document;
- ⇒ For Category 1 Religious Orders data pertaining to each meeting with the CFA;
- ⇒ Factual accuracy responses received in respect of those Religious Orders which were part of the draft pilot project completed in December 2015.
- ⇒ Responses received from Religious Orders when provided an opportunity to submit a brief synopsis on any safeguarding developments that occurred in their Religious Order since 2013/ 2014 until December 2015 (Appendix 31).

⇒ Religious Order websites were also consulted.

The findings in respect of individual Religious Orders are primarily based on the above documentation. However, there existed some confusion among a number of Religious Orders as to what, had been specifically requested of them - in a letter to the Religious Orders from the CFA in December 2009, Religious Orders were requested to resubmit the original audit of 2006 to take account of the recently issued Safeguarding document, which would reflect changes in the Religious Orders child protection policy and procedures. Some of these Religious Orders were unsure of exactly what was being asked of them and were unable to provide an appropriate response to this request. As a result of this, this document was not always available to the audit team, and rather than having the Religious Orders (category 1) retrospectively complete this document, the audit team noted the Religious Orders child protection policy in place at that time (late 2009 – early 2010) and against which the Religious Orders response to allegations of child sexual abuse could be benchmarked.

As stated above each Religious Order was categorised and audited on an individual basis. For twelve of the Religious Orders listed they are Provinces and Abbeys of three overarching Religious Orders. These relate to the Congregation of the Sisters of Mercy (RSM) and its four associated Provinces - Northern Province, South Central Province, Southern Province and Western Province, the Order of Cistercians of the Strict Observance in Ireland (OCSO) and its autonomous five abbeys - Mellifont Abbey, Mount St. Joseph Abbey, Mount Melleray Abbey, Our Lady of Bethlehem Abbey and Bolton Abbey and the Union of Sisters of the Presentation of the Blessed Virgin Mary (PBVM) and its three associated provinces - Northern Province, South East Province and South West Province. The numbers of allegations relating to each Abbey and Province differed, leading to individual categorisations within these Religious Orders as appropriate. However, the audit findings relating to these twelve Provinces and Abbeys will be reported on as a whole Religious Order in a total of three reports.

#### 4.6 Overview of Findings of Allegations

A total of 1,882 allegations of child sexual abuse were returned in the Section 5 Audit Questionnaire completed by all 135 Religious Orders. The allegations relate to a total of 549 Cleric and Religious Order current, former and deceased individuals. A total of 56 or 10% of individuals were convicted for child sexual abuse offences.

##### 4.6.1 Allegations that fall within the remit of this audit

The table below outlines the numbers of allegations received to Religious Orders that fall within the remit of this audit by location of abuse.

**Table 1 Summary of allegations data provided by Religious Orders**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
	<b>Number of allegations</b>
Total no. of allegations against living members relating to Republic of Ireland	1,078
Total no. of allegations against living members relating to Northern Ireland	35

Total no. of allegations against living members relating to Overseas	64
Total no. of allegations against individuals deceased since 1996	705
<b>Total no. of allegations</b>	<b>1,882</b>

It can be seen from the above table that a total of 1,882 allegations of child sexual abuse have been returned by Religious Orders as per audit process. Of these a total of 1,078 or 57% of allegations relates to abuse against living members that occurred in the Republic of Ireland. A further 35 or 2% of allegations relates to abuse against living members that occurred in Northern Ireland and 64/ 3% in locations outside the island of Ireland. The remaining 705 or 38% of allegations relate to individuals deceased since 1996. This figure includes some former Religious Order members and allegations that occurred in Northern Ireland and overseas.

#### **4.6.2 Allegations against Religious Order by categories of vocation**

As detailed in Chapter 3 'Religious Orders in Ireland' all 135 Religious Orders have been categorised by vocation types. The following table outlines the numbers of allegations that fall within each of the six vocation types:

**Table 2 Summary of allegations by vocation categories**

<b>Vocation Types + Number of Religious Orders/ Congregations</b>	
	<b>Number of allegations</b>
Religious Men – Congregations of Religious Brothers (9)	947
Religious Men – Congregations with Priests and Brothers (25)	429
Congregations of Religious Sisters (68)	23
Missionary Societies (Male and Female) (25)	343
Contemplative Monks and Sisters (8)	140
<b>Total no. of allegations</b>	<b>1,882</b>

It can be seen from the table above that half, 50% of the allegations returned in the Section 5 Audit questionnaire have been made against eight of the nine Congregations of Religious Brothers. The second largest number of allegations, 429 or 23% has been made against 25 Congregations with Priests and Brothers. 18% of allegations (343) have been made against 25 male and female Missionary Societies. A further 8% of allegations have been made against eight Contemplative Monks and Sisters. The smallest number of allegations, 23 or 1% relate to Congregations of Religious Sisters.

#### **4.6.3 Quality of allegations data provided and analysis of reporting duration**

The following table provides an overview of allegations that can be commented on in terms of Religious Orders reporting of allegations to the statutory authorities. The first section of the table outlines the numbers of allegations that were exempt from this process.

**Table 3 Summary of quality of allegations data provided and analysis of reporting duration**

<b>Quality and number of allegations data provided and analysis of reporting duration</b>	
No. of allegations notified to the statutory authorities by Religious Orders or complainants	333
No. of allegations notified to Religious Orders pre 1996	127
No. of allegations not reported to the statutory authorities by Religious Orders	25
No. of allegations not included in reporting duration	493
No. of allegations where reporting duration could not be categorised	381
No. of allegations where reporting duration could be categorised	523
<b>Total allegations</b>	<b>1,882</b>

All 1,882 allegations have been individually assessed to ascertain the circumstances which led to them being included or excluded from the reporting duration section of this report. A final figure of 523 allegations has been assessed as meeting the reporting duration threshold. The following is an outline of the reasons why the remaining allegations were not subject to the reporting process:

- A total of 333 allegations (18% of the total number of allegations) were either notified to the statutory authorities by Religious Orders or directly by complainants. As a result Religious Orders were not required to further report the allegations.
- A further 127 (7%) allegations were made known to Religious Orders prior to 1996 which was before the initial Church guidance document was issued in 1996.
- Regarding allegations that were found to not have been reported by Religious Orders to the statutory authorities a total of 25 (1%) allegations were assessed as 'not reported'.
- The audit team could not analyse 381 (20%) allegations as the level of detail was insufficient for accurate analysis. Examples of circumstances which led to data being classed under the remit of the 'non analysable' category include dates provided by Religious Orders as to when it was first notified of an allegation or when a civil authority was notified of an allegation were unknown, vague or inconsistent, a statutory authority being unable to verify notification of record of allegations, other agencies reported allegations to a statutory authority. Explanations are detailed in each individual Religious Orders report where required.
- The remaining 493 allegations (26%) were not part of the process as all of the allegations, relating to a single Religious Order were not promptly reported to the statutory authorities.
- A total of 523 (28%) allegations have been assessed and included in the reporting duration section.



#### 4.6.4 Analysis of time taken by Religious Orders to report allegations

Of the 523 allegations that were reported by Religious Orders to the civil authorities 65 or 12% of the allegations were promptly reported to the civil authorities over the three reporting periods. The remaining 458 or 88% of the allegations were not reported with immediacy by the Religious Orders to the civil authorities. Just under half of all 523 allegations (49%) were reported by Religious Orders during the Safeguarding Period. The period where the least amount of reporting occurred was during the Our Children, Our Church period.

The following table illustrates the reporting time frames according to the three Church guidelines in place since 1996:

**Table 4 Analysis of time taken by Religious Orders to report allegations to the civil authorities**

Church Guidance Period / Reporting Duration	Pre 1996  Not for comment	Framework Period  1-Jan-1996 to 7-Dec-2005	Our Children, Our Church Framework  8-Dec-2005 to 23-Feb-2009	Safeguarding Period  24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		<b>14</b>	<b>1</b>	<b>50</b>
<b>4-7 days</b>		6	3	36
<b>1-4 weeks</b>		33	5	90
<b>1-12 months</b>		69	2	75
<b>1-5 years</b>		28	10	6
<b>5-10 years</b>		40	2	0
<b>10+years</b>		52	1	0
<b>Total</b>		<b>242</b>	<b>24</b>	<b>257</b>
<b>Overall Total</b>	<b>523</b>			

As outlined on the above table a total of 523 allegations were deemed suitable for comment with regard to Religious Orders reporting of allegations to the civil authorities in line with the contemporaneous Church guidance and the attendant reporting duration.

#### ***Framework Period, 01 January 1996 - 07 December 2005***

Under half of the total number of allegations, 46% or 242 allegations, were made known to Religious Orders during the Framework Period. Of these, 14 or 6% of the allegations were promptly reported to one or both civil authorities. This was in compliance with Church guidance at that time. There were delays by Religious Orders in reporting the remaining 228 or 94% of allegations. This was not in compliance with Church guidance. The highest proportion of allegations, 69 or 30% of allegations were reported by Religious Orders with the '1-12 months' time-frame after allegations were first received by Religious Orders.

### ***Our Children, Our Church Period, 08 December 2005 – 23 February 2009***

A total of 24 or 5% of the total number of allegations for comment were reported by Religious Orders to one or both civil authorities during the Our Children, Our Church Period. A single allegation was reported with immediacy. Religious Orders failed to promptly report the remaining 23 allegations.

### ***Safeguarding Period, 24 February 2009 – 31 December 2013*** (cut off date for audit)

257 or 49% of the total number of 523 allegations were reported by Religious Orders during the Safeguarding Period. 19% of the allegations were promptly reported to one or both civil authorities during this time which was in compliance with guidance. The remaining 207 or 81% of allegations were not reported with immediacy. Religious Orders failed to comply in reporting these allegations in line with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

#### **4.6.5 Overview of time taken by Religious Orders to report allegations to the civil authorities**

The audit team's primary focus was to determine the current status of each Religious Order with reference to their systems in child protection and their safeguarding procedures. The time element in reporting to the civil authorities, as defined in Children First is 'without delay' (this is echoed in the current Church Safeguarding Guidance Document and previous Church Frameworks).

The audit team were satisfied that for all category one Religious Orders, who received CFA visits, and from documentation received from the remaining categories of Religious Orders that there was a clear understanding and commitment on the part of all the Religious Orders to comply with a policy of immediate reporting in current/ recent cases of allegations of abuse to the civil authorities.

In respect of allegations and the time element of reporting same to the civil authorities the following is an overview of the issues cited by Religious Orders for delays in reporting to the civil authorities:

1. Many Religious Orders assumed that when one civil authority was informed of an allegation that authority would then inform the other civil authority. A more detailed explanation is outlined in Chapter 5 under 5.2.1 'reporting by Religious Orders to An Garda Siochana and the CFA'. This however was not the case in most instances of reported abuse. Also, some Religious Orders believed that with regard to allegations notified to them by State agencies, not the statutory child protection authorities, that the State agencies notified the civil authorities.
2. There was a lack of clarity on the part of some Religious Orders in relation to structures placed on them by Canon law in respect of reporting to outside agencies prior to internal investigations taking place.
3. Poor and/ or no record keeping by Religious Orders in the past. It was difficult for Religious Order personnel to determine if allegations were reported to the civil authorities, due to the lack of available information in the files.
4. Changes in Provincials, Province Leadership Teams, designated liaison officers (child protection officers) in three/ four/ five/ six year cycles often resulted in information not being passed on to the incoming leadership within the Religious Order.

5. An assumption was held that previous Religious Order Leaders and appointed safeguarding personnel with responsibility were complying with policy.

6. Lack of clarity in child protection policies as to who to Religious Orders were to report allegations to for example to whom and to what location in AGS and the CFA.

7. Where complainants were particularly vulnerable or had a mild, moderate or severe intellectual disability the reporting of allegations by Religious Orders was often a time consuming process due to the difficulties for the complainants to articulate their experiences. The disclosure on the part of these complainants was at times unavoidably protracted – hence the time lapse between the initial disclosure and more verifiable details was lengthy.

8. Delays were experienced by some Religious Orders with regard to receiving identifying details of alleged abusers and in establishing and confirming information received to Religious Orders by complainants. The lack of information prevented Religious Orders from promptly responding to allegations of abuse.

#### **4.6.6 Summary of distribution of allegations per Religious Order and members of Religious Orders**

The numbers of allegations against individual Religious Orders and current, former and deceased members of Religious Orders varied. The largest proportion of Religious Order members against whom 626 allegations of child sexual abuse were made was within one Religious Order where a total of 190 members were identified. A total of 46 Religious Orders has ten or less members against whom allegations of child sexual abuse were made. A sum of 186 members fell within this range. A further eight Religious Orders were identified as having between 12 and 41 members against whom allegations of child sexual abuse were made. A total of 173 members were identified in this regard. In total, 549 Religious Order members were identified. The largest number of allegations against a single member was 96. The member is deceased.

#### **4.6.7 Distribution of allegations by ministry status**

The following table shows the current ministry of Religious Order members against whom allegations have been made:

**Table 5 Allegations by ministry status 31.12.2013**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	22	37
<b>Member(s) placed out of ministry</b>	159	542
<b>Member(s) no longer in the clerical / religious state</b>	173	598
<b>Member(s) Deceased</b>	195	705
<b>Total no. of allegations</b>	<b>549</b>	<b>1,882</b>

Table 4 shows that 1,882 allegations have been made against 549 current, former and deceased Religious Order members. The deceased figure includes some former members. A total of 37 allegations have been made against 22 members who are in

ministry. The statutory authorities are aware of these members. This accounts for 4% of the total number of members against whom allegations have been made. A further 542 allegations have been made against 159 or 29% members who have been placed out of ministry. This is followed by 598 allegations that have been made against 173 or 31.5% of members who left clerical and religious life. The highest number of allegations, 705 have been made against 195 members deceased since 1996. This represents 35.5% of the total number of members against whom allegations have been made.

#### **4.6.8 Managing risk**

Following the review of Section 5 Audit Questionnaire data submitted by all 135 Religious Orders it quickly became apparent a considerable number of allegations were made against existing Religious Order members. Prior to the CFA audit meeting with all category one Religious Orders a senior management decision was made to ascertain risk management planning being implemented by each Religious Order to ensure the CFA was aware of safeguarding mechanisms in place and to identify if any or further CFA input was required. Many Religious Orders had established contacts with the relevant CFA social work department's areas and exchanged appropriate information in an effort to safeguard children. Others were advised of the appropriate social work departments local to them.

As outlined above, 542 allegations have been made against 159 members who have been placed out of ministry. At the time of the audit meetings 36 Religious Orders were identified as having 95 risk management plans in place. These relate to both convicted and non-convicted members. Risk management plans were not in place for 64 members. The following summaries the circumstances as to why such plans were not in place for members:

- Initially some Religious Orders simply did not implement formal risk management plans. Through a process of engagement many were supported by the audit team in amending their safeguarding processes to produce plans were deemed necessary.
- Members residing in nursing homes were subject to care plans as per health reasons. The audit team has been advised that nursing home management teams have been advised of those against whom allegations have been made.
- Members with ill-health issues where there was no child protection risk deemed.
- Others were elderly and retired at the time of an allegation (s) being received by Religious Orders and therefore were not in ministry but fell under this category for the purposes of the audit.

The risk management plans form part of overall safeguarding mechanisms in place by Religious Orders. Provincials carry full responsibility for ensuring risk management plans and both monitoring and supervision arrangements of the plans are in place. They are supported by monitors who are often community leaders/ guardians/ rectors of communities where members reside, support advisors, case managers appointed by some Religious Orders and other treatment services as deemed necessary.

## 4.7 Key Learning

From the outset the aim of the audit was to assess Religious Orders compliance with various Church guidance documents in place since 1996. The audit team was tasked firstly with assessing how Religious Orders responded to allegations of child sexual abuse i.e. the retrospective task and secondly assessing each Religious Orders child safeguarding document to ensure they are being implemented appropriately i.e. the forward-looking task. Arising from this evolving process and learning experience, a number of themes was identified which are linked to the terms of reference and are described in detail in this section. It must be noted that due to poor safeguarding practices being implemented by some Religious Orders, further work was identified that warranted immediate intervention by the audit team. Whilst this was outside of the overall remit process it was necessary given the safeguarding issues that were deemed as requiring attention.

The themes for key learning that have emerged from the audit have been divided into six areas which are outlined and detailed as following: attitude and culture, engagement, ongoing management of allegations and risk, training and education, safeguarding practice and governance oversight.

### 1. Attitude and culture

In organisations such as Religious Orders both attitude and culture influence the functioning of a Religious Order. One's ability to think, behave or feel about something and in turn create environments when change is deemed necessary is dependent on the positive or negative attitude of an organisation. With regard to category one Religious Orders safeguarding arrangements there was no significant evidence of safeguarding non-compliance by Religious Orders that warranted a referral for further examination under Section 3 of the Child Care Act which places certain duties and obligations on the Child and Family Agency. However, a small number of Religious Orders were identified as demonstrating significant safeguarding weaknesses namely the Christian Brothers, De La Salle Brothers, the Irish Norbertine Canonry, the Missionaries of the Sacred Heart and the Holy Spirit Congregation.

The audit team worked closely with four of these Religious Orders with the National Board for Safeguarding Children in the Catholic Church in Ireland having conducted an in-depth review of the Missionaries of the Sacred Heart safeguarding practices on behalf of the CFA. The CFA audit team engaged with the Provincials/ Heads of Religious Orders and the designated liaison persons to address the safeguarding deficits. This process included assisting Religious Orders in establishing links with the relevant CFA areas, linking with the NBSCCCI to alert them of concerns and also with the appropriate CFA social work departments to ensure that the CFA areas were also aware of potential risks and of risk management plans in place. This arrangement remained in place until the audit team was satisfied that each of the Religious Orders demonstrated significant improvements in their implementation of safeguarding arrangements. All of the above mentioned Religious Orders acted responsibly in tending to the safeguarding deficits. It is imperative that the recent positive changes and improved safeguarding practices are consistent, monitored and remains embedded in Religious Order processes through its mission, ministries, in times of Leadership change and as and when required in line with policy change and development.

With regard to the remaining category 1 Religious Orders, it is evident that there has been a considerable change in Religious Orders understanding of the child safeguarding system and as a result there has been a shift in attitude and culture

towards child safeguarding in recent times. This shift in attitude has been evidenced by the return of information in the audit questionnaires, discussions held at individual meetings with Religious Orders, the establishment of effective safeguarding structures by each Religious Order, the NBSCCCI reviews of each Religious Orders safeguarding practices and Religious Orders compliance with safeguarding policies and procedures. It must be noted that the opportunity to meet with category 1 Religious Orders proved extremely useful as most Religious Orders were not aware of the role of the CFA in responding to referrals of abuse and the of the different courses of investigation by the CFA and AGS. In conclusion, Religious Orders approach to and improvement in child safeguarding practices has been positive. The culture of actively promoting child safeguarding is noted in recent years.

## **2. Engagement**

In terms of the audit process engagement refers to the process of beginning, middle and end phases. As previously mentioned a principal objective of the audit was to enable the auditors to view Religious Orders management of allegations and how prepared they are in terms of complying with safeguarding policies and procedures. From the outset, Religious Orders were fully informed of the nature and all stages of the audit process. All 135 Religious Orders demonstrated their commitment to the full audit process which was conducted by the CFA on a voluntary basis. This dedication remained during times of changes within Leadership and accompanying Safeguarding Leadership Teams which by nature can be disruptive when developing, implementing and maintaining safeguarding processes. The dedication also remained over the lengthy course of the audit. Also, Religious Orders have proactively engaged with the audit team with regard to issues outside of the actual audit itself i.e. to receive advice and feedback regarding the management of allegations and both specific and general safeguarding practices. This continues to be the practice for many Religious Orders at present. As evidenced by the audit team's position of being able to complete in full individual reports required for 104 Religious Orders this demonstrates their commitment to the audit process. The remaining 31 Religious Orders completed in full the tasks required of them.

## **3. Management of allegations and risk**

There has been a wide variation in both the numbers of allegations against Religious Orders and individual members. This variation is primarily due to Religious Orders operating in isolation, differences in attitudes toward safeguarding, the various missions and ministries of Religious Orders and the population and age-range of Religious Order members. It became apparent that the levels of risk were both regarded and consequently managed differently by Religious Orders.

A total of 1,882 allegations have been made against 55 of the 135 Religious Orders that are part of this audit. Single allegations have been made against ten of the 55 Religious Orders. The allegations have been made against a total of 549 individuals of whom 159 are living out of ministry Religious Order members. A total of 95 of the 159 individuals are subject to safety plans. Whilst this factual information is known there was difficulty in determining the full level of risk to children and young people. Religious Orders may not be aware of specific details relating to allegations made known to An Garda Síochána directly by complainants and also allegations made known to Religious Orders by the Redress Board were not part of this audit. These were excluded as it is stated under Section 28 (6) of the Residential Institutions Redress Act, 2002, Page 20 (as amended) Prohibition on Disclosure of Information that:

“A person shall not publish any information concerning an application or an award under this Act, that refers to any other person (including the applicant) relevant person or institution by name or which could be reasonably lead to the identification of any other person (including the applicant), a relevant person or an institution referred to in an application made under this Act”

This statement has led to many allegations being exempt from the CFA audit process.

Each allegation was individually analysed to assess each Religious Orders management of same. Based on data returned it is evident that individual allegations against members do not reflect the instances of abuse experienced by complainants. Part of the allegation assessment included; reviewing how Religious Orders initially reacted to notifications of abuse, how they formulated safety plans and maintained these plans, and identifying those Religious Orders providing ministry with children or members who were engaged in ministry outside of the Religious Order. This enabled the audit team to establish high and low indicators of risk presented by Religious Orders. It can be concluded straightforwardly that safeguarding mechanisms varied from being excellent, satisfactory and extremely poor which was evident in Religious Orders both large and small in size. Despite all Religious Orders having full or varying forms of safeguarding policies in place there was clear evidence that some were not implementing the actual procedures.

Over the course of the audit high risk indicators viewed by the audit team included large numbers of allegations against both individuals and Religious Orders, delays in notifying the statutory authorities, poor management of those placed out of ministry which included either a lack of, poor or informal safety plans/ covenants of care, lack of co-operation by members in complying with safety plans, and a lack of or inadequate supervision and monitoring arrangements. The audit team was advised that historically, changes in Religious Order structures namely in the appointing of Provincials/ Heads of Orders every 3/5/6 years led to allegations and safeguarding in general being managed differently by Provincial Administrations. The audit team is satisfied that Religious Orders accept this happened and processes have been developed so that the whole scope of safeguarding including child protection risks, established or potential is carefully transferred to incoming Provincials/ Heads of Orders. Further, some cases were also complicated by international dimensions which affected how some Religious Orders in Ireland managed allegations of abuse.

For example, allegations that occurred overseas where statute of limitations hindered Religious Orders in Ireland management of allegations and in cases where international parties managed allegations without involving named alleged abusers residing in Ireland. These situations proved difficult for Religious Orders to manage in line with best practice. The audit team linked closely with the Religious Orders to increase their knowledge, awareness and understanding of child protection in these situations, and discussion took place regarding the need risk management plans or other safeguarding mechanisms. Lastly, the appointment of independent designated liaison persons by most Religious Orders and case managers where required is reassuring and highlights those Religious Orders commitment to ensuring they are working towards best safeguarding practice.

From the perspective of low risk indicators of abuse, it is recognised that the majority of allegations returned in the audit are retrospective. Religious Order members are an ageing population, fewer Religious Orders are directly providing or are involved in direct ministry with children and category one Religious Orders have established safeguarding structures including advisory panels or are a member of the advisory panel set up by the NBSCCCI. Lastly, where required Religious Orders have

established contacts with the CFA social work departments and cite that some are very supportive in assisting them with their risk management safety plans. It is clearly evident that there has been a huge decrease in the numbers of allegations notified to Religious Orders and of those that are notified the majority are historic. Risk management planning remains an active function of many Religious Orders. Some CFA social work departments actively liaise with Religious Orders in implementing risk management mechanisms. Due to the heavy workloads, demands and the location of many Religious Orders in similar geographical locations other CFA social work department areas are not in a position to provide the desired statutory oversight to assist Religious Orders with their implementation of robust risk management plans.

#### **4. Training and education**

As per Standard 4 'Training and Education' contained in the NBSCCCI Standards and Guidance Document Religious Orders are required to have in place appropriate child protection training for all those assigned safeguarding roles and responsibilities and those involved in activities with children. The audit team was informed via direct consultation with Religious Orders and upon the review of safeguarding policies that the majority of Religious Orders have in place varying degrees of child protection training procedures. The procedures vary in terms of precedence, development and implementation with each dependant on the size and functioning of individual Religious Orders. In line with best statutory practice the audit team has been advised that all Religious Orders have appointed designated liaison persons who have participated in safeguarding training. Further, a number of Religious Orders have NBSCCCI accredited child safeguarding trainers who provide safeguarding training within their own Religious Order. Also, for the most part, all members, staff and volunteers have received child protection training and have individual copies of the Religious Orders safeguarding document. This remains an ongoing practice of Religious Orders. Whilst all of the above measures are commendable and undoubtedly welcomed, gaps were identified by the audit team with regard to other areas that would support Religious Orders efforts in providing best safeguarding training.

Firstly, it became apparent during the review of Religious Orders safeguarding policies that for some, there appeared to be confusion with regard to understanding the difference between an 'allegation' and a 'complaint'. Both are very different statements with each requiring their own individual policy and set of procedures. When a child is not being adequately cared for or is being harmed the matter needs to be treated as an 'allegation' of abuse or neglect. The procedures for reporting the allegation of abuse or neglect is instituted. The safety of children is paramount in these situations. In child safeguarding a 'complaint' is generally an expression of dissatisfaction or concern by an adult or a child about unacceptable behaviour towards children. Complaints need to be resolved according to the complaints policy.

It was brought to the attention of the audit team by some Religious Orders that there was a need for supervision to assist those with responsibilities for implementing robust risk management procedures. As per best practice guidelines and policy it is the responsibility of Religious Orders to implement risk management mechanisms aimed at preventing further instances of abuse. Whilst these are being implemented some Religious Orders are of the view that supervision would be helpful to ensure they are adhering to best practice and implementing good risk management mechanisms. This oversight, statutory or otherwise would greatly enhance and professionalise safeguarding measures being implemented by Religious Orders. Further, it is the view of the audit team that supervision is available to those with



significant safeguarding roles. This is to ensure their welfare is being professionally managed and they are receiving adequate support particularly in situations where high levels of risk are actively being managed.

Lastly, whilst the effects of abuse on complainants and their families was for the most part sensitively acknowledged by Religious Orders, further work is required with relation to raising awareness among some Religious Order members themselves about the impact of abuse on complainants, perpetrators of abuse and their colleagues. It is the conclusion of the audit team, that arising from discussions with some Religious Orders a lack of empathy existed for complainants which was compounded by less than adequate safeguarding mechanisms in place. There are also cases of disbelief by some non accused Religious Order members that actual cases of abuse occurred and also a lack of awareness and understanding of the effects of abuse on children and their families. Gaining an increased awareness can only be achieved by the development and implementation of professional training aimed at developing a clear understanding the effects of abuse on individuals and organisations. It has become apparent that Religious Orders require high-quality training and education programmes to assist their development of good safeguarding mechanisms and have available services to support those in safeguarding roles.

## **5. Safeguarding practice**

As referenced under 1.1.1 in Children First: National Guidelines (2011) a key principle that informs best practice in child safeguarding is that the welfare of children is of paramount importance. This principle is clearly reflected in the NBSCCCI Standards and Guidance Document. A number of key areas have been identified to ensure best child safeguarding practices are in place within organisations, with these unique to the various structures of each Religious Order.

Firstly, child safeguarding documents are the underlying foundation of safeguarding work. Further to Religious Orders stating their allegiance to implementing the NBSCCCI Standards and Guidance Document a total of 98 Religious Orders (category 1 and categories 2 (A + B) safeguarding documents were reviewed by the audit team. Of these, 78 were deemed satisfactory or excellent, 16 were deemed unsatisfactory with a further 10 having developed brief documents comprising between one and five page pages. With the exception of one, referred to in chapter 5 (5.3.3 the remaining Religious Orders commenced the process of developing safeguarding documents post 2013. Having agreed to implement the NBSCCCI Standards and Guidance Document further safeguarding work is required of the Religious Orders with brief safeguarding documents. For those Religious Orders that provide direct ministry to children it is imperative that safeguarding policies are of an excellent standard.

From the auditors perspective the development of a safeguarding document requires completion in a manner that is individual to the Religious Order and in accordance to its mission, size and functioning. Each Religious Order should state its purpose and function at the beginning of the safeguarding document and tailor the NBSCCCI Standards and Guidance Document to reflect the actual presence and functioning of the Religious Order. This would represent the expected level of performance in relation to their ministry and purpose.

The content of any organisations safeguarding document should be reflective of all safeguarding activity being completed by Religious Orders. It was apparent that during meetings with the Religious Orders and the review of the safeguarding documents and feedback received following the reviews that all safeguarding activity being completed by Religious Orders was not reflected in the policy documents. It is

imperative that policies support everyday safeguarding practice. There should also be mention by Religious Orders whose members are involved in ministry with children outside the aegis of the Religious Order. In these instances it should be included in the policy document that members adhere to the policies whilst in their places of ministry and not of the Religious Order they are a member.

Additionally, following the review of safeguarding policies a number of the NBSCCCI criteria pertaining to each of the seven standards were deemed partially referenced in the document or not included. There are a number of key areas that are required in order for organisations to have high standard working documents. The following is a summary of essential procedures that were omitted that require insertion in safeguarding policy documents:

1. Each document should be approved, signed and dated by the Provincial/ Head of Order.
2. Concise definitions of abuse should be stated to include signs and symptoms of abuse.
3. The contact details for both the statutory authorities and counselling agencies should be clearly stated.
4. There should be clear procedures for reporting allegations to the statutory authorities to include clear description of designated liaison persons role and responsibilities.
5. All safeguarding personnel should receive training appropriate to their safeguarding roles and responsibilities.
6. The procedures for managing risk should be clearly stated.
7. A safeguarding implementation plan should be developed to include monitoring arrangements to ensure compliance with the standards and to achieve best safeguarding practice.

Typical safeguarding structures appointed by Religious Orders comprise internal members and lay personnel to the positions of designated liaison person, deputy designated liaison person, safeguarding co-ordinator, safeguarding committee, victim support person, advisor, safeguarding representatives and an advisory panel. Where necessary case managers, whose role is to manage risk management mechanisms for those against whom allegations of abuse have been made have been appointed by Religious Orders. All appointed safeguarding personnel are required to have participated in safeguarding training relevant to their roles. It is evident to the auditors this was generally the practice of Religious Orders but as similar to the point above it was not always reflected in the safeguarding document.

With regard to reporting allegations there was a variation in procedures adopted by Religious Orders. There have been cases of allegations being reported to the CFA areas local to where the Religious Order Provincial Office was based rather than reporting to the CFA area where the potential risk existed. A similar process existed in reporting allegations to An Garda Síochána. In order to prevent time-delays in reporting and child protection risks not being managed promptly it is important that Religious Orders report allegations of abuse to the correct agency.

As a preventative measure all Religious Orders are required to have vetting procedures in place. It became apparent during the audit that this requirement varied between Religious Orders. However, by the end of the audit process, 31.12.2015 it was known to the audit team that members in ministry have received Garda clearances. This procedure must remain to the fore of safeguarding work particularly for those members involved in direct ministry with children. With regard to Religious Orders involved in diocesan parish ministry some Religious Orders issue 'celebret cards'

which states the member is of good standing, has received a Garda clearance and is child protection trained. This reflects good practice and accountability.

### **1. Governance oversight**

Each Religious Order is responsible for developing child safeguarding policies and procedures and ensuring monitoring of their implementation. Good governance allows for accountability and transparency. The first safeguarding guidance document was issued by the Catholic Church in Ireland in 1996. This was superseded by *Our Children, Our Church* document in 2005. These Church led documents provided guidance to Religious Orders on how to promptly respond to allegations of child sexual abuse and provide insight on how to prevent child abuse. Prior to the NBSCCCI issuing its first Standards and Guidance document in 2009 and later conducting reviews of Religious Orders safeguarding practices mainly from 2013 there was no specific body providing governance oversight with regard to Religious Orders safeguarding practices. In 2009 all Religious Orders officially agreed to implement the Standards and Guidance document which required each Religious Order to develop their own internal governance processes for protecting children. These governance processes required specific development of the Standards and Guidance document according to the functioning and presence of Religious Orders and to address safeguarding needs. The objective of the document was to assist all Religious Orders in developing and maintaining good and effective safeguarding processes. For the most part, Religious Orders have appointed an external independent member (s) to their safeguarding teams for example, designated liaison persons, safeguarding co-ordinators, case managers, safeguarding committee members. It is the conclusion of the audit team this change in structure has greatly assisted Religious Orders in developing professional and experienced safeguarding teams.

Since 2013 the audit team were in a position to properly assess the acceptability of Religious Orders implementation of governance structures. Resulting from intense statutory and non-statutory audit reviews it is clear that Religious Orders are clear on the need and requirement for implementing governance processes and the need to have good oversight of same. This improvement in practice demonstrates their commitment to following statutory child safeguarding rules and to developing accountable and transparent child safeguarding practices.

## Chapter 5: Methodology

This chapter outlines the methodology process for the audit.

### 5.1 Introduction

In 2010 the Child and Family Service of the Health Service Executive agreed to separate the Church audit into two phases. This was based on the extensive return of information from the section 5 audit questionnaires completed by dioceses. Phase 1 titled 'Audit of Safeguarding Arrangements in the Catholic Church in Ireland Volume 1 Dioceses Report' was published in October 2012.

In January 2012 the audit team was charged, at the request of the national office of the Child and Family Service and under the direction of the acting director of quality assurance with the task of completing Phase II – 'Audit of Religious Orders, Congregations and Missionary Societies Safeguarding Arrangements Volume II'. As per original request of the minister the overall aim of the audit was to review Religious Orders compliance with the Ferns Report Recommendations of 2005. Assessing this compliance was envisaged as two-fold:

#### (i) Retrospective Aspect

To examine how each Religious Order responded to allegations of child sexual abuse historically; to determine whether the Religious Orders child protection policies were congruent with the Catholic Church's guidelines on a contemporaneous basis since 1996 i.e. when the Child Sexual Abuse: Framework for a Church Response was implemented.

#### (ii) Current and Future Aspect

To ensure the current child protection policy, practices and procedures document of each Religious Order is compliant with State and Church child protection guidelines; and is being satisfactorily implemented on an ongoing basis.

### 5.2 Retrospective Aspect

The Religious Order audit was concerned only with child sexual abuse allegations made against members of Religious Orders. The definition of child sexual abuse was provided to Religious Orders in the Audit Questionnaire Section 5:

"The term allegation of child sexual abuse is defined as a report or account, either written or verbal of actual or suspected abuse or inappropriate sexual behaviour where there are reasonable grounds for concern that a child may have been, or is being sexually abused, or is at risk of abuse (including retrospective disclosure by adults)".

The following examples constitute reasonable grounds for concern as defined in Children First:

- i. specific indication from the child that (s)he was abused;
- ii. an account by a person who saw the child being abused;
- iii. evidence, such as *an injury or behaviour* which is consistent with abuse and unlikely to be caused another way;
- iv. an injury or behaviour which is consistent both with abuse and with an innocent explanation but where there are corroborative indicators supporting the concern that it may be a case of abuse. An example of this would be a pattern of injuries, an implausible explanation, other indications of abuse, dysfunctional behaviour;

- v. Consistent indication, over a period of time that a child is suffering from emotional or physical neglect.

#### **5.2.1 Reporting by Religious Orders to An Garda Síochána and the CFA**

As noted in Volume I all Religious Orders were required to report all allegations to the then Health Boards since 1996 when the Framework document was implemented. In April 1995 the document *“Notification of Suspected Cases of Child Abuse between Health Boards and Gardai”* (generally referred to in this report as *“The Joint Protocol”*) was published whereby the then Health Boards were required to formally notify An Garda Síochána where it was suspected that a child had been sexually abused. Similarly, An Garda Síochána was required to notify Health Boards of allegations in certain circumstances.

The audit returns indicate that many Religious Orders interpreted the Joint Protocol as requiring both An Garda Síochána and Health Boards to notify each other of allegations of child sexual abuse. While the Joint Protocol required Health Boards to notify all allegations to An Garda Síochána, the reverse did not apply. An Garda Síochána was not required to report cases that involved matters of law enforcement only, i.e. where there was no child protection concern. This interpretation of the Joint Protocol resulted in some allegations being reported to An Garda Síochána only, in the mistaken belief that An Garda Síochána was required to notify Health Boards.

For the purpose of this audit, where a Religious Order has notified both civil authorities of an allegation but on different dates, the earlier date is used to calculate the time taken to report. For example, if the Religious Order was notified of an allegation on the 1st March 2006, the CFA was notified on the 3rd of March 2006 and An Garda Síochána was notified on the 25<sup>th</sup> February 2010, then the dates used to calculate the time taken would be the 1st March 2006 and the 3rd of March 2006.

#### **5.2.2 Cross-referencing of Allegations Reported by Religious Orders with the CFA and An Garda Síochána records**

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Sexual Crime Management Unit (SCMU), part of the National Bureau of Criminal Investigation (NBCI)\* and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

*\* (Now Known as Garda National Protective Services Bureau or GNPSU)*

Where An Garda Síochána confirmed that it had a record of the allegation in question, it was assumed for the purpose of this report that the date provided by the Religious Order for reporting to An Garda Síochána had been confirmed. In conducting its cross-referencing exercise, the audit team compared the dates on which Religious Orders stated that they had reported each allegation to the CFA with CFA records. In some instances, the findings of cross-referencing were inconclusive, for example where the identity of the complainant or the accused, as provided by the Religious Order, could not be confirmed by either the CFA or An Garda Síochána, but reporting of the allegation itself could be confirmed. In many of these cases, this did not affect the duration category applied. In cases where the allegation was first notified to one authority which could not confirm the details of the allegation as reported, the allegation was deemed to be *“Not analysable”*. This was because the inconclusive finding of cross-referencing meant that it was not possible to comment on when the allegation was first notified to the civil authorities and to rely on the date

of notification to the second civil authority might not be an accurate reflection of when the allegation was first reported. In other instances, cross-referencing conclusively confirmed that there was no record held by the civil authority in relation to the allegation in question.

### **5.3 Current and Future Aspect - Policies and Procedures**

#### **5.3.1 National Board for Safeguarding Children in the Catholic Church in Ireland**

The National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) was established by the Irish Bishops Conference, the Conference of Religious of Ireland and the Irish Missionary Union in 2006 to advise the Sponsoring Bodies on best practice in relation to child protection policies and procedures. The Safeguarding Children Standards and Guidance Document for the Catholic Church in Ireland was devised in 2008 and issued to all dioceses and Religious Orders early 2009. The document supports Religious Orders in developing their own individual child protection policy and procedures document in accordance with best practice in the area of child safeguarding

The NBSCCCI confirmed with the audit team that all 135 Religious Orders included in the audit signed the National Board's Memorandum of Understanding. As referred to in Volume 1 Dioceses Report the signing of this document committed all parties to the full implementation of Safeguarding provisions and full co-operation with the Gardai and CFA in relation to any allegations of abuse against Church personnel.

#### **5.3.2 Approach to reviewing each Religious Orders safeguarding document**

The audit team approached this task using the NBSCCCI Safeguarding document as a benchmark against which to evaluate the child protection policy document of each Religious Order. This is because this document was issued to each Religious Order, having signed the above mentioned Memorandum of Understanding, by the NBSCCCI as a template for the formation of individual policies. Consequently, the audit team assessed all of the child protection policy documents presented, against the criteria outlined in the NBSCCCI Safeguarding document as being satisfactorily addressed or otherwise. Every Religious Orders child protection policy has been benchmarked against all of the criteria as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.

The Child and Family Agency Ferns audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.

The Safeguarding document sets the core principles contained in the previous Church framework *Our Children, Our Church* (2005) into seven standards with each standard having its own set of criteria. It provides a self-audit tool as part of its guidance which was used by the audit team to assess Religious Orders compliance with the Safeguarding document. The audit team on review of this document noted some discrepancies between it and the *Children First* guidance. (This was also reflected in a review carried out by CFA *Children First* information officers nationally). The audit team is aware that the NBSCCCI is in the process, currently, of redrafting and updating the Safeguarding document.

Notwithstanding the above, the audit team nonetheless reviewed each Religious Orders child protection policy document against the NBSCCI guidance as outlined in the Safeguarding document. To do otherwise would have been inappropriate.

The approach taken by the audit team was to measure the criteria applied to each standard as outlined in the Safeguarding document and indicate if the criteria were either:

1. Fully in place – all criteria for each individual standard as outlined in the Safeguarding document are fully met.
2. Partially in place – all criteria for each individual standard as outlined in the Safeguarding document are partially met. Further development of criteria required.
3. Not in place – all criteria for each individual standard as outlined in the Safeguarding document are not met.

This was followed by rating each individual policy as having a policy that was either (Appendix 32):

1. Excellent – the policy included all elements required in a child protection policy that were stated clearly and was easy to read and understand.
  2. Satisfactory – the policy contained the basic elements required of a child protection policy with further adjustments required.
  3. Unsatisfactory – the policy was unclear, lacked understanding with redrafting required.
- In some instances further supplementary information and evidence to support practices and procedures was received at onsite meetings with the category one Religious Orders which helped inform the conclusions reached for each of these Religious Orders. Each Religious Order was requested to indicate any other child protection policies, procedures and practices guiding their ministries with children - for example diocesan, department of education and skills, Child and Family Agency. In some cases it was obvious that the Religious Order was operating appropriate and adequate child protection procedures despite the fact this may not have been reflected in their child protection policy document.

The outcome of this review is outlined for each Religious Order in Chapter 6 'Analysis of Religious Orders'.

### **5.3.3 Summary of findings and expectations upon review of each Religious Orders safeguarding document**

This section provides a summary of the overall findings following the review of 104 Religious Orders safeguarding documents developed by category 1 and category 2 (A and B) Religious Orders. As pre-mentioned each safeguarding document was rated as being excellent, satisfactory or unsatisfactory. The excellent rating applied to a total of 29 safeguarding documents. These documents submitted were comprehensive, focused and easy to read and understand. A number of outstanding documents were noted which included those Religious Orders who content included firstly the charism and ministry of the Religious Order and applied the criteria contained in each of the seven standards in line with their functioning. These documents were of high-quality standard.

A further 43 safeguarding documents were viewed as satisfactory. The auditors are aware that not all of the safeguarding work being implemented by Religious Orders was included in the respective policy documents. For this reason and where

applicable, the relevant criteria was viewed as being partially in place. An unsatisfactory rating was applied to a further 16 policy documents. Again, the point above applies to many of these 16 Religious Orders. Ten Religious Orders developed brief policy documents comprising between one and five pages with the remaining six Religious Orders, for varying reasons did not have a policy in place in 2013. This situation has changed in that four have developed policies, one Religious Order is in the process of developing a policy and a policy was not deemed required for the last Religious Order as there was just a single member of the Religious Order residing in Ireland. In this instance the Provincial of the Religious Order advised that the member adheres to diocesan policy and is aware of the NBSCCCI document. The detailed review of each Religious Orders safeguarding policy document is available to view in Chapter 6.

It became apparent during the review that with regard to the implementation of the safeguarding standards a number of common issues emerged that are expected to be central to the implementation of appropriate measures leading to best practice in child safeguarding. These were as follows:

#### ***Standard 1***

- The policy should be approved, dated and signed by the Provincial/ Head of the Religious Order.
- The relevant contact details, address and telephone number for An Garda Síochána, the Child and Family Agency and the counselling agencies should be stated clearly in the policy/ safeguarding statement.
- An indication of when the policy is expected to be reviewed to include any changes to State or Church guidance or legislation should be stated.

#### ***Standard 2***

- A procedure that complainants are informed of the Religious Orders responsibilities for reporting complaints to the civil authorities.
- A policy that specifically states that all complaints, allegations and referrals are recorded and stored securely.
- There should be a procedure for dealing with complaints made by adults and children about unacceptable behaviour against children – a standard complaints procedure implemented in general organisations.
- There should be comprehensive guidance around the area of confidentiality and information sharing of complaints.

#### ***Standard 3***

- An anti-bullying policy should be developed.
- A whistle blowing policy should be developed to allow Religious Order personnel raise allegations and suspicions about unacceptable behaviour towards children by other Religious Order personnel or volunteers, confidentially, if necessary.
- An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
- The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

#### ***Standard 4***

- All Religious Order personnel, staff and volunteers must complete National Board approved child protection training.



- It is required that all Religious Order personnel, staff and volunteers sign their adherence to complying with the Religious Orders child protection policy.
- A training needs analysis should be developed and maintained which can be used to inform the devising of a training strategy for the Religious Order. A training needs analysis template should be included as an appendix.
- Specialist training, advice and support are provided for those with extra roles and responsibilities e.g. designated officers, case managers, safeguarding advisors.

#### **Standard 5**

- Child protection statements/ safeguarding notices in each of the Congregations communities should include contact details of the local Child and Family Agency duty social work department i.e. the address and telephone number.

#### **Standard 6**

- Include up-to-date contact details for counselling agencies including a list of services, authorities and organisations in the local area that can provide assistance to children.
- Include guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the Church or community including family or peers.

#### **Standard 7**

- There should be reference to an action plan for meeting the standards.

Feedback was provided to each Religious Order of the audit teams findings of the review of their child protection policy document.

### **5.4 Details of Child Sexual Abuse Allegations Requested from Religious Orders**

All Religious Orders were requested to submit information on the reporting of all allegations up to 31<sup>st</sup> December 2013. This was later extended to 31<sup>st</sup> December 2015.

The specific details requested were as following:

- The name, dob and address of the alleged accused;
- The name of the complainant;
- The date and location the alleged abuse occurred;
- The date the Religious Order was first informed of the allegation;
- The date and who in the CFA was informed of the allegation by the Religious Order;
- The date and who in An Garda Síochána was informed of the allegation by the Religious Order.

### **5.5 Analysing Allegations**

At each meeting with the category one Religious Orders each allegation returned by Religious Orders was individually discussed, at child care manager level, and analysed to ensure accuracy in being included in the audit questionnaire. The majority of Religious Orders reported allegations of child sexual abuse made against members that were deceased prior to 1996 and the publication by the Church of the 'Child Sexual Abuse: Framework for a Church Response' (Green Book) where their duty to report allegations to the police authorities is outlined.

Also, to further reflect the openness, transparency and willingness demonstrated by Religious Orders in engaging with this overall process the audit team were also informed during the course of meetings with the Religious Orders of allegations and suspicions or incidents made known to Religious Orders which they required guidance on in terms of their inclusion in the audit. Upon careful discussion and after reviewing data made available to the audit team it was agreed that a number of the allegations reported did not meet the criteria of the data required in the Section 5 audit. Examples of such discussions centred on the following:

- i. Allegations made to Religious Orders which would clearly have not made the threshold for investigation by the CFA social work department;
- ii. Third party allegations where no further action was taken by a named complainant and subsequently could not later be followed up by the CFA or An Garda Síochána;
- iii. Unknown identity of the alleged accused;
- iv. Mistaken identity of the alleged accused;
- v. Allegation(s) that were later withdrawn by complainant(s);
- vi. Suspicions or concerns raised against a member of a Religious Order with no actual allegation made against a member – insufficient third party information;
- vii. Where an alleged member was a member of another province or Religious Order at time allegation was received or made known to the current province or Religious Order but did not fall within the remit of the audit;
- viii. The complainant was over 18 years at the time the alleged abuse occurred;
- ix. Allegations relating to physical abuse.

A component of the meetings was assessing possible current risk posed by members returned in the section 5 audit questionnaires. This involved checking if safety plans/ covenants of care/ supervision agreements were implemented to support and monitor the (alleged) accused and also that each Religious Order was aware of and had established links to their local social work department for support and guidance if necessary.

A commitment was also given by the audit team that where it arose that alleged accused were left in a state of 'limbo' due to lack of follow up by the CFA and where follow up was deemed required by the CFA to assess or investigate allegations the audit team would provide some assistance in following up the allegations with the relevant social work departments. This commitment was appreciated by the Religious Orders and assistance was provided to the Religious Orders on a number of occasions/ cases.

As similar to the Diocesan audit the audit team sought when analysing the allegations data, to determine the following when Religious Orders were notified of allegations of child sexual abuse:

1. During what period of Church guidance was each allegation received to the Religious Order?
2. Did the Religious Orders report the allegations to the civil authorities?
3. The time taken on the part of Religious Order to make reports?

#### **5.5.1 Quality of Data & Categories**

The approach used by CFA colleagues in the Diocesan Report in determining the quality of data was adopted by the audit team. It too became apparent that there was a variation in the quality of allegations made known as part of the audit. In some instances full dates were not provided, or the information provided was ambiguous

which meant that the time taken to report the allegation by the Religious Order could not be measured accurately. As a result of this variation in data quality and to account for circumstances where the civil authorities notified Religious Orders of allegations and reporting by Religious Orders did not arise, it was necessary to subdivide the allegations data into four categories to facilitate an accurate analysis as:

**1. “N/A”**

The allegations data categorisation of “N/A” was applied to those allegations where either civil authority notified the Religious Order of an allegation. This is because the time taken in reporting to the civil authorities could not arise where the Religious Order was first notified of the allegation by either civil authority. Therefore this category of allegation was excluded from calculations on time taken to make reports.

**2. “Not Analysable”**

Allegations where the details provided were vague and could not be analysed with a reasonable degree of certainty were excluded from calculations of delay. This was to ensure that calculations of time taken in reporting by Religious Orders were not contaminated where incomplete dates or ambiguous information was provided and to avoid potentially ambiguous information being interpreted incorrectly. This also applied where CFA records were found to be incomplete. The categorisation of “*Not Analysable*” was applied to such allegations data. Allegations that have been categorised as “*Not Analysable*” are described in the narrative for each Religious Order.

**3. “Valid data”**

A categorisation of “*valid data*” was applied to those allegations for which complete dates and sufficient details were provided to allow the time taken by the Religious Order to report to the civil authorities to be calculated with accuracy.

**4. “Deduced valid data”**

In some cases, the allegations data fell short of being complete, however it was still possible to deduce the reporting duration category (as described in further detail below) with accuracy from the allegations data provided. This allegations data was categorised as “*deduced valid data*”. For example, where an allegation was notified to a Religious Order in 1986 and notified to the civil authorities in 1998, it was possible to deduce with accuracy that the reporting duration was over 10 years. Similarly where an allegation was said to have been notified to a Religious Order on, for example, the 10th November 2005 and reported in November 2005, a reporting duration category of “*1-4 weeks*” was imputed.

## **5.6 Calculations on Time Taken to Report Allegations to the Civil Authorities**

### **5.6.1 Method of calculating time taken to report**

The time lapse between two dates was calculated on the basis that day one was the day after the Religious Order was notified of the allegation and the last day was the day that the Religious Order notified the civil authorities. Using the example of an allegation notified to the Religious Order on the 1st of March and reported on the 3rd of March: day one was the 2nd of March and the last day was the 3rd of March. The period of reporting was two days. Sundays, Bank Holidays and Church holidays were not treated differently to working days in calculating the number of lapsed days. However, days such as Sundays and Bank Holidays are somewhat accounted for by Children’s First working definition of “*without delay*”. Immediacy for the purpose of

this audit is within a three day period which means that the reporting duration category of “1 to 3 days” would apply to an allegation that was received on a Friday and was notified on a Monday, or to an allegation that was received on Christmas Day and notified on the 28th of December. This categorisation allows for interpretations of immediate reporting to include “*within one working day*” and follows Children First which requires allegations of child sexual abuse to be notified “*without delay*”. For the purposes of this report the matter of “1 to 3 days” will refer to a case where the allegation received was reported with reasonable immediacy. These time frames are utilised to allow statistical analysis of the management of the reporting process, complexities regarding the reporting of cases have been acknowledged where known about.

### **5.6.2 Reporting Duration Categories**

For those allegations where there was a notified time lapse outside of the periods identified in the applicable guidance documents on the part of Religious Orders in making reporting to the civil authorities, the time taken to report were categorised by duration.

The following duration categories have been applied to the allegations data received:

- 1-3 days
- 4 to 7 days
- 1 to 4 weeks
- 1 to 12 months
- 1 to 5 years
- 5 to 10 years
- 10+ years
- Not reported

In some instances, Religious Orders did not notify allegations to the civil authorities where the allegation had already been notified to the civil authorities by complainants. In other instances, Religious Orders directed the complainant to report the allegation themselves directly to the civil authorities. In such circumstances, this allegation is categorised under the “*Not reported*” category because this audit is assessing the action of Religious Orders in terms of their reporting to the civil authorities. These duration categories are determined by factual information of the time taken. This methodology as mentioned earlier in the report has proven controversial as it was felt by Religious Orders that it was not an accurate measure of the complexity surrounding the task of allegation reporting, many of the Religious Orders have purveyed the view that it was not possible to put civil authorities on notice of some allegations as they were anonymous or somewhat incomplete at the time of initial contact. Whilst accepting that Religious Orders attempted to manage information received sensitively on a case by case basis, this audit methodology was designed to capture the collective factual position. To report on cases individually would risk identifying individuals and was outside the scope of this audit.

### **5.6.3 Church Guidance Period**

Allegations data was also categorised by the Church guidance that was operative at the time the Religious Order was first notified of each allegation. Historical and current Church guidance documents are as follows:

- The Framework document was operative was from 1st January 1996 to the 7th December 2005. For the purposes of this report it is referred to as the

*“Framework Period”*. Under this framework the recommended reporting policy was:

“In all instances where it is known or suspected that a child has been, or is being, sexually abused by a priest or religious the matter should be reported to the civil authorities. Where the suspicion or knowledge results from the complaint of an adult of abuse during his or her childhood, this should also be reported to the civil authorities. The report should be made without delay to the senior ranking police officer for the area in which the abuse is alleged to have occurred, where the suspected victim is a child, or where a complaint by an adult gives rise to child protection questions, the designated person health board/ health and social services board should also be informed”.

- Our Children, Our Church was operative from the 8<sup>th</sup> December 2005 to the 23rd February 2009 and is referred to as the *“Our Children, Our Church period”*. It was outlined in this document that

“Where it is established that there are reasonable grounds for concern that child abuse has occurred, the Director of Child Protection shall, on behalf of the bishop or religious superior, or chairperson of the Church organisation, report the allegation to the civil authorities immediately”.

- The *“Safeguarding period”* refers to the period from the 24th February 2009 to the 31st December 2013. Under this policy document it is stated that:

‘All current child protection concerns must be fully reported to the civil authorities without delay’.

- Pre 1996 and before the issuing of Church guidance in relation to the reporting of allegations to the civil authorities it was not possible for the audit team, nor was it appropriate to arrive at any definitive conclusion regarding the time frames for reporting in respect of each Religious Order.

#### **5.6.4 Categorisation of Allegations on the basis of Ministry Status**

This report is concerned with members of Religious Orders i.e. priests, brothers, friars, monks, sisters. It does not include allegations made against priests who were members of Religious Orders who were later incardinated into dioceses. These were included in the Dioceses Report.

#### **5.6.5 Religious Order Ministry Status**

Religious Orders were asked in the Audit Questionnaire Section 5 to provide the number of allegations applying to the categories of religious members listed below. The questionnaire specifically stated that:

“This grid refers to allegations of child sexual abuse alleged to have taken place in the Republic of Ireland. It relates to those who at the time the child sexual abuse allegedly occurred were members of a Religious Order or members (who are still living, including those retired) from other provinces or regions ‘on loan to’ or resident in the province or region”. Therefore, the allegations to be included in the audit returns of each Religious Order related to child sexual abuse that was alleged to have occurred in the province or region for the following categories of Religious Order members:

- Members in ministry who are resident in the Republic of Ireland;

- Members out of ministry who are resident in the Republic of Ireland;
- Members in ministry outside of the Republic of Ireland;
- Members out of ministry who are resident outside of Ireland;
- Members no longer in the Religious Order;
- Members from another province or region who are 'on loan to' a province in Ireland and in ministry and residing in Ireland
- Members from another province or region who are 'on loan to' a province in Ireland and who are out of ministry and residing in Ireland
- Members from another province or region who are no longer 'on loan to' a province in Ireland and no longer residing in Ireland
- Alleged incidents of child sexual abuse by members alleged to have occurred in Northern Ireland;
- Alleged incidents of child sexual abuse by members alleged to have occurred elsewhere in the world;
- Allegations of child sexual abuse by members that do not fit into any of the above categories.

The above categories of priest have been grouped as follows:

- Priests in ministry;
- Priests out of ministry;
- Priests that are no longer in the clerical state;
- Deceased;
- Other.

All members that are out of ministry can be resident in the Province or Region or elsewhere. All Religious Order member ministry statuses refer to the current ministry status of the member and not the status of the member at the time the alleged incident occurred or at the time the allegation was notified to the Religious Order.

## Chapter 6 Analysis of Religious Orders

This chapter outlines in detail the reports compiled for each category 1 and category 2 (a + b) Religious Order.

### 6.1 Category 1 Religious Orders

‘Child sexual abuse allegation(s) have been made against a member(s) and the Religious Order may have ministry involving children in Ireland at present’

1. **Augustinians (OSA)**
2. **Benedictines, Glenstal Abbey (OSB)**
3. **Blessed Sacrament Congregation (SSS)**
4. **Brothers of Charity (FC)**
5. **Capuchins (OFM Cap)**
6. **Carmelites (OCarm)**
7. **Christian Brothers (CFC)**
8. **Cistercians (OCSO)**
9. **Columban Missionaries (SSC)**
10. **Congregation of the Holy Spirit (CSSp)**
11. **Congregation of the Sacred Hearts (SSCC)**
12. **Congregation of the Sisters of Mercy (RSM)**
13. **De La Salle Brothers (FSC)**
14. **Discalced Carmelites (OCD)**
15. **Dominicans (OP)**
16. **Franciscan Brothers (OSF)**
17. **Franciscans Province of Ireland (OFM)**
18. **Hospitaller Order of St. John of God (OH)**
19. **Irish Norbertine Canonry (OPraem)**
20. **Jesuits (SJ)**
21. **Legionaries of Christ (LC)**
22. **Marist Brothers (FMS)**
23. **Marist Fathers (SM)**
24. **Mill Hill Missionaries (MHM)**
25. **Missionaries of Africa (WF)**
26. **Missionaries of the Sacred Heart (MSC)**
27. **Missionary Oblates of Mary Immaculate (OMI)**
28. **Pallottine Fathers and Brothers, Irish Province (SCA)**
29. **Passionists (CP)**
30. **Patrician Brothers (FSP)**
31. **Presentation Brothers (FPM)**

- 32. Redemptorists (CSSR)**
- 33. Rosminians (IC)**
- 34. Salesians of Don Bosco (SDB)**
- 35. Servites - Order of Friar Servants of Mary (OSM)**
- 36. Society of St. Paul (SSP)**
- 37. Society of African Missions (SMA)**
- 38. Society of the Divine Saviour, The Salvatorians (SDS)**
- 39. Society of the Divine Word Missionaries (SVD)**
- 40. St. Patrick's Missionary Society (SPS)**
- 41. Vincentian Fathers (CM)**



## 1. Augustinians (OSA)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
1.	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	1.	CFA consultation with RO	Yes
2.	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	2.	Section 5 Audit Updated Data 2013	Yes
3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

*\*\* Rather than the Order completing the questionnaire retrospectively the audit team was advised that the Safeguarding Policy towards Children and Vulnerable Adults was in place from June 2009.*

### PART 1 (B) Overview of Religious Order

In 1259 the Order of St. Augustine known as the Augustinians, arrived in Ireland from England and Wales when Norman barons sought tutors for their sons and chaplains for their manors. In the beginning, members of the Dublin community were probably all English and Welsh and it is unlikely that for the first few years they received novices from Ireland. In 1282 the first Augustinian Friary was established followed by its first seminary in 1358. During the 15<sup>th</sup> century 20 houses were established throughout the country and were later re-established in the 17<sup>th</sup> century following the Reformation. In 1772 St. John's Lane Church was repaired and adapted.

In 1830 the first Augustinian male boarding schools were set up in Wexford and Waterford and missionary work commenced in England, Scotland, India and America followed by Africa in 1920. Parish pastoral work commenced in 1973-74 when the Augustinians commenced responsibility for administering the parishes of St. Catherine's, Meath Street and St. Augustine's, Ballyboden, both in Dublin and St. Augustine's parish in Galway City. This was followed by a new parish of, Oliver Plunkett's, Finglas, Dublin in 1985-86. The Order continues to run these parishes today on behalf of Dublin Archdiocese and the Diocese of Galway, Kilmacduagh and Kilfenora.

The Order belongs to the Mendicant Friar tradition where members live a mixed religious life of contemplation, apostolic ministry and follow the Rule of St. Augustine, a brief document providing guidelines for living in a religious community. Today, the Order is present in counties Dublin, Galway, Limerick, Cork, Wexford, Waterford, Louth and Tipperary. Members work at various apostolates:

- Parish pastoral work including scripture groups, reflection and prayer groups;
- School Chaplaincy in two schools located in Counties Wexford and Waterford;
- Orlagh Retreat Centre whose work is largely with parish teams;
- Hospital chaplaincy in Dublin and Louth;
- Lecturing in third level education institutions.

A number of men belonging to the Irish Province continue to provide overseas mission ministry in England, Scotland, Italy, North America, Ecuador, Kenya, Australia and Nigeria.

There are a total of 87 members in Ireland plus 15 missionaries abroad. Members reside in the seven priories regionally and in four parish houses. A total of 20 of the members in Ireland are fully retired. The Order operates a care facility in Ballyboden, Dublin and a retirement community in Grantstown, Co. Wexford.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** June 2009

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### **Recommendations:**

1. The policy must be written in a clear and understandable way; the written statement should say that the Order wants to make sure that children while involved in Church activities are protected and kept safe from harm. The policy should not continually direct the reader to appendices or to the NBSCCCI guidance document.
2. The policy should be approved and signed by the Prior Provincial.
3. The policy document should be reviewed at regular intervals.
4. The policy should address child protection in the different aspects of work e.g. within a church building, community work, pilgrimages, trips and holidays.
5. The policy should state how those individuals who pose a risk to children are managed.
6. It should be stated that all child protection concerns are to be reported to the civil authorities without delay.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### **Recommendations:**

1. The procedure should include that all allegations are reported to the statutory authorities without delay.
2. The procedure should state that the child protection procedures are consistent with legislation and Children First.
3. The designated liaison person's role and responsibilities must be clearly outlined.
4. The procedures should include a process with procedures for dealing with complaints made by adults and children about unacceptable behaviour towards children.
5. The procedure must include the contact details for the statutory authorities.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

#### **Recommendations:**

1. The policies and procedures should include a statement that safe recruitment and vetting is in line with best practice i.e. the use of application forms, thorough interviewing and appropriately vetted before taking up duties through references and Garda vetting.
2. The policies and procedures should include a statement that that all those who have the opportunity for regular contact with children or who are in positions of trust, must complete a declaration form.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.		✓	
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality			✓

	or political views.			
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

**Recommendations:**

1. The policy should include guidance on the unacceptable behaviour of children towards other children e.g. anti-bullying policy.
2. The policy should include clear advice on how church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other church personnel, confidentially if necessary.
3. The policy should include clear advice on dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of degrading or humiliating treatment.
4. The policy should include clear advice on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

**Recommendations:**

1. The policy should include clear guidance on assessing all possible risks when working with children.
2. The policy should include clear guidance for appropriate use of information technology to make sure children are not put in danger.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin		✓	

	working within Church organisations.			
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

### Recommendations:

1. The policy should state that all Augustinian personnel will receive induction training on the child protection policy and procedures when they commence work with the congregation.
2. The policy should state that all Augustinian personnel are provided with appropriate on-going child protection training.
3. The policy should state that Augustinian personnel who have extra child protection responsibilities are provided with specialist training.
4. The policy should clearly state that all training programmes are approved by NBSCCCI.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications	✓		

	policy which reflects a commitment to transparency and openness.			
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**Recommendations:**

1. It should be stated in the policy document that it is openly displayed and available to everyone.
2. The Order should develop a culture that enables children to have free and open discussions if they have any concerns and are aware of their rights to be safe from abuse.
3. The Order should openly communicate their child protection policy to all personnel, parishioners, external agencies and children.
4. The Order should establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.			✓

**Recommendations:**

1. The Augustinian policy document should state that the personnel with extra child protection responsibilities have access to specialist advice support and information on child protection.



2. The policy should include up-to-date contact details for counselling agencies including a list of services, authorities and local organisations that can provide assistance to children and church personnel.
3. The policy should include reference to the support provided by the Order to those who have experienced abuse and those who have perpetrated abuse.

Standard 7	Implementing + monitoring the Standards			
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>				
	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
7.2	The human or financial resources necessary for implementing the plan are made available.			✓
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
7.5	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### Recommendations:

1. The Augustinians should draw up an action plan to implement the child protection policy.
2. A monitoring programme should be put in place in order to ensure the plan is fully implemented.
3. The Augustinians should include a statement in their policy that the resources required to implement the plan are available.
4. Processes should be put in place to ask parishioners (children and parents/ carers) about their views on the policies and procedures for keeping children safe.

**Overall Child Protection Policy Rating:** Satisfactory.

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Order to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of

the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Order returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Augustinians.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	2
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	2
<b>Total no. of allegations against members deceased post 1996</b>	0
<b>Total number of allegations returned</b>	<b>4</b>

The above table shows that a total of four allegations were returned in the Section 5 Audit Questionnaire completed by the Augustinians. Of these allegations two occurred in the Republic of Ireland and two outside the island of Ireland. There have been no reports of allegations having occurred in Northern Ireland. The four allegations relate to three members of the Order.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Augustinians by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Order as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	2
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	2
<b>Total number of allegations returned</b>	<b>4</b>
<b>Total no. of allegations subject to verification with the CFA</b>	2
<b>Total no. of allegations confirmed by the CFA</b>	2

<b>Total no. of allegations subject to verification with AGS</b>	1
<b>Total no. of allegations confirmed by AGS</b>	1
<i>* The Order notified the CFA only of an additional allegation</i>	

As can be seen from the above table no allegations were notified to the Order by a civil authority or directly by a complainant to a civil authority. The Order did not notify the statutory authorities of two allegations made against a member. The CFA became aware of the allegations as a result of the audit process. There has been no case of an allegation being made known to the Order prior to 1996 or of an allegation that could not be analysed. Two allegations will be commented on in terms of the Order's compliance in reporting allegations to the statutory authorities.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Order in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Order's reporting of allegations to the civil authority's two allegations was part of the audit team's verification task with the CFA. The CFA confirmed notification of record of these allegations. A single allegation was part of the process with AGS who confirmed notification of record of the allegation.

### **Reporting Duration**

The following table outlines the time taken by the Augustinians to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>  Not for comment	<b>Framework Period</b>  1-Jan-1996 to 7-Dec-2005	<b>Our Children, Our Church Framework</b>  8-Dec-2005 to 23-Feb-2009	<b>Safeguarding Period</b>  24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		-	-	1
<b>1-5 years</b>		-	1	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>1</b>
<b>Overall Total</b>	<b>2</b>			

It can be seen from table 3 that two allegations are subject for comment:

**Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known to the Order during this period.

**Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

The allegation made known to the Order during this period which relates to a remaining member was reported to a statutory authority two and a half years later. The relevant authority confirmed having received this.

**Safeguarding Period, 24 February 2009 – 31 December 2013**

A single allegation was reported by the Order during this period. The allegation which relates to a current member was reported on the same day to the authorities two months after the Order received the allegation. Both authorities confirmed notification of record of this allegation.

**Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	3	4
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	0	0
<b>Total</b>	<b>3</b>	<b>4</b>

Table 4 shows that four allegations have been made against three Augustinian members who have been placed out of ministry. Two of these allegations occurred overseas. There have been no cases of an allegation being made against a member in ministry, a former or deceased member of the Order.

**PART 4 Safeguarding and Protecting Against Further Risk****1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Galway, Kilmacduagh & Kilfenora	2011
<b>Individual organisations where members are in ministry</b>		

It can be seen from table 5 above that the Augustinian members operate from their own policy and that of the Department of Education and Skills and the two dioceses listed. The Prior Provincial has overall responsibility for the implementation of the child protection process within the Order. The Order has a lay NBSCCCI accredited safeguarding trainer as *designated liaison officer* who is assisted by an Augustinian member as *deputy designated liaison officer*. The Prior Provincial has advised that all members, staff and volunteers have a copy of the OSA child protection policy document. Community *safeguarding representatives*, a mix of OSA members and parish representatives are appointed in each of the Order's community houses and carry responsibility for ensuring procedures according to policy are in place.

At the time of the audit meeting there was no safeguarding committee in place. It was indicated that a committee would be developed whose role would be to create, maintain and monitor safe environments for children.

The OSA shared a merger advisory panel with seven other Religious Orders/ Congregations from 2011-2013. The panel discontinued in May 2013 in favour of the National Case Management Reference Group (NCMRG). This is the Order's current *advisory panel*. This group, established by the NBSCCCI consists of a multi-disciplinary team of professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the OSA Provincial on:

- The initial complaint;
- Fitness for ministry;
- Management of risk.

The Order has accessed this group on a number of occasions. Additionally, the Prior Provincial advised that a case management advisory panel comprising of the Provincial, Deputy Provincial, designated liaison officers and a counsellor recently developed. The role of this group is to manage individual cases. The workings of this group have yet to be referenced in the policy document.

The Prior Provincial has informed that all members in direct ministry with children or have access through their ministry with children are *Garda vetted* through the local Dioceses.

## **2. Managing risk**

The Order has responsibility currently for three members. The members were removed from ministry at the time the Order was notified of the allegations. Safety / care plans to support individuals and minimise potential risk were implemented in a timely manner. These are reviewed on a six monthly basis. The priors of the communities where the members reside are appointed to monitor and supervise the individuals with the Provincial carrying overall responsibility regarding monitoring and supervision arrangements. Professional risk assessments have not been sought for these members. The current Provincial who just took office at the time of the audit meeting had met with the members individually and corresponded with priors in each OSA setting. A support person is available to all accused members. The relevant social work departments are aware of the members as confirmed during the verification process and audit meeting.

There has been no case of a member of the Augustinian Order been charged or convicted for child sexual offences.

## **Conclusion**

The Prior Provincial and the Order's safeguarding personnel demonstrated their commitment to the audit process from the start. Their co-operation, willingness to engage and submit required documentation is noted. The policy document was reviewed as satisfactory; further developments are required across all areas in order to produce a high quality working document. The Order must strengthen its policy to produce one that is in line with best practice. In order for the document to be effective its procedures must be clear, be easily understood and implemented. Safeguarding personnel must have a complete understanding of the child protection process.

A very small number of allegations have been made against Augustinian members. However, the Order failed in its duty to report two allegations to the statutory authorities and report the two remaining allegations in a timely manner. In responding to the allegations the Order managed the perpetrators of abuse by removing them from ministry upon being notified of the allegations. Though this effort in keeping children safe is good practice notification to the statutory authorities was required. This would have provided an opportunity for the allegation to have been followed up as appropriate and brought to a conclusion by the social work departments. The Order has indicated that all known allegations have been reported to the statutory authorities and assured that any future allegations will be responded to promptly.

There is a need for the Order to continue developing robust safeguarding mechanisms. It must ensure effective steps are being taken in keeping children safe. The Order must be proactive in promoting a culture of child safeguarding in all aspects of its daily life.

## ***Safeguarding Developments 2013-2015***

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order has been very attentive to child safeguarding from September 2013. This has been evidenced by the following developments:

**Policy developments:** The Order updated its safeguarding policy and produced an 'Interim Safeguarding Policy' in January 2015 duly signed by the Provincial and members of the Provincial Council. It is indicated in this document that all concerns

are to be reported immediately to the statutory authorities. All friars have submitted a signed 'agreement and implementation declaration form'. The following documents were also produced - *'Responding to a Disclosure Guidelines' (April 2014)*, *'Recording Policy' (Aug. 2014)* and *'Information and Communications Guidelines' (Aug. 2014)*.

**Case management:** A case management and safeguarding advisory panel was established in September 2013 resulting in 21 meetings based on 95% attendance. All case files are up-to-date with reports to AGS, the CFA and the NBSCCCI fully completed.

**Supports to complainants and alleged accused:** A Province advisor to support any friar who may face an allegation and Province support person to support any complainant in liaising with the Provincial and DLP have been appointed.

**Training and education:** Safeguarding personnel participate in ongoing NBSCCCI training including disclosures, managing canonical inquiries, responding to and supporting complainants. 'Safeguarding Awareness' sessions been facilitated for OSA members, staff and volunteers.

**Communicating the safeguarding message:** At the annual Safeguarding Communication Sunday the Provincial has issued two leaflets (Aug. 2014 & Sept. 2015) promoting a positive safeguarding message & encouraging any complainant(s) to come forward and receive support.

**Monitoring compliance:** The Order is committed to conducting annual self-audits in each priory via the DLP and local safeguarding groups.

**NBSCCCI Review:** The Order was reviewed by the NBSCCCI in February 2015. The reviewers noted that 'the Order of St. Augustine is now compliant in relation to the majority of the safeguarding criteria applied by the NBSCCCI, but that there is a significant number of areas where further development is necessary'. In response the Order developed a strategic safeguarding plan to address the 16 recommendations contained in the review report. A total of nine recommendations have been implemented in full with three partly complete and the remaining four at planning stage.

The Augustinians safeguarding vision for the future sees their efforts concentrating on widening the membership of the 'Case Management Group', establishing a safeguarding development group at Province level to oversee work of all local safeguarding groups working pro-actively to promote safeguarding culture and environment; attaining in full the goals of the safeguarding plan, ensuring all friars, volunteers and employees are Garda vetted and trained in line with new legislation and revised NBSCCCI /RCC Safeguarding Policy and Guidelines, devising a new 3 year Strategic Plan 2017 – 2019 and updating their OSA website to include a dedicated safeguarding section.

It is clear the Order has been proactive in adopting new safeguarding practices. The OSA's understanding of safeguarding is clearly evident by the developments across the various areas. It is important this good practice is maintained into the future.

## 2. Benedictines, Glenstal Abbey (OSB)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation

<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

Glenstal Abbey, a Benedictine Monastery was founded in County Limerick in 1927 by six Belgian monks. Glenstal Abbey is an individual independent monastery with an Abbot as Superior and is home to a community of monks. A life of a Benedictine monk is one of prayer dedicated to seeking God in everything, under the Rule of St. Benedict and an Abbot. The main apostolates of the community are agriculture, secondary school education and hospitality. Currently the guesthouse can accommodate 12 guests and the secondary school caters for 206 day and full boarder pupils. Other work of the Abbey includes the running of the community, administration, third level education and retreat work. The Order also runs two retreat hermitages (God Pods). The monks gather in the Abbey Church several times each day for the Liturgy of the Hours and for Mass where visitors are welcome. There are 38 monks in the Benedictine Community. Of these 34 reside in Ireland with the remaining four in Italy, Canada, England and Belgium. With the exception of a few most monks are in either full or part time ministry – school, farm, forestry, library, admin, formation, third level education, retreat work and day-to-day running of the monastery.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** January 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)



All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary	✓		

	this should be consistent with the diocesan or congregational policy and approved.			
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**Recommendation:**

The definitions of abuse need further expansion to include signs and symptoms.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

**Recommendation:**

1. The Abbott/designated officer should consult with the civil authorities and the police prior to undertaking any preliminary enquiries.

2. The procedures should include a process for dealing with complaints made by adults and children about unacceptable behaviour towards children with clear timelines for resolving the complaint.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendation:**

- It must be stated in the policy document that training and education programmes are approved by the NBSCCCI.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/	✓		

	welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendation:**

- The Community should draw up a safeguarding plan to implement the policy.

**Overall Child Protection Policy Rating:** Excellent

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members

deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Benedictines.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	1
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	1
<b>Total no. of allegations against members deceased post 1996</b>	4
<b>Total number of allegations returned</b>	<b>6</b>

The above table shows that a total of six allegations were returned in the Section 5 Audit Questionnaire completed by the Benedictines. Of these allegations one occurred in the Republic of Ireland. The allegation relates to a now former Benedictine member. There has been no case of an allegation having occurred in Northern Ireland. A single allegation against a now former Benedictine member occurred outside the island of Ireland. The remaining four allegations relate to a member deceased since 2012. The allegations against both former members were known to the Benedictines prior to the members leaving. In summary, a total of six allegations of child sexual abuse have been made against three Benedictine members.

#### ***Quality of allegations data***

The first section of the following table highlights the number of allegations made known to the Benedictine Community by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Order as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0

<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
Reporting duration could not be categorised/ analysed	0
Reporting duration could be categorised/ analysed	6
Total number of allegations returned	6
Total no. of allegations subject to verification with the CFA	6
Total no. of allegations confirmed by the CFA	6
Total no. of allegations subject to verification with AGS	6
Total no. of allegations confirmed by AGS	6

As can be seen from the above table there has been no case of an allegation being notified to the Benedictines by a civil authority or of a complainant directly notifying a civil authority of an allegation. *There has been no case of an allegation not being reported by the Benedictines to a civil authority*, of an allegation made known to the Community prior to 1996 or of an allegation that could not be categorised in terms of commenting on the Benedictine's reporting of allegations to the civil authority. All six allegations will be commented on later in this report.

### ***Civil authorities' verification task***

A task of the audit process was to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Benedictine's reporting of allegations to the civil authorities all six allegations was part of the audit team's verification task with the CFA and AGS. Both authorities confirmed notification of record of all allegations.

### ***Reporting Duration***

The following table outlines the time taken by the Benedictines to report all six allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.



**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

Church Guidance Period / Reporting Duration	Pre 1996  Not for comment	Framework Period  1-Jan-1996 to 7-Dec-2005	Our Children, Our Church Framework  8-Dec-2005 to 23-Feb-2009	Safeguarding Period  24-Feb-2009 to 31-Dec-2013
1-3 days		-	-	-
4-7 days		-	-	-
1-4 weeks		-	2	-
1-12 months		1	-	-
1-5 years		1	-	-
5-10 years		2	-	-
10+ years		-	-	-
<b>Total</b>		<b>4</b>	<b>2</b>	<b>0</b>
<b>Overall Total</b>	<b>6</b>			

It can be seen from table 3 that six allegations are subject for comment:

***Framework Period, 01 January 1996 - 07 December 2005***

As above four allegations were made known to the Benedictine's during this period none of which were reported on time to the statutory authorities. All four allegations relate to a now deceased member but who was alive at the time of the Order being notified of all four allegations. All allegations which were known to the Order at different times were later reported by the Order on the same day to both statutory authorities. The Community failed to comply with the recommended 'without delay' reporting time frame.

***Our Children, Our Church Period, 08 December 2005 – 23 February 2009***

Two allegations against two former members were received to the Benedictines during this time. Both were members of the Order at the time of the Order being notified. Both allegations during this time were reported to the civil authorities within the '1-4 weeks' time frame after the Order was first notified. This was not within the recommended 'without delay' reporting time frame.

***Safeguarding Period, 24 February 2009 – 31 December 2013***

There were no allegations made known to the Benedictine's during this period.

***Distribution of allegations by ministry status***

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

Number of allegations by ministry status	No. of members with allegation (s)	No. of allegations
Member(s) currently in ministry	0	0
Member(s) placed out of ministry	0	0
Member(s) no longer in the clerical / religious state	2	2
Member(s) Deceased	1	4
<b>Total</b>	<b>3</b>	<b>6</b>

Table 4 shows that a total of six allegations have been made against three Benedictine members two of whom are former members with a further member deceased.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
Religious Order based (As discussed above)	Yes	2013
Department of Education and Skills	Yes	2011
Diocesan	No	-

It can be seen from table 5 above that Benedictine members operate from their own child protection policy document and that of the Department of Education and Skills. The Abbot advised that all monks are aware of the 'Safeguarding Children Policies and Procedures' document. The most recent safeguarding training session was held in the Abbey in January 2013. A record of various safeguarding training was received to the audit team covering the period June 2009 to June 2013. A total of 21 safeguarding topics were facilitated by 10 different professional agencies/ personnel. Safeguarding personnel and Community members have participated in or received the following safeguarding training - recording and data protection, advisory panels, bullying, specific designated liaison officer training, cyber safety, Garda vetting, care of those stood aside, child to child inappropriate behaviour and understanding abuse, abusers and the abusive personality.

The Benedictine Community advised that the following safeguarding structures are currently in place. With the exception of the designated liaison persons the remaining structures are not referred to in the safeguarding document. The safeguarding duties and responsibilities are carefully undertaken by four individuals:

- A professional and experienced lay *designated liaison person* is assisted in his role by a Benedictine member as *deputy designated liaison person* who is also the headmaster of the Benedictine school.
- A *safeguarding committee* whose role is to create safe environments for keeping children safe comprises the Abbot, designated liaison officer, deputy designated liaison officer and the safeguarding co-ordinator. The development and review of the policies and procedures document is part of the safeguarding activities undertaken by the committee.
- The Community *safeguarding representative / co-ordinator*, a Benedictine member and Prior for the Community, holds responsibility for implementing the child protection policy and procedures and overseeing monitoring systems in place within the Community.
- The Benedictines had use of Cashel and Emly diocesan *advisory panel* and availed of the NBSCCCI for advice and guidance prior to becoming a member of the National Case Management Reference Group (NCMRG) established the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non-NBSCCCI member. The NCMRG offers professional advice to the Community on:
  - The initial complaint
  - Fitness for ministry
  - Management of risk
- The Abbot advised that all monks, staff and volunteers have received *Garda clearances* through the Community itself and/ or Department of Education where applicable.

## **2. Managing risk**

The Community at present has responsibility for the management of one convicted member. The allegation against this man does not fall within the remit of this audit as the abuse occurred whilst the member was a member of a different Religious Order. When the member joined the Irish Community in 1996 the then Abbot of Glenstal Abbey was aware of the allegation and failed to inform the members of Irish Community. The allegation became known to the Abbot of the time in 2011 who immediately reported the allegation to both statutory authorities. A safeguarding agreement comprising 12 restrictions on the member's movements was instituted in a timely manner by the Community. The statutory authorities are aware of the allegation against this member and of the safeguarding plan. At an interagency safeguarding review meeting in 2011 details of the allegation and risk management structures were shared and discussed. Both the Abbot and Prior of the Community are responsible for monitoring and supervising the member.

Two allegations have been made against two former members both who were members of the Community when the allegations became known. Both members admitted to perpetrating the abuse accused. One member left the Community shortly after the allegation became known. His current whereabouts remain unknown. The second member was dismissed from the priesthood and monastic life two years after the allegation was received to the Community. Prior to his dismissal the member participated in a professional risk assessment and received therapeutic support. The local CFA social work department is aware of this former member.

Regarding the deceased member the Community failed to notify the statutory authorities of the allegations for some time. The Community did notify the Holy See's Congregation for the Doctrine of the Faith in Rome who sentenced the member to a 'life of prayer and penance' a safeguarding agreement was in place for the member prior to his death.

It is evident pastoral support was provided to all complainants.

### **Conclusion**

The Abbot and safeguarding personnel engaged competently and fully with the audit team throughout the process. It is clearly evident the Community has a complete understanding of the child protection process evidenced by data submitted and the excellent rating applied to the safeguarding children document. At the audit meeting each member with a safeguarding duty was professional, courteous and demonstrated an acute awareness of their duties and responsibilities. The safeguarding document, which is available to view online, is comprehensive and easy to read and understand. The policies on supporting vulnerable students and intimate care, anti-bullying, information and communications technologies and whistle-blowing are extremely well detailed and cover all aspects relating to each area. With regard to the safeguarding work carried out by the Community it is advisable that a safeguarding plan is devised that incorporates the ongoing safeguarding activities being completed by safeguarding personnel. Also, the roles and responsibilities of the safeguarding representative and safeguarding committee should be included in the policy document.

With regard to the Community's responsibility for reporting allegations to the statutory authorities the Community was slow in undertaking this procedure in the past. Their most recent allegation, which does not fall within the remit of this audit, was reported without delay to both authorities. It is vital this standard of reporting is maintained if required in the future. The Abbot and his members have demonstrated its commitment to engaging with the authorities in managing allegations and perpetrators of abuse.

The current Community has created an excellent culture of safeguarding in keeping children safe.

### ***Safeguarding Developments 2013-2015***

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The NBSCCCI published its review of the Benedictine Community's safeguarding practices in January 2014. The six recommendations contained in the report have been implemented by the Community. The recommendations centred on training, monitoring arrangements, safe recruitment and vetting procedures and child safeguarding planning. Lastly, the Abbot has indicated his commitment to updating its child safeguarding policy document in line with the revised guidelines being published by the NBSCCCI in 2016.

### ***3. Congregation of the Blessed Sacrament (SSS)***

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations

<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### ***PART 1 (A) Audit Documentation***

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### ***PART 1 (B) Overview of Religious Order***

The Blessed Sacrament Community, a male Religious Congregation of brothers and priests was founded in Paris, France in 1856 to promote the life of the Eucharist in the Liturgy and Eucharistic prayer and in the various Eucharistic apostolates. In 1935 the Congregation, under the Dutch Province, opened a community in Leicester, England and from this Region the Congregation arrived in Ireland in 1970 with the opening of a Shrine in Dublin. From 1959 the American Province administered the communities in England and Ireland. In 1987 the British - Irish Province was created, called the Province of Sts Peter and Paul.

Today, the ministry of members involves administering both the Lite in the Eucharist (LITE) Programme and the Youth 2000 Programme (Over 18s) and providing parish pastoral ministry to the Pilipino Community on behalf of the Dublin Archdiocese. Mass is held daily in the chapel in addition to the Sacrament of Reconciliation. The chapel premise is also used to facilitate prayer groups. Current ministry does not involve direct ministry with children. The seven members within the Province in Ireland reside in the Congregation's one community in Dublin.

### ***PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations***

**Date of Child Protection Policy document:** May 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.
- Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.
- The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary	✓		

	this should be consistent with the diocesan or congregational policy and approved.			
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**Recommendation:**

The Congregation needs to state clearly how those who pose a risk to children are managed.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

**Recommendations:**

*Volume II CFA Audit of Religious Orders, Congregations and Missionary Societies Safeguarding Arrangements*

1. The procedures should include a statement that they are consistent with legislation on child welfare civil guidance for child protection.
2. It should be included that details relating to allegations, suspicions, incidents and referrals is protected and complies with relevant legislation.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

**Recommendation:**

- The policies and procedures should include a statement to say that the safe recruitment and vetting policy is in line with best practice guidance.

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in			✓



	relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			
<b>3.9</b>	Policies include guidelines on the personal/intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

**Recommendations:**

1. The policy should include advice on how church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other church personnel, confidentially if necessary.
2. Although it is accepted that the Congregation does not have a school chaplaincy or activities specifically for children the policy should comment upon anti-discriminatory practice.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendation:**

Full guidance on assessing all possible risks with children is required.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional		✓	

	responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendations:**

1. It should be stated clearly in the policy that both members of the Congregation and lay personnel receive training on the Congregation's child protection policies and procedures and specialist training as per role.
2. It should be referenced in some form that training programmes are approved by the National Board for Safeguarding Children in The Catholic Church.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

**Recommendation:**

- The procedure for establishing links with statutory child protection agencies to develop good working relationships should be referred to as per criteria in this standard.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendation:**

It should be stated clearly in the policy how those who have experienced abuse can be provided with information and support.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures	✓		

	and when these will be completed.			
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

### Recommendations:

1. Processes should be put in place to ask parishioners (children and parents/ carers) about their views on the policies and procedures for keeping children safe.
2. It should be stated clearly in the policy document that all incidents, allegations/ suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Excellent

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Congregation of the Blessed Sacrament.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

Allegations included in Religious Order returns that fall within the remit of this audit	
<b>Total no. of Grid 1 allegations</b> (abuse that occurred in the Republic of Ireland by living members)	1
<b>Total no. of Grid 2 allegations</b> (abuse that occurred in Northern Ireland by living members)	0
<b>Total no. of Grid 3 allegations</b> (abuse that occurred outside of the island of Ireland by living members)	0
<b>Total no. of allegations against members deceased post 1996</b>	0

<b>Total number of allegations returned</b>	<b>1</b>
---------------------------------------------	----------

The above table shows that a single allegation was returned in the Section 5 Audit Questionnaire completed by the Congregation of the Blessed Sacrament. The allegation against a former member occurred in the Republic of Ireland.

Further to the above an allegation has been made against a now member of the Congregation prior to him joining the Congregation of the Blessed Sacrament in the late 1980's. The member was a member of another Religious Order at the time the allegation occurred. The relevant CFA area is aware of this allegation and of the circumstances regarding this member. The member will not be returned in this audit report. This allegation will be included in the Religious Order audit report where the abuse occurred.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Congregation of the Blessed Sacrament by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation of the Blessed Sacrament as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	0
<b>Total number of allegations returned</b>	<b>1</b>
<b>Total no. of allegations subject to verification with the CFA</b>	1*
<b>Total no. of allegations confirmed by the CFA</b>	1
<i>*See note in next section</i>	
<b>Total no. of allegations subject to verification with AGS</b>	1*
<b>Total no. of allegations confirmed by AGS</b>	1
<i>*See note in next section</i>	

As can be seen from the table above there have been no allegations reported to the Congregation by the statutory authorities or of a complainant reporting an allegation directly to the statutory authorities. *There has been no instance of an allegation not being notified to the statutory authorities.* The single allegation made known to the Congregation of the Blessed Sacrament prior to 1996. There are no allegations subject to comment in respect of the Congregation's reporting of allegations to the statutory authorities.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received

details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. \*Even though there was no obligation on the Congregation's part to notify the statutory authorities of the allegation it nevertheless did so. The allegation was reported to the civil authorities by the Congregation at the time the member left the Congregation. Both civil authorities confirmed notification of the allegation.

### **Reporting duration**

This section does not apply to the Congregation.

### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	0	0
<b>Member(s) no longer in the clerical / religious state</b>	1	1
<b>Member(s) Deceased</b>	0	0
<b>Total</b>	<b>1</b>	<b>1</b>

It can be seen from Table 4 above that a single allegation has been made against a former member of the Congregation. This member is deceased since 2014.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	May 2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese	April 2011

It can be seen from table 5 above that members of the Congregation operate from their own child protection policy and that of the Dublin Archdiocese. Despite a child protection document being in place, as developed by a previous Provincial, and all members having a copy of this document there has been no evidence provided to the audit team that indicates the policy has actually been implemented within the Congregation. The Congregation has appointed a member of the Congregation as *designated liaison person*. This member has yet to participate in formal general child safeguarding training and specialist training according to his role and responsibilities. A lay person acts as deputy designated liaison and the child protection representative. The lay person is also a parish assistant of the Dublin Archdiocese and has participated with the Diocesan safeguarding training. The Provincial has participated in safeguarding training in Scotland, where he resides via the local Diocese and the Conference of Religious.

A five member safeguarding and advisory committee is in place consisting of a civil lawyer, the child protection director, the child protection representative and the Provincial Superior. The Congregation seeks advice and guidance as necessary from the NBSCCCI and also from the Dublin Archdiocese child protection service.

## **2. Managing Risk**

The former member was convicted in the 1980's for the child sexual abuse allegation returned in this audit but did not serve a custodial sentence. He was sent for professional risk assessment and treatment outside Ireland. The Congregation implemented monitoring measures which included a one year leave of absence with a monitor appointed to him during this time. The statutory child protection service in the area he was residing was aware of the member. When the Congregation dismissed the member in the mid 1990's he returned to Ireland to live. At this time the Congregation notified AGS and the local bishop of his new place of residence. The social services where he was residing informed the health board in Ireland upon his return to Ireland. As mentioned earlier both statutory authorities verified this as part of this audit process. The former member was convicted for further child sexual abuse offences that occurred prior to becoming a member of the Congregation.

Regarding the member against whom allegations were made prior to becoming a member of the Congregation of the Blessed Sacrament the Congregation advised the member, shortly after being notified of the allegation that he was not to have any ministry with children or vulnerable adults. The member could continue to perform his ministerial duties with adults. In line with the Congregation as not having any ministry with children the ministry the member is assigned to is with individuals (non vulnerable adults) over 18 years. The Provincial linked with the NBSCCCI for advice regarding the management of this allegation.

At the time of the audit meeting in 2014 the Provincial informed that no member at the Shrine had been Garda vetted.

## **Conclusion**

Over the course of the audit process the audit team have liaised with two Provincials. Both engaged well and demonstrated compliance in terms of submitting all documentation required. The policy document although brief in format contained most of the elements required in a child protection policy. The lack of implementation of the policy is of concern. A policy on display is not sufficient. All members need to be made fully aware of the document and know how to act should a member of the public wish to notify the Congregation of an allegation. Training on the document is urgently required. It is also imperative that appointed safeguarding personnel participate in safeguarding training specific to their roles.

It is clear efforts were made by the Congregation to manage any further risk posed by the member who was convicted for offences whilst a member of the Congregation. Upon the dismissal of the member the Congregation acted appropriately by informing a civil authority of the relevant details. The Congregation have also acted appropriately in terms of the allegations against the remaining member against whom allegations were made prior to him joining the Congregation. The Provincial was advised by the audit team to seek further advice from the NBSCCCI and Dublin Archdiocese on how the Congregation should proceed with regard to responding to the allegations.

It is helpful that the lay child protection representative has participated in diocesan safeguarding training. However, the lack of safeguarding awareness within the Congregation is concerning. Steps are needed to have fully knowledgeable safeguarding personnel within its community in Ireland.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregation informed that the NBSCCCI carried out its review of safeguarding practices within the Congregation with the report published in December 2015. The NBSCCCI identified a number of gaps in safeguarding practices. The Provincial has acknowledged these and with the appointment of a new DLP he is committed to rectifying these. Both the Provincial and the DLP have participated in a NBSCCCI training session with respect to the revised NBSCCCI guidelines due for implementation in 2016 which they are committed to implementing

### **3. Brothers of Charity (FC)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes



5.	Child Protection Policy, Procedures and Practices Document	No	5.	Signed NBSCCCI Memorandum of Understanding	Yes
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#### PART 1 (B) Overview of Religious Order

The Congregation of the Brothers of Charity, founded in Belgium in 1807, was brought to Ireland in 1883 when its first hospital was opened in Waterford to cater for the needs of those requiring mental health supports. The Congregation continued with this service until its closure in 1992. In 1939 the Congregation broadened its service provision by opening Lota, Co. Cork to cater for those with intellectual disabilities. This was followed by the opening of similar services in Clarinbridge, Co. Galway in 1952, Renmore, Co. Galway in 1966 and County Limerick in the 1970's.

Today, Ireland along with England comprises of one region and is part of the European Province. The ethos of the Congregation is now conveyed through the Brothers of Charity Services, a registered charity, which provides services to 6000 service users and their families making it one of the largest service providers for people with intellectual disabilities in Ireland. The Brothers of Charity Services comprises seven companies; one national and six subsidiary companies in counties Galway, Roscommon, Clare, Limerick, Cork and Waterford.

There are a total of 12 brothers in the Ireland and England Region. Of these six reside in two communities in Ireland, three each in Galway and Waterford, all are over 65 years of age and two have active ministry which does not involve children. The remaining six brothers reside in England.

#### PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations

**Date of Child Protection Policy document:** Congregational International Policy 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

The Congregation submitted the following child protection policy documentation:

1. The Protection of Children and Vulnerable Adults from Abuse: Congregational International Policy 2011
2. National Procedures for the Welfare and Protection of Vulnerable Adults 2009
3. Governance Statement on the Welfare and Protection of Vulnerable Adults 2012
4. National Policy and Procedures on the Welfare and Protection of Children 2013
5. Governance Statement on the Welfare and Protection of Children 2010

The first document titled '*The Protection of Children and Vulnerable Adults from Abuse: Congregational International Policy*' was implemented by the Superior General of the Brothers of Charity in 2011. The ruling document requires each global Region in the Congregation to develop best practice in protecting children and vulnerable adults from abuse. The document covered five sections:

1. General view,
2. Sexual abuse – abhorrent in the context of Christ's command to love one another,
3. The structures through which authority is exercised are important,
4. Providing person centred support – part of a prevention strategy,
5. Formal strategies for the prevention of abuse.

Each Region was required to implement a policy appropriate to their areas. Documents 2-5 are the child protection policy documents of the Brothers of Charity Services applicable to all companies of the services. Although having signed the NBSCCCI Memorandum of Understanding the Congregation did not formulate a policy document based on the NBSCCCI Safeguarding Children Standards and Guidance document or the international policy document. Given this the audit team were not in a position to review the Congregation's child protection policy document. The Congregation needs to consider its commitment to the NBSCCCI guidelines in light of its presence and functioning in Ireland.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Brothers of Charity.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	32
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	98
<b>Total number of allegations returned</b>	<b>130</b>

The above table shows that a total of 130 allegations were returned by the Brothers of Charity. Of these 32 relates to abuse that took place in the Republic of Ireland. The allegations have been made against 11 members, a mix of remaining and former members. There has been no case of an allegation having occurred in Northern Ireland or overseas. The remaining 98 allegations relate to 12 members that are deceased. In summary, 130 allegations have been made against 23 members of the Brothers of Charity.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Brothers of Charity by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Brothers of Charity as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	35
<b>Total no. of allegations notified to the civil authorities by complainants</b>	30
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	2
<b>Reporting duration could not be categorised/ analysed</b>	20
<b>Reporting duration could be categorised/ analysed</b>	43
<b>Total number of allegations returned</b>	130
<b>Total no. of allegations subject to verification with the CFA</b> <b>Total no. of allegations confirmed by the CFA</b> <i>* 26 further allegations were reported by the Congregation to AGS at an earlier date.</i> <i>** The 14 remaining allegations reported to the authorities were confirmed by AGS</i>	3* 3
<b>Total no. of allegations subject to verification with AGS</b> <b>Total no. of allegations confirmed by AGS</b>	42* 42

*One allegation was reported by the Congregation to the CFA and not AGS. CFA confirmed record of this notification.	
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As highlighted in the above table 35 allegations were notified to the Congregation by the civil authorities. These relate to three remaining members, four former members and three deceased members. A further 30 allegations were notified directly to the civil authorities by complainants. These related to a remaining member, five former members and five deceased members. There have been no cases of an allegation not being reported to the civil authorities by the Congregation. Two allegations that were made against now deceased members were made known to the Congregation prior to 1996. These members were alive at the time the Congregation was notified of the allegations.

It can also be seen in the table above that a total of 20 allegations could not be analysed as the level of detail was insufficient for accurate analysis. The following illustrates the circumstances which led to the data submitted by the Congregation being classed under the remit of the 'non analysable' category:

1. There was ambiguity in deciphering accurate data regarding one allegation.
2. Where one authority could not confirm the details of allegations reported, the allegation was deemed to be '*not analysable*'. This was because the inconclusive finding of cross-referencing meant that it was not possible to comment on when the allegation was first notified to the civil authorities and to rely on the date of notification to the second civil authority might not be an accurate reflection of when the allegation was first reported. Seven allegations fell within this category.
3. Three allegations were not reported by the Congregation to a civil authority - another agency reported the allegations to a civil authority.
4. Dates provided by the Congregation as to when it was first notified of an allegation or when a civil authority was notified of six allegations were vague or inconsistent.
5. The Congregation reported there was an AGS investigation regarding one allegation and returned 'WHB inquiry' for two allegations

A total of 43 allegations will be categorised in terms of commenting on the Congregation's reporting of allegations to the civil authorities later in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities three were part of the audit team's verification task with the CFA and 42 with AGS. Both authorities confirmed notification of record of all allegations.

### **Reporting Duration**

The following table outlines the time taken by the Brothers of Charity to report allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

### **Table 3 Analysis of time taken by religious orders to report allegations to the civil authorities**

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*Volume II CFA Audit of Religious Orders, Congregations and Missionary Societies Safeguarding Arrangements*

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		5	-	-
<b>4-7 days</b>		1	-	-
<b>1-4 weeks</b>		7	-	-
<b>1-12 months</b>		25	-	-
<b>1-5 years</b>		4	1	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>2</b>	<b>42</b>	<b>1</b>	<b>0</b>
<b>Overall Total</b>	<b>43</b>			

It can be seen from table 3 that 43 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

A total of 42 were made known to the Congregation during the Framework Period. Of these five were reported to one or both civil authorities within the recommended '1-3 days' reporting time frame. A single allegation was reported to a civil authority within the '4-7 days' time frame with a further seven reported by the Congregation within the '1-4 weeks' time frame. The largest proportion of allegations made known to the Congregation during this period fell within the '1-12 months' timeframe. A total of 25 allegations were included in this category. The remaining four allegations were reported in the '1-5 years' time frame. The reporting of the last 37 allegations was not in compliance with policy during the Framework period. The Congregation experienced many problems in responding to allegations. Given the Brothers of Charity provide services for individuals with varying degrees of intellectual disabilities difficulties arose in ascertaining accurate information when complainants initiated the task of making complaints. Often, the task of obtaining accurate details and reporting allegations to the civil authorities was a protracted task resulting in allegations not being reported within the recommended time frame.

In 1999 the Congregation initiated a response to the concerns brought to their attention when the Western Health Board, at the request of the Congregation commenced an inquiry into allegations of past child abuse within Brothers of Charity services in Galway. The report published in 2007 covered abuse that occurred between 1965 and 1998. As the inquiry team directly notified AGS of allegations the Congregation was not aware in some cases, at what stages individuals engaged with the inquiry team or when AGS was notified of some allegations. A total of 30 individuals were part of this inquiry. Later, in the South East of Ireland a two year AGS inquiry commenced in 2001 following the disclosures by a complainant of abuse experienced in a Brothers of Charity service. A member of the Congregation was charged and convicted for child sexual abuse offences in Waterford.

### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

One allegation was made known to the Congregation during this period. The allegation, against a former member was reported to a civil authority fifteen months after the Congregation was first notified. The civil authority confirmed a record of this notification and was aware of this member as per previous allegations. The Congregation failed to comply with the procedure of reporting allegations without delay to the civil authorities.

### **Safeguarding Period, 24 February 2009 – 31 December 2013**

There were no allegations reported to the Congregation during the Safeguarding Period.

### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	3	13
<b>Member(s) no longer in the clerical / religious state</b>	8	19
<b>Member(s) Deceased</b>	12	98
<b>Total</b>	<b>23</b>	<b>130</b>

Table 4 shows that 130 allegations have been made against 23 members of the Brothers of Charity. Of these, 13 allegations have been made against three members who have been placed out of ministry by the Congregation. These members do not reside in the Republic Of Ireland but elsewhere in the Region. A total of 19 allegations have been made against eight former members. Two of these members were convicted for child sexual abuse offences committed in Brothers of Charity services. The remaining 98 allegations have been made against 12 deceased members. Two of these members were convicted for child sexual abuse offences. Three other members were deceased upon the Congregation being notified of single allegations against these members.

## **PART 4 Safeguarding structures + protecting against further risk**

### **1. Child protection policy and structures**

All members are required to follow the appropriate child protection policy in their ministries with children. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by those specific members. Table 5 below indicates

the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
<b>Religious Order based (As discussed above)</b>	Yes	-
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	No	-

It can be seen from the table above that although a form of Congregational child protection policy document is required there is not one in place. There are no members involved in education or in diocesan ministry. The Regional Leader advised that current members are aware of the *child protection policy and procedures documents* implemented by the *Brothers of Charity Services*. This is the safeguarding framework implemented by the Congregation. Each Brothers of Charity Service has an established training and development team. Part of this team's remit is to provide ongoing child protection training to employees including the monitoring and reviewing of same. This also includes intimate care training. Each service area is responsible for implementing child protection policy and procedures for their area and has nominated designated officers in place. An advocacy team, overseen by an advocacy co-ordinator oversees the work of this group which comprises service users with staff support from individual services in each service area. An advocacy council and a national council are also in place. The special schools are guided by the child protection guidelines of the Department of Education.

## **2. Managing risk**

The Regional Leader informed the audit team that when the Congregation was first notified of allegations accused members were immediately removed from ministry. It is noted that none of the current members who have been placed out of ministry have participated in a professional risk assessment. The three members are known to the relevant social services where they are in residence. The safety plans in place for two members are reviewed periodically. A safety plan, which was in place for the third member during the course of an investigation was later removed as deemed appropriate to the outcome of the investigation. Local supervision arrangements are in place with the Provincial carrying overall responsibility regarding monitoring and supervision arrangements.

Regarding the eight former members seven had left the Congregation prior to the Congregation being notified of allegations against them. A total of 13 allegations have been made against these members. The whereabouts of two of these seven members is known to the statutory authorities. The audit team have been unable to trace the whereabouts of the remaining five members. All six allegations against the eight former members were known to the Congregation prior to the member leaving. The local CFA area is aware of this former member.

Four members of the Congregation have been convicted for child sexual abuse offences that occurred whilst all were members of the Congregation. These relate to two former members referred to in above paragraph and two deceased members. The relevant CFA areas are aware of the two former members against whom ten allegations have been made against. A total of 79 allegations have been made against the two deceased members. These cases of abuse against the deceased members occurred in Brothers of Charity Services in Galway, Cork and Waterford. All

allegations were known to the Congregation prior to the deaths of the members. One member resided outside Ireland at the time of his death.

There are no child sexual abuse allegations against any of the six current members in Ireland.

### **Conclusion**

The Regional Leader and the designated liaison person engaged fully with the audit team throughout the duration of the audit process and submitted all requested data. The Congregation has approached child safeguarding in two ways; through the appointment of a DLP whose role is to manage allegations and adhering to the safeguarding framework provided by the Brothers of Charity Services. The Congregation has not published a safeguarding children document specific to the Congregation. The Congregational International policy has not been tailored or included in conjunction with the NBSCCCI Standards and Guidance document for the development of a policy document for the Ireland and England Region. It is accepted that the Congregation has a small presence in Ireland and members do not have any ministry with children in Ireland at present however it is imperative that in light of the Congregation's history of allegations a policy document is devised and implemented so that the Congregation demonstrates its ability to appropriately manage allegations and have appropriate child safeguarding measures in place. This would also reflect the work of the designated liaison person and those in supervisory roles in managing members against whom allegations of child sexual abuse have been made. A safeguarding document is required so that the Congregation fulfils its fundamental duty of care to children and is taking this duty of care seriously.

With regard to allegations a significant number of allegations have been made against Brothers of Charity members in the past. Three quarters of these allegations relate to members now deceased including two convicted members against whom the majority of allegations have been made (79). It is acknowledged that the Congregation made some effort in responding to allegations made by service users against Congregation members when it requested a non statutory inquiry to take place in 1999 and removed members from ministry upon being notified of allegations. At this time the Congregation needs to strengthen its safeguarding structures and create a safeguarding framework that demonstrates good governance as a matter of urgency.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregation of the Brothers of Charity was audited by the NBSCCCI with the report published in December 2015. This review concluded that 'many of the aspects of the NBSCCCI template relating to prevention and the creation of a safe environment for children were not actively addressed by the Congregation because it's small in size and in its final stages'. The Congregation is committed to implementing the NBSCCCI revised guidelines in 2016.

## **5. Irish Capuchin Province (OFM Cap)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data



<b>PART 4</b>	Safeguarding and Protecting Against Further Risk
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## **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

## **PART 1 (B) Overview of Religious Order**

This Order, a branch of the Franciscans, founded by St. Francis of Assisi in Italy in 1209, arrived in Ireland in 1615. The mission of the Order is to enable its members to live according to the Gospel of Jesus Christ. From 1856 to 1965 the friars in Ireland were engaged in providing Church services to the people in their Churches, preaching parish missions and giving retreats to religious and diocesan priests. A boarding school was established in County Cork in the 1880s to assist in the recruitment to the Order. From 1910 the Irish friars established missions in the Oregon in the USA, South Africa, Zambia, New Zealand and Korea.

The Order runs two parishes in the Archdiocese of Dublin, St Michan's in Halston Street, Dublin 7 and Priorswood Parish, Clonsaugh, Dublin 17, as well as the Oratory at Blanchardstown Town Centre; the six friars involved in these three ministries are guided by the Archdiocesan child safeguarding arrangements. The one friar engaged in parish ministry in the parish of Gurranabraher in the diocese of Cork and Ross follows the child safeguarding policy and procedures obtaining in that diocese. The retreat centre of Ard Mhuire, in the diocese of Raphoe in Co. Donegal, uses the child safeguarding regulations operative in that diocese. Rochestown College, Co. Cork, which functions under the trusteeship of the Order, observes the child safeguarding guidelines laid down by the Department of Education and Science. The Capuchin Day Centre in Dublin and the Feis Maitiu in Cork each has its own child safeguarding guidelines laid down by their respective Boards.

In all, 67 friars reside in nine Capuchin Friaries in Ireland, four of which are in Dublin city, two in Cork city and one in each of counties Kilkenny, Carlow and Donegal. A further 23 Irish Capuchins work in South Africa, Zambia, Korea, New Zealand and the US.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** March 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		
1.7	The policy clearly describes the Church's understanding and definitions of abuse.	✓		

<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

**Recommendation:**

The Order has published safeguarding policy documents over the years. The provision for a regular review should be included in the policy document.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of	✓		

	Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			
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<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	

<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		
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**Recommendation:**

The policy should comment further upon anti-discriminatory practice.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		

<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendation:**

- The policy should include up-to-date contact details for counselling agencies including a list of services, authorities and local organisations that can provide assistance to children and church personnel.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendations:**

The Order's processes with respect to seeking parishioners (children and parents/ carers) views about the Order's child safeguarding policies and procedures should be mentioned in the document.

**Overall Child Protection Policy Rating:** Excellent

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Capuchins.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit (31.12.2013)**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	29
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	5
<b>Total number of allegations returned</b>	<b>34</b>

The above table shows that a total of 34 allegations were returned in the Section 5 audit questionnaire completed by the Capuchins. Of these 29 allegations are alleged to have occurred in the Republic of Ireland. These allegations relate to seven remaining members (*two of these members have since passed away, 2015*). The remaining five allegations relate to three deceased members one of whom was a former member at time of death.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Capuchins by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Capuchins as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	1
<b>Total no. of allegations notified to the civil authorities by complainants</b>	8
<b>Total no. of allegations not reported to the civil authorities</b>	0



<b>by the RO</b>	
<b>How many allegations were made known to the RO pre 1996</b>	8
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	17
<b>Total number of allegations returned</b>	<b>34</b>
<b>Total no. of allegations subject to verification with the CFA</b>	17
<b>Total no. of allegations confirmed by the CFA</b>	17
<b>Total no. of allegations subject to verification with AGS</b>	17
<b>Total no. of allegations confirmed by AGS</b>	17

As can be seen from the table above a civil authority notified the Capuchins of one allegation. This related to a remaining member. A further eight allegations were reported directly to a civil authority by complainants. These related to five remaining members and a member who was deceased upon the time the civil authority was notified of the allegation. The eight allegations made known to the Capuchins pre 1996 relate to four members, three remaining and one deceased member. *There was no case of an allegation not reported by the Order to the civil authorities.* It can also be seen that all allegations could be analysed in terms of the reporting of allegations by the Capuchins to the civil authorities.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the 17 allegations subject to scrutiny in terms of the Capuchins reporting of allegations to the civil authorities all were part of the audit team's verification task with the CFA and AGS. Both authorities confirmed notification of record of all allegations.

### **Reporting Duration**

A total of 17 allegations can be analysed in terms of reporting completed by the Capuchins. The following table outlines the time taken by the Capuchins to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	1	6

<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	1	1
<b>1-12 months</b>		-	-	1
<b>1-5 years</b>		1	-	-
<b>5-10 years</b>		4	-	-
<b>10+ years</b>		2	-	-
<b>Total</b>	<b>8</b>	<b>7</b>	<b>2</b>	<b>8</b>
<b>Overall Total</b>	<b>17</b>			

It can be seen from table 3 that 17 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Seven allegations were made known to the Capuchins during the Framework Period. One allegation was reported by the Capuchins to a civil authority during the '1-5 year' period after the Capuchins was first notified of the allegation. This allegation against a deceased member was reported to AGS four years and two months after the Capuchins was first notified of the allegation. The member was alive at the time of the allegation being notified to the Capuchins. A second allegation was made against this member posthumously.

A further four allegations were reported in the '5-10 years' time period after the Capuchins were first notified of the allegations. One allegation against a remaining member was reported to AGS six years and three months after the Capuchins were first notified. The relevant CFA area was aware of this member as he was the subject of three allegations previously. The second allegation was reported to AGS eight years after the Capuchins were first notified. This related to a remaining member. The remaining two allegations against a remaining member (deceased 2015, alive at time of time frame data was reviewed 31.12.2013) who was later convicted for sexual offences on children, were reported to AGS six and a half years and five and a half years after the Capuchins were first notified of the allegations. The DLP provided evidence that the relevant CFA area was aware of this man in 1996, prior to the above notifications being made to AGS.

The last two allegations for comment during Framework Period relate to a remaining and a deceased member. The allegation against the remaining member, known to AGS as a result of a previous allegation, was reported to AGS 10 and a half years after the Capuchins first being notified. The allegation against the deceased member was reported, on the same day, to both statutory authorities 10 years and four months after first being notified. The member was deceased at the time of the Capuchins receiving the allegation.

All seven allegations fell short of being reported without delay as outlined in the Framework Document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

Two allegations were made known to the Capuchins during this period. One allegation against a remaining member was reported, on the same day, to the statutory authorities one day after the Capuchins were first notified. This was in

compliance with the Our Children, Our Church recommendation of reporting child protection concerns to the civil authorities without delay.

The second allegation against the above mentioned convicted member previously known to the relevant CFA area was reported on the same day to the statutory authorities 23 days after first being notified. This was outside of the Our Children, Our Church recommendation of reporting child protection concerns to the civil authorities without delay.

### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The remaining eight allegations for comment relate to this period. Six of these were reported on the same day to the statutory authorities by the Capuchins within the recommended '1-3 days' time frame. Five of these related to the above mentioned convicted member and the remaining against a member who was deceased at the time of the Capuchins receiving the allegation.

A further allegation against a remaining member, made known during this period was reported on the same day, to both authorities, 26 days later. The CFA was aware of this member as he was subject of previous allegations. The last allegation refers to an allegation reported, on the same day, to the statutory authorities four months later. This remaining member was previously known to the CFA.

The reporting of these last two allegations was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay.

### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	7	29
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	3	5
<b>Total</b>	<b>10</b>	<b>34</b>

Table 4 shows that a total of 34 allegations are reported to have been made against ten members. A total of 29 allegations relate to seven members who have been placed out of ministry. The Order, upon receiving allegations, immediately removed the members from public ministry. The remaining five allegations relate to three deceased members one of whom was a former member at his time of death.

## **PART 4 Safeguarding and Protecting Against Further Risk**

## 1. Child protection policy and structures

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
Religious Order based (As discussed above)	Yes	2011
Department of Education and Skills	Yes	2011
Diocesan	Dublin Archdiocese Cork and Ross	April 2011 2014

It can be seen from table 5 above that the Capuchins operates from their own child protection policy, the Department of Education and Skills and both the Dublin Archdiocese and Cork and Ross Diocese. All friars have received training on the orders safeguarding policy and have a copy of the safeguarding policy document. The *designated liaison person* (DLP) avails of ongoing safeguarding training run by the NBSCCCI and regularly updates his knowledge and skill base in the area of child protection and management of those accused and convicted of child sex offences. The local superior or Guardian bears the chief responsibility for ensuring the implementation of the child safeguarding regulations in each friary and Church. He is assisted in this by his community with the advice and support of the local child *safeguarding representative* and members of the Order.

The *safeguarding committee* composed of a civil lawyer, probation officer, grandmother and the Order's DLP and his deputy meet quarterly to review progress in implementation of the child protection policy. The committee is responsible for creating, maintaining and monitoring a safe environment for children in all places where the friars, staff or volunteers attached to the Province minister or live.

The Order joined the *National Case Management Reference Group* (NCMRG) as established by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) in 2011. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice on:

- The initial complaint
- Fitness for ministry
- Management of risk

Previous to this the Order had its own advisory panel in operation from 1995-2010/2011. It was composed of professionals from the areas of psychotherapy, civil law, canon law and a senior academic.

All 60 members in ministry in the Irish Capuchin Province have been *Garda vetted* (November 2013) and this process occurs every three years.

## **2. Managing risk**

As a risk management approach the Capuchins decided in 1995 that rather than expel accused members against whom allegations of child sexual abuse had been made it would allow the members to continue living within the Order under supervision where any potential risk could be managed. This effort was to assist the accused member in living an offence free life. *No new allegations have been made against any of the nine friars in the period after being placed under supervision.*

It is stated in the child protection policy that the Order, upon receiving an allegation against a friar, immediately removes the accused friar from public ministry. Evidence provided by the Order substantiates this.

Professional risk assessments have been carried out for the six of the seven remaining members. Treatments programmes arising from the risk assessments inform the development of the individual safeguarding care plans. The advice of the relevant CFA areas is sought; CFA staff is also invited to visit the community where accused friars reside and make further recommendations if necessary. These plans are reviewed yearly by the Provincial and the Guardian of each friary where the accused friar resides. The audit team note, having viewed the safeguarding plans, that they are appropriate to the needs of the friar concerned and entail robust supervision and monitoring of convicted and accused friars. The Guardian and members of each friary carry overall responsibility regarding the monitoring and supervision arrangements. Supporting procedures are in place for accused members and complainants as per NBSCCI policy.

Two members have been convicted of child sexual abuse offences. The relevant CFA areas were consulted by the Order regarding the management of these members.

## **Conclusion**

The Capuchins have engaged fully with the audit team throughout the entire process. The communication between the audit team and the Order was always clear and non problematic. The Order has established a very professional approach to the audit which strengthened the working relationship between both sides.

The Order's child protection policy was reviewed as excellent; the policy contained all the required elements and was both clear and easy to understand. It is clear by evidence provided and onsite visits to the Religious Order and the Capuchins Day Centre that the Order strives to implement the policy in all aspects of the Capuchin daily life.

Regarding the reporting of allegations to the civil authorities there is evidence of poor safeguarding practice in the past. The DLP indicated to the audit team that prior to his appointment as DLP in 2007 there was a presumption within the Order that all allegations were previously reported to the authorities. This however was not the case. From 2007 there was an improvement in safeguarding practice; of the two allegations made known to the order during the Our Children, Our Church period one was immediately reported to the authorities and the second 23 days after the Order was first notified. Consistency in reporting continued during the Safeguarding Period. During this time also the DLP, in an effort to ensure the civil authorities were aware of all allegations known to the Order, re-reported many cases. This is in conjunction with the DLP regularly liaising with the CFA regarding risk management structures in place. This practice demonstrates the Order's acute awareness and understanding of safeguarding systems. As per policy the Order notifies the statutory authorities and the NBSCCI of allegations brought to its attention.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order informed the audit team of participating in a review by the NBSCCCI in March 2015. The Order was commended for having a high standard in child safeguarding. The review report and the Order's child safeguarding policy are available to view on the Order's website.

The DLP submitted the Order's three year safeguarding plan encompassing events scheduled within the Order over the years 2015-2017 in addition to yearly ongoing safeguarding training for friars, safeguarding representatives, employees and volunteers and the process for implementing the annual self audits in each friary. The Order's schedule in respect of implementing the revised NBSCCCI guidelines in 2016 was also provided for.

The Order's child safeguarding policy was also submitted as requested, to the Charities authority in 2015.

In response to a NBSCCCI recommendation that *"The Designated Liaison Person should ensure that up to date supervision records including reviews of Child Safeguarding Care Plans of men out of ministry and /or on restriction or in treatment should be maintained on the case files"* the Order implemented a new procedure in November 2015. Up to date supervision records including reviews of child safeguarding plans in place for members are now maintained on case files including those in treatment. The DLP updated the relevant CFA areas on this new procedure in December 2015.

Give all of the above the audit team view the Order as having an excellent awareness of the child safeguarding process.

### **6. Carmelites (O. Carm)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit	Yes	<b>4.</b>	Verification Process with	Yes

	Questionnaire (Appendix A) 2009			AGS	
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Carmelite Order in Ireland is a Province of the worldwide Carmelite Order. It comprises eight communities in Ireland and the Provincial Commissariat in Zimbabwe with eight communities also. The Order arrived to Ireland in 1271. The Irish Province is governed by a Rule, approved by Pope Innocent IV in 1247 and by Constitutions which were first drawn up in 1281. The Carmelite charism has been evolving over the centuries with three essential elements currently expressed as a *contemplative brotherhood in the midst of the people*. The focus of the Province in recent years has been on fostering community from which renewed mission and apostolic works are to be characterised and supported.

There are currently 63 Carmelite friars with 62 residing in eight Carmelite communities and one who resides in his family home. Four of the communities are Dublin based with the remaining four in Counties Kildare, Kilkenny, Cork and Westmeath.

The current ministry of members includes the following:

1. Friary ministry (celebration of mass and the sacraments in the friary church, visiting the sick when requested, funerals, occasional supplies to nearby parishes if requested, prayer meetings);
2. Education at Terenure College for both primary and second level where five friars are in administration, teaching and chaplaincy;
3. Whitefriar Street Church and pastoral centre which includes a small parish where two friars are appointed and a national school where a friar is the chaplain;
4. The parish of Ballyhale/ Knocktopher is run from the Friary at Knocktopher, Kilkenny;
5. Two friars are involved in third level education in National University of Ireland, Maynooth and Milltown Institute, Ranelagh, Co. Dublin.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI*

*Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

## **Recommendations:**



1. The policy must be written in a clearly understandable way and must specifically cover the different aspects of the Order's work. A table of contents would be helpful and for the document to be written akin to the NBSCCCI guidance document.
2. The Carmelites have produced child protection policies in 2006, 2010 and 2013. This updating activity is not stated in the actual policy document. The policy document should include the provision for a regular review.
3. The policy should state how those individuals who pose a risk to children are managed.
4. The definitions of abuse should be expanded to include indicators of abuse.
5. The policy should clearly state that all child protection concerns are reported to the civil authorities without delay.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of			✓

	Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			
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### Recommendations:

1. The Order's policy for responding to concerns and complaints regarding child protection needs to be more detailed to specifically state how it responds to allegations. The names of the designated liaison persons should be included. The procedures should be included in the policy document and not re-direct readers to other documents.
2. The procedure should state that the child protection procedures are consistent with legislation and Children First.
3. It should be included that all written records are securely stored so that confidential information is protected.
4. The procedures should include a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.
5. The procedure should include clear guidance on confidentiality and information sharing that makes clear the protection of the child is the most important consideration.
6. The procedure should include the contact details for the local child protection services and the police.

Standard 3	Preventing harm to children
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	Criteria - Safe recruitment and vetting	Fully in Place	Partially in Place	Not in Place
3.1	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
3.2	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
3.3	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

### Recommendation:

- Further work is required in order for criteria 3.1 to be met. The Order should include the guidance noted in the NBSCCCI standards document.

Criteria – Codes of behaviour	Fully	Partially	Not
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		<b>in Place</b>	<b>y in Place</b>	<b>in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.		✓	
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

#### **Recommendations:**

1. The policy should include guidance on unacceptable behaviour of children towards other children e.g. anti-bullying policy
2. The policy should include clear advice on how church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other church personnel, confidentially if necessary.
3. The policy in respect of dealing with children's unacceptable behaviour should be expanded to reference guidance in the NBSCCCI standards document.
4. The policy should comment upon anti-discriminatory practice.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendations:**

1. The policy should include clear guidance on assessing all possible risks when working with children.
2. The policy should include clear guidance for appropriate use of information technology to make sure children are not put in danger.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		✓	

**Recommendations:**

1. Over the years the Order has demonstrated its commitment to providing both internal and external professional regular safeguarding training to its members, key lay staff and volunteers in ministry with children. This practice is not however stated in the policy document. The policy should also state that all personnel receive induction training on the child protection and procedures when they commence work with the Order.
2. The policy should clearly state that all personnel are provided with appropriate child protection training and those with extra child protection responsibilities are provided with specialist training.
3. The policy should clearly state that all training programmes are approved by the NBSCCCI.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
5.1	The child protection policy is openly displayed and available to everyone.		✓	
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		✓	
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.		✓	
5.4	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
5.5	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
5.6	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

### Recommendations:

1. Included as an appendix in the 'Safeguarding Children' document is a sample self audit report which must be completed annually in each of the Order's friary/ parish. Part of this includes is the procedure that the policy is openly displayed and available to everyone. However, it should be specifically stated in the document itself where the child protection policy is openly displayed with this to be in line with the work of the Order. A sample document could be included as an appendix.
2. Reference must be made that the Order develops a culture that enables children to have free and open discussions if they have any concerns and are aware of their rights to be safe from abuse.
3. The names of the designated personnel should be inserted in the policy document.
4. The Order should openly communicate their child protection policy to personnel, parishioners, external agencies and children.

Standard 6	Access to advice + support
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
6.4	Information is provided to those who have experienced abuse on how to seek support.		✓	
6.5	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### Recommendations:

1. The policy should state that the personnel with extra child protection responsibilities have access to specialist advice support and information on child protection.
2. The policy should include up-to-date contact details for counselling agencies including a list of services, authorities and local organisations that can provide assistance to children and church personnel.
3. The audit team are aware the Order is fully knowledgeable of criteria 6.3. However, this needs to be reflected on the policy document. There should be full guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.
4. The policy should include reference to the support provided by the Order to those who have experienced abuse and those who have perpetrated abuse.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.		✓	
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

### **Recommendations:**

1. The Order should draw up an action plan to implement the child protection policy.
2. A monitoring programme should be put in place in order to ensure the plan is fully implemented.
3. The Order should include a statement in the policy that the resources required to implement the plan are available.
4. Processes should be put in place to ask parishioners (children and parents/ carers) about their views on the policies and procedures for keeping children safe.
5. Having met with the Provincial and DLP the audit team is satisfied that criteria 7.5 is in place. It should however be stated that all allegations/ suspicions are stored securely.

**Overall Child Protection Policy Rating:** Satisfactory.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Carmelites.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	7
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	5
<b>Total number of allegations returned</b>	<b>12</b>

The above table shows that a total of 12 allegations were returned in the Section 5 Audit Questionnaire completed by the Carmelites. Of these allegations seven occurred in the Republic of Ireland. These have been made against three current members and a former member. There has been no case of an allegation having occurred in Northern Ireland or outside the island of Ireland. The remaining five allegations relate to three deceased members one of whom was a former member at the time of his death. In summary, 12 allegations have been made against seven members of the Order.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Carmelites by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Order as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	1
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	10
<b>Total number of allegations returned</b>	<b>12</b>
<b>Total no. of allegations subject to verification with the CFA</b>	8*



<b>Total no. of allegations confirmed by the CFA</b> <i>*The Order reported two further allegations to AGS only</i>	8
<b>Total no. of allegations subject to verification with AGS</b> <b>Total no. of allegations confirmed by AGS</b> <i>* The Order reported five allegations to the CFA only</i>	5* 5

As can be seen on the table above a single allegation was notified to the Carmelites by a statutory authority. The allegation relates to a current member. There are no other allegations against this member. There have been no cases of allegations being directly notified to the statutory authorities by complainants or of *the Order not reporting an allegation to the authorities*. A single allegation relating to a deceased former member was made known to the Carmelites prior to 1996. The accused member was alive and a member of the Order at the time the Order was notified. An additional allegation was later made at which time the member was deceased. The remaining 10 allegations are being analysed in terms of the Order's reporting to the statutory authorities.

### Civil authorities' verification task

A task of the audit process was to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the 10 allegations subject to scrutiny in terms of the Order's reporting of allegations to the civil authorities a total of eight allegations was part of the audit team's verification task with the CFA and five with AGS. Both authorities confirmed notification of record of all allegations.

### Reporting Duration

The following table outlines the time taken by the Carmelites to report 10 allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	1
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		3	-	3
<b>1-5 years</b>		2	-	-
<b>5-10 years</b>		1	-	-
<b>10+</b>		-	-	-

<b>years</b>				
<b>Total</b>		<b>6</b>	<b>-</b>	<b>4</b>
<b>Overall Total</b>	<b>10</b>			

It can be seen from table 3 that ten allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

A total of six allegations were made known to the Order during this period none of which were reported on time to the statutory authorities. The Order failed to comply with the recommended 'without delay' reporting time frame. Four of the allegations relate to two remaining members with single allegations against a former member and a deceased member. The former member was a member of the Order at the time of the Order being notified of the allegation. The now deceased member was alive at the time the Order was notified of the single allegation against the member.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Order during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the four allegations made known to the Order during this time one was promptly reported to the civil authorities. This allegation, against a deceased former member was notified to the statutory authorities three days after the Order was first informed. Three allegations have been returned in the '1-12 months' time frame after the Order was notified of the allegations. These relate to a current member and two deceased members. One of these three allegations has been the most recent allegation notified to the Order (2011). The Order failed to comply with the recommended 'without delay' reporting procedure outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	3	6
<b>Member(s) no longer in the clerical / religious state</b>	1	1
<b>Member(s) Deceased</b>	3	5
<b>Total</b>	<b>7</b>	<b>12</b>

Table 4 shows that 12 allegations have been made against seven Carmelite members. Six allegations have been made against three members who have been placed out of ministry by the Order. A single allegation has been made against a former member. The relevant CFA area confirmed notification of the allegation reported to them by

the Order. The remaining five allegations relate to three members who are deceased one of whom is a former member.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Ossory	2011 2011

It can be seen from table 5 above that Carmelite members operate from their own child protection policy and that of the Department of Education and Skills and the Diocese of Dublin and Ossory.

With respect to safeguarding work the Prior Provincial is supported by designated liaison personnel who are Carmelite members. All members of the Order are aware of the child protection policy in place. In 2012 the deputy child protection designated officer qualified as an NBSCCCI accredited child safeguarding trainer. Since this time safeguarding has been actively promoted with training provided in all Carmelite communities. A child protection training register of same is maintained. Previous to this structure child protection training was provided by the Dublin Rape Crisis Centre. At the Provincial Chapter meeting in 2013 the NBSCCCI provided a child protection workshop. All Friars in active public ministry have been garda vetted through the Order. The designated officer completed the two day Garda vetting training.

The advisory panel in place comprises six members from civil law, canon law, social work, psychotherapy, child protection, psychotherapy and religious backgrounds. The panel meets twice yearly and as necessary.

With regard to other safeguarding structures typically in place for organisations there was no reference to local safeguarding representatives being appointed or of a safeguarding committee in place for the Carmelites. An appendix relating to 'friary / parish self audits' is included in the policy document. However, the Order fails to link the appendix in the main document. The conducting of annual self audits would signify the Order's efforts in identifying safeguarding needs and implementing a safeguarding plan to meet the needs.

## **Managing Risk**

The Order is currently responsible for three members who have been placed out of ministry with children by the Order. Two members were removed immediately from ministry at the time of being informed of the allegations. There was a delay in removing the third member from ministry. Two members who reside in a community within the Order were involved in in-house ministry for a number of years. This ministry did not involve children. A professional risk assessment has been carried out for one member. The Order is attempting to implement a 'covenant of care' (safety plan) for this member. The local social work department completed their investigation into the allegation against the member which resulted in no further action being taken by the CFA.

Safety plans are in place for two members residing in one of the Order's communities. The local social work departments assisted the Order in the development of these plans. The Prior of the community where the members reside, has been appointed by the Provincial to monitor and supervise the two members. The Prior Provincial carries overall responsibility regarding monitoring and supervision arrangements. Members of communities are aware of members, not of actual details, against whom an allegation of abuse has been made.

There has been no case of a Carmelite member being convicted for a child sex abuse offence.

## **Conclusion**

The Prior Provincial and designated liaison officer engaged positively and co-operated fully with the audit team throughout the process. This has been evidenced by the submitting of all requested documentation, discussions at audit meetings and ongoing correspondences between both agencies. The policy for safeguarding children has been reviewed as satisfactory meaning further developments are required across all areas so a complete comprehensive working document is created. It must be noted that all of the safeguarding work being carried out by the Order is not reflected in the existing policy document. It is vital that in any agency the name and contact details of the designated personnel and statutory authorities are included in the safeguarding document. Careful attention needs to be given to this task immediately. Having appropriate safeguarding structures in place is core for establishing a safeguarding framework and devising a safeguarding plan. A safeguarding committee whose role would be to create a safeguarding framework and plan of action is required. Safeguarding representatives who would assist designated liaison personnel in executing the safeguarding plan at local level are also required. It is important too that an advisor to support any friar who may face an allegation and a support person for complainants are appointed. These tasks require urgent attention.

With regard to reporting allegations to the statutory authorities the Order must follow the correct procedure and report any future allegations 'without delay' to both statutory authorities. With the exception of the most recent allegation received to the Order which was reported on the same day to both authorities (without delay) all previous allegations that were commented on in this report were reported to just one authority. The procedure of reporting allegations 'without delay' must be maintained. The Order has established links and received professional from the relevant social work departments regarding the members they are currently managing.

The Prior Provincial and the DLP have confirmed their commitment and given an assurance that safeguarding children is a priority in the daily workings of the Order.

The development and inclusion of the above tasks will ensure the Order is being attentive to keeping children safe.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order has been proactive in attending to safeguarding issues from the time of the audit meeting in August 2013. A lay deputy designated liaison person was appointed in 2014. Designated safeguarding personnel have established a training database to monitor safeguarding training completed by members and a database for those that have been Garda vetted.

The Order was reviewed by the NBSCCCI with the report published in April 2015. The reviewers were 'impressed by the commitment and obvious efforts made by the Carmelites in all aspects of child safeguarding'. In response the Order developed a safeguarding plan to address the recommendations contained in the review report. All four recommendations have been fully implemented. Prior to the review the Order updated its policy and procedures document. Safeguarding personnel promoted the new document via visits to each community in the Province. Further safeguarding work included maintaining up-to-date safeguarding notices, provision of sign-in/out books in sacristies, attention to recruitment procedures and notices for visiting priests. A safeguarding committee has also been created to ensure safe environments for children are created. The committee and the existing advisory panel meet on a regular basis. The Order is committed to implementing the NBSCCCI revised guidelines in 2016.

It is clear that in recent years a greater understanding of the child protection process has been demonstrated by the Order. The Order is continuing to develop a more robust safeguarding system. This has been evidenced by the safeguarding developments across all areas encompassing monitoring, training and education, safe recruitment and vetting, communicating the safeguarding message and being responsive to advice and guidance. All of the above has assisted the Order in attaining good safeguarding practice.

## **2. Christian Brothers European Province (CFC)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit	Yes	<b>2.</b>	Section 5 Audit Updated	Yes

	Questionnaire Section 5 2009/2010			Data 2013	
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document (2009)	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

## **PART 1 (B) Overview of Religious Order**

The Congregation of the Christian Brothers was founded in Waterford in the early 1800s by Edmund Ignatius Rice. The evangelisation and education of youth was the principle ministry of the religious brotherhood. Their first school was opened in Waterford, in 1802 for poor Irish boys. The Brothers' established schools of many types, including primary, secondary and technical schools, orphanages and schools for the deaf.

Worldwide the Christian Brothers are divided into provinces with each province working under the direction of a Province Leadership Team. The entire Congregation operates under the Congregation Leadership Team based in Rome (led by the Congregation Leader). The European Province comprises of Ireland, England, a community in Geneva and a community in Rome.

The ministry of the Christian Brother is as follows:

- Brú Na Cruinne Resource Centre for Spirituality, Co. Tipperary.
- Emmaus Retreat and Conference Centre, Co. Dublin.
- The Life Centre, Cork.
- The Life Centre, Ballyfermot, Dublin.
- Edmund Rice Camps
- The Lantern Centre for Interfaith/Cultural Dialogue, Dublin.

In the Republic of Ireland the Edmund Rice Schools Trust, established in 2008, has responsibility for 96 schools, secondary and primary and is a distinct legal entity.

As of 31 March 2013 there are 219 members in the Congregation who are resident in communities in various counties nationally - Dublin, Wicklow, Kildare, Kilkenny, Laois, Westmeath, Clare, Meath, Limerick, Tipperary, Waterford, Kerry, Galway, Cork and Wexford. Irish members who are in ministry in mission countries are officially transferred to the provinces where they are based. Members in education ministry are guided by the policies where they are in ministry.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** July 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.
- Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.
- The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary	✓		

	this should be consistent with the diocesan or congregational policy and approved.			
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### Recommendations:

1. The policy should clearly state that children are safeguarded and protected from harm, which means all forms of abuse and not just sexual abuse as stated under 'scope of this policy and procedures'.
2. The Congregation has published safeguarding policy documents over the years. The provision for a regular review should be included in the policy document.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of			✓



	Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			
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### Recommendations:

1. The procedures should include a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.
2. The procedure should include guidance on confidentiality and information sharing that makes clear the protection of the child is the most important consideration.
3. The procedure should include the contact details for the child protection services and the police.

Standard 3	Preventing harm to children
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	Criteria - Safe recruitment and vetting	Fully in Place	Partially in Place	Not in Place
3.1	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
3.2	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
3.3	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	Criteria - Safe recruitment and vetting	Fully in Place	Partially in Place	Not in Place
3.4	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
3.5	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
3.6	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-	✓		

	blowing'), confidentially if necessary.			
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.		✓	
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

### Recommendations:

1. The policy should include the processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.
2. The policy should comment clearly upon anti-discriminatory practice.
3. The policy should include clear advice on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

### Recommendation:

- The policy should include that when operating projects/ activities children are adequately supervised and protected at all times.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		✓	

### Recommendations:

1. Whilst it is known that those with additional responsibilities receive ongoing safeguarding training this must be reflected in the policy document.
2. The policy should state that all training programmes are approved by the NBSCCCI.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.		✓	
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		✓	
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.		✓	
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a	✓*		

	commitment to transparency and openness.			
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### Recommendations:

1. The Congregation has advised that the Keeping Children Safe 2013 policy document is in every community and ministry and has been given to all appropriate staff. This actual process must be stated in the policy document.
2. The Congregation should develop a culture that enables children to have free and open discussions if they have any concerns and are aware of their rights to be safe from abuse.
3. The Congregation has advised that the contact details of the child protection services and telephone helplines are displayed locally. These need to be reflected in the policy document.
4. The actual workings of the Congregation should be stated in the policy i.e. the Congregation is committed to establishing links with the statutory child protection agencies to develop good working relationships in order to keep children safe.
5. \* *Given that practice is in place for four of the above criteria they need to be clearly included in the policy document.*

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			✓
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote	✓		

	healing in a manner which does not compromise children's safety.			
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**Recommendations:**

1. The audit team is aware that Congregation safeguarding personnel have access to specialist safeguarding advice, support and information. This must be stated clearly in the policy.
2. The policy should include up-to-date contact details for counselling agencies including a list of services, authorities and local organisations that can provide assistance to children, church personnel and those who have experienced abuse.
3. The policy should include guidance on to respond to and support a child who is suspected to have been abused by someone within the Church or in the community, including family members or peers.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.		✓	
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendations:**

1. The Province Leader has advised the audit team that the Congregation has developed both a one year and a three year safeguarding plan. This safeguarding work including monitoring arrangements of same is not stated in the policy document.
2. The Province Leader has advised that the resources required to implement the plan are available. This needs to be reflected in the policy document.
3. Process to be put in place to seek the views of service users in relation to the policy (children and parents/carers).

**Overall Child Protection Policy Rating:** Excellent.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number and timeline of allegations returned by the Congregation of the Christian Brothers.

**Table 1: Allegations that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	485
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	9
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	132
<b>Total number of allegations returned</b>	<b>626</b>
<b>Total no. of allegations made known to the RO pre 1996</b>	31
<b>Total no. of allegations reported to the RO up to 31 March 2010 (final Section 5 audit submission)</b>	462
<b>Total no. of allegations reported to the RO between 01 April 2010 and 31 December 2013 (extended Section 5 audit submission)</b>	133
<b>Total number of allegations returned</b>	<b>626</b>

The above table shows that a total of 626 allegations were returned in the Section 5 audit questionnaire completed by the Congregation of the Christian Brothers. These allegations have been made against a total of 190 members; 52 remaining members, 88 former members and 50 deceased members. Of the total number of allegations 485 relate to allegations alleged to have occurred in the Republic of Ireland. A total of nine allegations relate to abuse alleged to have occurred in Northern Ireland. No allegations against a current living or former member are alleged to have occurred outside the island of Ireland. A total of 132 allegations have been made against 50 deceased members three of whom were former members at the time of their deaths.

Of the 626 allegations a total of 31 allegations were reported to the Congregation pre 1996. There was no onus on the Congregation to notify the statutory authorities of these allegations before this time. A total of 462 allegations known to the Congregation up until 31 March were returned. From 01 April 2010 until 31 December 2013 a total of 133 allegations notified to the Congregation were reported to the CFA.

Additional conclusions were arrived at following the review of data returned:

**1. Alleged periods of child sexual abuse:** The period of when child sexual abuse occurred extended from 1945, (the earliest allegation reported to the Congregation as part of this audit), throughout the 1950's, 1960's, 1970's and 1980's to the late 1990's. A single allegation alleged to have occurred in more recent times, in 2012, was notified to the Congregation in 2013 (relevant CFA area is aware of this allegation).

**2. Locations of child sexual abuse:** Of 538 allegations (excluding 80 allegations relating to deceased members and nine allegations that occurred in Northern Ireland) child sexual abuse is alleged to have occurred in 78 individual settings i.e. industrial schools, day primary and secondary schools, summer camps and gaeltachts.

### **Reporting of allegations by the Congregation to the CFA**

In 2009 the Congregation commenced a process of reporting allegations to the CFA (The Congregation commenced this same process with An Garda Síochána in 2007). The CFA appointed a specialist who was charged with assisting the Congregation in managing the reporting of the allegations to the CFA. A procedure was established whereby the Congregation notified the CFA of known allegations, through the appointed specialist who in turn referred the allegations and known data to the relevant CFA areas.

It must be noted that two significant processes occurred during 2009:

1. The introduction of the NBSCCCI Safeguarding Document, February 2009
2. The commencement of the CFA Ferns Section 5 audit, August 2009.

The Congregation committed itself to the implementation of the NBSCCCI safeguarding document and submitted the final Section 5 Ferns audit data on 31 March 2010. In summary, a total of 494 allegations were accounted for in the final submission. As per task of the audit process the audit team commenced a process of verifying allegations returned by the Congregation with CFA area managers in May 2010. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. This verification process was for the most part the *first notification* of allegations to the CFA areas – meaning the CFA areas were *not previously aware* of these allegations.

As a result of the undue delay in the reporting of allegations by the Congregation prior to 2009 and the outcome of the CFA verification of allegations task significant concerns were identified by the audit team. There was clear evidence that of the 88 former members, a total of 67 former members were not traceable. A total of 177 allegations were made against these former members. This led the audit team alerting the CFA senior management who directed that, in light of this, every effort should be made to identify the then current location of these former members. Further, the audit team was charged with, as an additional task for this audit, to examine the safety / care plans and monitoring arrangements for those alleged accused still in the care of the congregation and by so doing, identify and address outstanding potential child protection issues

During the period 2010-2013 the audit team worked in close liaison with the Provincial of the Congregation and the appointed safeguarding personnel, An Garda Síochána (AGS), the Department of Education and Skills (DES) and CFA area managers in completing the request of CFA senior management. The Congregation engaged positively with the audit team during this period, evidenced by regular meetings, at the request of both the Congregation and CFA where allegations and attendant risk management processes were discussed.

From early 2011 the audit team were tasked with identifying any potential current risk arising from the data received in respect of former Christian Brothers against whom allegations were made and specific contact details were not known to the Congregation and therefore the CFA. Following consultation with AGS and the DES where data was retrieved the audit team alerted relevant CFA areas of cases relating to their areas for follow up as appropriate. This process was greatly assisted by the verification of allegations process conducted by AGS.

In November 2011 a new reporting procedure was introduced to assist the Congregation in reporting allegations to the CFA. From this time all future allegations made known to the Congregation were to be reported to the CFA centrally – to the office of the audit team who would then refer the allegations to the relevant CFA area. This process is still in place.

### **Monitoring Arrangements**

In 2012 the audit team, assisted by an independent consultant reviewed the monitoring arrangements in place by the Congregation. This involved onsite meetings by the audit team with community leaders (appointed to each community by the Congregation) at various communities where members against whom allegations of child sexual abuse were made, resided. It was also an opportunity for both the CFA and the Congregation to identify any issues arising or that may arise that could be jointly addressed. This process involved the audit team assessing risk management structures, monitoring and supervision arrangements including the role of the community leaders, in a sample of six community residencies where 30 alleged accused resided and against whom there was 134 allegations. Prior to the monitoring visits the congregation provided the audit team with the Congregations '*Protocol for Community Leaders and Protocol for Sharing Information with Community Members in Dealing with CSA Cases*' dated April 2012.

Following the completion of the monitoring visits in October 2012 a report was submitted to the Congregation outlining the CFA findings followed by recommendations in November 2012. Supplementary data provided by the Congregation at the request of the CFA audit team in December 2011 concerning the monitoring arrangements and risk assessments in place by the Congregation formed part of the overall findings and recommendations. Also during this time the Congregation appointed a lay female deputy designated liaison person.

Final conclusions were as following:

1. *The Congregation's current child protection designated officer has established a good working rapport and regularly liaises with the CFA regarding child protection and monitoring issues on an ongoing basis.*
2. *The Congregation have become proactive in child protection management; being alert to individual issues which may arise from time to time and ongoing engagement in implementing mutually agreed safeguarding processes.*



3. *It is incumbent on the Congregation to produce and implement individual safety plans that will be closely monitored for each member. In these cases arrangements were made where ongoing access to CFA advice and support was available.*
4. *Whilst the process of balancing respect and dignity of accused members and the implementation of effective practical child protection safeguarding measures may be problematic, there is a real need for community leaders to be fully aware of their responsibilities when supervising accused Brothers. Being aware merely that 'accusations' have been made against Brothers in the community home falls short of being fully aware and informed of the expectations of their duties and responsibilities. The audit team noted this in some cases.*
5. *It was brought to the attention of the audit team that some accused Brothers were visiting families where children and young people were present and families may not have been aware that allegations were made against the Brother. In these cases further liaison is required between the CFA and the Congregation to ensure that in these situations potential child protection concerns are identified and managed by both the CFA and the Congregation.*
6. *It is recognised that the ongoing support from Congregation's current child protection designated officer is vital and needed for the community leaders.*
7. *Personal computers of accused brother where appropriate are monitored and the process is included in care plans/ safety plans.*
8. *More careful consideration may be needed for those Brothers who travel unaccompanied again particularly for those visiting family relations who are not aware that allegations have been made against them.*
9. *For child protection best practice management the Congregation's child protection designated officer was advised to implement a procedure applicable to staff in the nursing home, who are not aware that Brothers in their care have allegations made against them and who may wish to take an accused Brother on an outing from the nursing home.*
10. *Arrangements are in place for ongoing communication between the Congregation and local areas of the CFA where Congregational community homes are located and will be updated of the process and outcomes of this monitoring task in due course.*

Upon reaching these findings and in order for the Congregation to develop more robust child protection measures the following areas were identified as requiring immediate attention:

1. *There is need for a written and signed individual safety plans devised with and for such brothers as appropriate and particularly for those who are deemed to be non compliant. This should be non negotiable.*
2. *A form of risk assessment to be revisited for those who are non compliant with their duties/ protocol and who have expressed a desire to return to ministry in Ireland or abroad. The Congregation is however clear in its responsibilities in dealing with these issues.*
3. *Whilst community leaders are aware of the Congregation's child protection policy and procedures discussion between the Congregation and the CFA regarding the monitoring of accused and convicted offenders, the audit team strongly recommends increasing community leaders awareness of their supervision responsibilities i.e. being provided with more detail of allegations regarding those under their supervision convicted or not and instituting a regular and robust monitoring process.*
4. *Procedures are needed in respect of visits to families by accused and convicted brothers whereby family members need to be fully aware of any potential*

risks involved in such visits. The Congregation is to seek advice from the local CFA areas with relation to this process.

5. More careful consideration may be needed for those Brothers who travel unaccompanied and in private cars again particularly for those visiting family relations who are not aware that allegations have been made against them

6. For brothers against whom allegations of abuse have been made implementation of a procedure for monitoring appropriate PC use in community homes.

### Quality of allegations data

As mentioned above the Congregation reported allegations to the CFA in 2009 and later submitted the final CFA Ferns Section 5 Audit on 31 March 2010 where 493 allegations were included. Of these 31 related to allegations made known to the Congregation prior to 1996. The earliest allegation made known to the Congregation was in 1945. The latest at that time was March 2010. As stated in Church child protection policy documents all allegations notified to Religious Orders were to be reported by Religious Orders to the civil authorities without delay - it is evident by congregational practice and submissions received to the CFA audit team the Congregation *failed* to comply with the contemporaneous reporting procedures in place from 1996 to March 2010. A total of 462 allegations were outside the remit of reporting allegations 'without delay' to the statutory authorities.

A total of 133 allegations were made known to the Congregation from 01 April 2010 until 31 December 2013. These were reported by the Congregation to the CFA and AGS. Of these allegations a total of 43 related to 17 previously known current Christian Brothers and nine newly accused current Christian Brothers. A further 80 allegations related to 17 previously known former Christian Brothers and 12 newly accused former Christian Brothers. The remaining ten allegations related to five previously known accused deceased Christian Brothers and two newly accused deceased Christian Brothers.

The first section of the following table highlights the number of allegations made known to the Congregation of the Christian Brothers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation of the Christian Brothers as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	27
<b>Total no. of allegations notified to the civil authorities by complainants</b>	5
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	NA
<b>Reporting duration could not be categorised/ analysed</b>	6
<b>Reporting duration could be categorised/ analysed</b>	95
<b>Total number of allegations returned</b>	<b>133</b>
<b>**Total no. of allegations subject to verification with the</b>	NA

<b>CFA</b>	
<b>Total no. of allegations confirmed by the CFA</b>	
<b>**Total no. of allegations subject to verification with AGS</b>	NA
<b>Total no. of allegations confirmed by AGS</b>	

*\*\* As all allegations made known to the Congregation from 01 April 2013 to 31 December 2013 were notified by the Congregation to the CFA centrally and AGS this task was not necessary.*

As can be seen from the table above the civil authorities notified the Congregation of Christian Brothers of 27 allegations. A further five were notified to the civil authorities by five complainants. *There was no case of an allegation not reported by the Congregation to the civil authorities.* As this section is based on allegations notified to the Congregation from 01 April 13 to 31 December 2013 allegations relating to pre 1996 are not applicable here.

It can also be seen in the table above that six allegations could not be analysed as the level of detail was too vague for accurate analysis. A total of 95 allegations can be analysed in terms of the reporting of allegations to the civil authorities by the Congregation.

### **Reporting Duration**

The following table outlines the time taken by the Congregation of the Christian Brothers to report all 95 allegations to the civil authorities during the Safeguarding Period.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period</b>	<b>Safeguarding Period 24-Feb-2009 +</b>
<b>1-3 days</b>	9
<b>4-7 days</b>	10
<b>1-4 weeks</b>	34
<b>1-12 months</b>	40
<b>1-5 years</b>	2
<b>5-10 years</b>	0
<b>10+ years</b>	0
<b>Total</b>	<b>95</b>

It can be seen from Table 3 above that nine allegations were reported by the Congregation to the CFA in the '1-3 days' time frame. This reporting is within the Safeguarding recommended time frame of reporting allegations 'without delay' to the civil authorities. Two of these allegations related to a remaining member against whom allegations have been previously made. The remaining seven allegations related to four former members one of whom was convicted for child sexual abuse

offences. Six allegations related to three of these former members who were the subject of previous allegations meaning the remaining allegations against the fourth former member was made known after April 2010.

Ten allegations were reported to the CFA '4-7 days' after the Congregation was first notified of the allegations. A single allegation related to a remaining member against whom allegations have been previously made. The remaining nine allegations related to three former members who were the subject of previous allegations and including the above convicted former member an additional former member was convicted for child sexual abuse offences. The reporting of these 10 allegations by the Congregation to the CFA was not in compliance with the Safeguarding Period recommendation of reporting child protection allegations to the civil authorities without delay.

A further 34 allegations were reported to the CFA '1-4 weeks' after the Congregation was first notified. Six of these related to six remaining members with allegations for two alleged accused members received newly to the Congregation from April 2010. A further 22 allegations related to 16 former members, 11 of whom were the subject of previous allegations. Five of these 22 allegations related to five former members with the allegations made known to the Congregation from April 2010. The remaining six allegations relate to four deceased members with one a former member at time of death. The reporting of these 32 allegations by the Congregation to the CFA was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay.

A total of 40 allegations were reported to the CFA in the '1-12 months' time frame. Eight of these allegations related to eight remaining members. A further 29 of these allegations related to 10 former members six of whom who were the subject of previous allegations. The remaining three allegations related to three deceased members with one of these being previously known and who was convicted for child sexual abuse offences. The reporting of these 40 allegations by the Congregation to the CFA was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay.

The remaining two allegations were notified to the CFA in the '1-5 years' time period related to a now deceased member and a former convicted member. The reporting of these two allegations by the Congregation to the CFA was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.012.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	1	1
<b>Member(s) placed out of ministry</b>	51	190
<b>Member(s) no longer in the clerical /</b>	88	303

<b>religious state</b>		
<b>Member(s) Deceased</b>	50	132
<b>Total</b>	<b>190</b>	<b>626</b>

Table 4 shows that 626 allegations are reported to have been made against 190 remaining, former and deceased Christian Brothers. A single allegation was made against a member currently in ministry. The relevant CFA social work department liaised with the Congregation regarding the management of this allegation and it has been addressed appropriately. A total of 190 allegations have been made against 51 members. *At the time of writing this audit report ten of these members are now deceased.* 25 allegations were made against these eight members. 303 allegations relate to 88 former members. The remaining 132 allegations relate to 50 deceased members three who were former members at the time of their deaths.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **3. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	July 2013
<b>Department of Education and Skills</b>	Yes	2011

It can be seen from table 5 above that the Congregation operates from their own child protection policy and that of the Department of Education and Skills. Members of the Congregational leadership team, community leaders, safeguarding management team, employees in Christian Brother run centres and camps have all participated in training on the standards and guidance document run by the NBSCCCI and avail of ongoing safeguarding training. An employee is an accredited trainer with the NBSCCCI. All members of the Congregation have received training on the Congregation's safeguarding policy and have a copy of the safeguarding policy document. This needs to be included in the Keeping Children Safe policy document. The *designated liaison person*, a member of the Congregation, is supported by a lay *deputy designated liaison person*.

A *safeguarding management committee* is responsible for the overseeing of all safeguarding matters. The committee consisting of five members which includes a lay person meets on a monthly basis and both the designated and deputy designated liaison persons report to the committee. *Safeguarding representatives* namely the director of each ministry and the community leader of each community are responsible for informing the safeguarding office of any safeguarding concerns or reports. They hold the responsibility for implementing the safeguarding policy at local level.

The Congregation of Christian Brothers is a member of the *National Case Management Reference Group* (NCMRG) as established by the NBSCCCI. The Christian Brothers joined the group in 2011. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:

- The initial complaint
- Fitness for ministry
- Management of risk

From 1995-2002 the Christian Brothers had an independent advisory panel in place comprising of nine members. The Congregation established their own child protection service, which included a child protection office named Westcourt to manage allegations of abuse.

In respect of *Garda vetting* the Leadership team, safeguarding office members, all those employed or volunteer in ministries and all brothers who have access to minors through volunteer work/ employment are Garda vetted. Potential employees and volunteers are Garda vetted prior to taking up their position. An employee is registered with the Garda Central Vetting Unit as an authorised signatory / vetting officer for the Christian Brothers.

#### **4. Managing risk**

As per Congregational risk management practice remaining alleged accused members who express a wish to return to ministry are required to participate in professional risk assessments. As above, one member against whom an allegation was made is currently in ministry. The relevant CFA area was involved in this case.

Since 2013 the Congregation introduced written safety plans for convicted members and care plans for those brothers who have allegations against them but no conviction who reside in Congregation community houses. A total of 14 plans are currently in place. Such plans are signed by the member whom the safety/ care plan is devised for, the Province Leader and the community leader. The Congregation cited various reasons care plans were not deemed appropriate for 16 accused brothers – CFA cleared, no statutory referral by complainant, NBSCCCI cleared and no criminal prosecutions and acquittals. Members on a safety or care plan may not reside in a ministerial setting serving minors. Mentors are also available to assist accused members in complying with their plans. The safety and care plans are reviewed on a yearly basis or otherwise if deemed necessary by the Province leadership team, the designated liaison person or safeguarding management committee. Arrangements for the use of cars by accused members are included in both safety and care plans.

Care plans in place for accused brothers residing in nursing homes are health needs led. The director of the nursing homes and the Congregation appointed community leader are informed of any brothers (11) against whom allegations have been made prior to admission to nursing homes.

While these actions are of assistance and demonstrate efforts to monitor and protect, the audit team strongly recommends that the Congregation work more closely with the CFA when developing plans and taking actions so that they would benefit from the expertise the CFA has in respect of risk management.

Regarding monitoring structures the following mechanisms are in place to assist in the monitoring of alleged accused and convicted members; reports from community leaders and community members, the leadership team, visits from the safeguarding personnel to community leaders and through the above mentioned safety and care plans. As recommended by the audit team a process is now in place whereby community leaders are made aware of the allegations concerning accused members in their community. Other community members are informed of any member who is subject to a safety or care plan. Members residing in a nursing home that require plans are supervised by the medical team managing the nursing home. A process of inspections of electronic media equipment is ongoing for members with allegations.

A total of 14 remaining, former and deceased members have been convicted for child sexual abuse. The relevant CFA areas are aware of the remaining convicted members and of the monitoring arrangements in place and of the former convicted members who are no longer connected to the Congregation.

## **Conclusion**

From the outset of the Ferns audit process the Congregation of Christian Brothers engaged at all times with the audit team. The Congregation has developed a good working relationship with the audit team over the past six years and also with various CFA areas where their communities are based. The Congregation is becoming more proactive in their efforts in seeking professional statutory support and advice in managing accused members.

The Congregation's current child protection policy document has been reviewed as excellent. Minor work as per recommendations is required. The contact details for the statutory authorities should be included as appropriate to the location of their communities nationally. Given the core principle of the policy document, which is 'keeping children safe'; this should be clearly reflected in the policy document. There should be stringent application of standard 6 particularly criteria 6.3:

"There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers".

The 2009 Commission to Inquire into Child Abuse's report of its historic investigation of systemic abuse of children in the Congregation of Christian Brothers highlighted the undue delay in the reporting of a substantial amount of allegations. This audit report confirmed these findings – the Congregation demonstrated extremely poor practice in reporting allegations to the statutory authorities. The reporting of allegations to the statutory authorities, made known to the Congregation in the main from the 1960's to the late 1990's, only commenced from 2007 when notifications were made to AGS and later to the CFA from 2009 onwards. This safeguarding deficit resulted in significant potential child protection risks posed by its remaining and former members.

It can be seen that a shift in improved safeguarding practices occurred after this time. The Congregation is actively addressing issues of the past and implementing preventative measures - partly in liaison with the oversight and guidance provided by the CFA audit team where the recommendations of the monitoring report were implemented. The improved practice is evidenced by the implementing of written, signed safety plans and care plans and robust monitoring and supervision arrangements. The Congregation was reviewed by the NBSCCCI with the report published September 2013. Both the review report and the Congregation's safeguarding document are available to view online. The NBSCCCI reviewers

commented that more effective safeguarding has been evident in practice since 2008. The Province Leader advised that the Congregation is committed to implementing the NBSCCCI revised guidelines in 2016.

With regard to the reporting of allegations to the CFA since 2010 an improvement is noted. However, further efforts are required by the Congregation to ensuring this standard is met fully and allegations are reported without delay. It is vital that the Congregation continue its commitment to ensuring that child safeguarding is paramount to the Congregation. As indicated earlier in this report the majority of the allegations made known to the CFA from April 2010 (104 of 133 allegations) related to previously known (to CFA areas) remaining, former and deceased members (39). However, potential risk still existed regarding the remaining allegations (29) that related newly accused current, former and deceased members (23) as just a single allegation was reported on time to the civil authorities. The Congregation have assured the audit team that all allegations are reported to the statutory authorities and the NBSCCCI.

The audit team recognises the improvements made by the Congregation in addressing child sexual abuse and implementing safeguarding measures in recent years. There is an ongoing need for the Congregation to continue being proactive in their development of robust safeguarding systems as outlined throughout this document and in line with best practice.

## 8. Order of Cistercians of the Strict Observance (OCSO)

The Order of Cistercians of the Strict Observance, also known as 'Trappists' is a worldwide contemplative Religious Order. In Ireland there are five monasteries with four located in the Republic of Ireland, Mount Melleray in Waterford, Mount St. Joseph in Co. Tipperary, Mellifont in County Louth, Bolton Abbey in County Kildare and one in Northern Ireland, Our Lady of Bethlehem Abbey, Co. Antrim. All five monasteries are dealt with in this report.

In line with the audit process the five monasteries have been placed in the following categories:

Category Type	Community
<b>Category 1:</b> 'Child sexual abuse allegation(s) have been made against a member(s) and the Religious Order may have ministry involving children in Ireland at present'	1. Mount Melleray 2. Mount St. Joseph 3. Mellifont Abbey
<b>Category 2(A):</b> 'A single CSA allegation has been made against a member with no current risk posed and the Religious Order may have ministry involving children in Ireland at present'	4. Our Lady of Bethlehem Abbey (Northern Ireland)
<b>Category 2 (B):</b> No child sexual abuse allegations have been made against members and whose ministry involves children in Ireland at present or have had ministry with children in the past.	5. Bolton Abbey

This report is in line with the following format:



<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

## **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO CFA consultation with RO by correspondence	1,2 + 3 4 + 5
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	N/A
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes: 2,3 + 4 No: 1+ 5	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCC Memorandum of Understanding	Yes

## **PART 1 (B) Overview of Religious Order**

The Cistercian Order was founded in France in 1098. In 1142 a mixed colony of Irish and French monks introduced the Order to Ireland. However, following suppression of the Catholic Church in Ireland in the 16th century Cisterican monks fled Ireland. As from the beginning monks continue to follow the Rule of Saint Benedict who calls - *live out our life in community for the greater Glory of God* and live their lives of contemplation, work, reading and prayer, in the spirit and in a community setting. Once established all monasteries are autonomous. The monasteries in Ireland are part of the Region of the Isles comprising of 11 monasteries in Ireland, Britain and Norway.

## **Presence in Ireland**

### **1. Mount Melleray, Cappoquin, Co. Waterford**

In 1832 the Cistercians arrived again to County Waterford when Mount Melleray Abbey was founded by a colony of Irish and English monks, expelled from the abbey of Melleray (France) after the French Revolution of 1830. The ministry of the monks is confined to the running of the monastery, Church, farm, book shop, heritage centre, coffee shop and a guesthouse. The monks do not have any external ministry. With the exception of those who visit with parents the guesthouse does not cater for minors. The Church is open to the public for daily mass. There are 21 monks in Mount Melleray including the Abbot General in Rome. Six monks are in some form of active ministry within the monastery. The remaining monks are retired. Those who

are priests hear confessions occasionally and offer spiritual direction. Some priests on occasion assist the local diocese of Waterford and Lismore by saying mass or providing reconciliation service.

## **2. Mount St. Joseph, Roscrea, Co. Tipperary**

In March 1878 Mount Saint Joseph Abbey, Roscrea was founded by the Cistercians of Mount Mellaray Abbey. The Cistercian College at Mount Saint Joseph, Roscrea (male boarding school), founded in 1905 by the monks, is today the only secondary school in the world established by and still connected to the Cistercian monks of the Strict Observance. In 1990 a lay board of governors, took over the running of the college. The Cistercians remain trustees of the college. There were lay housemasters employed in the college since 1978 and the monks' involvement in residential duties was phased out from this time until it ceased completely in 1997. The college, farm and the running of a guesthouse continue as the core elements of work of the monks. From the beginning, farming provided the main source of income for the community with many of the monks involved in this work. Public mass is held daily and twice on Sundays in the monastic Church. Of the 20 members attached to Mount St. Joseph 19 members reside in Roscrea and of the remaining member is undertaking chaplaincy ministry in Norway. Over half of the members are over 80 years of age. There are four monks, including the abbot, involved in administration and along with other monks he celebrates the Sunday mass and occasional masses in the schools and hears confessions. Four monks work part-time on the farm in addition to three full-time lay people. The guesthouse is run by the monks. Catering is outsourced and staff are employed to maintain the house.

## **3. Mellifont Abbey, Collon, Co. Louth**

In 1938 Mellifont Abbey was founded by Mount Melleray. A total of 12 monks reside in the monastery. The ministry of the monks is confined to the running of the monastery, the Church, farm, guesthouse and shop. The monks do not have ministry with children or any external ministry.

## **4. Bethlehem Abbey, Portlengone, Co. Antrim**

In 1948 Bethlehem Abbey was founded by Mount Melleray. Eleven monks reside in the monastery. The monks do not have ministry with children or ministry external to the order. The monastery has a guesthouse, a repository and both a gift and coffee Shop.

## **5. Bolton Abbey, Moone, Co. Kildare**

Mount St. Joseph founded Bolton Abbey in 1965. A total of nine members reside in the monastery. The Order also runs a guesthouse; children can visit only under parental or designated supervision. *There have not been any allegations made against any member of the Bolton Abbey community.*

In summary, a total of 73 monks reside in the five monasteries 62 of whom reside in the Republic of Ireland. The average age of members is 74 years of age. Monks do not have any ministry with children or any external to the community. Daily life in all monasteries centres on the running of the guesthouses and Church in addition to farming, prayer and study and in Mount St. Joseph as trustees of the Cistercian College.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

At the request of the audit team in 2013 four of the five Cistercian monasteries submitted their own individual child protection policy documents. Our Lady of Bethlehem Abbey, based in Northern Ireland submitted their child protection statement, a code of conduct (2012), contact details for the communities designated liaison person and child protection policy in place in the Diocese of Down and Connor. The dates of the policies are:

1. Mount Melleray, January 2007
2. Mount St. Joseph, January 2007, revised 2010
3. Mellifont Abbey, January 2007
4. Bolton Abbey, 2013

A similar content of the policy document was noted for the four above monasteries:

1. Best practice in working with children and young people
2. Procedure for responding to complaints
3. Process in the event of an accusation
4. Procedures when an accusation is deemed to have reasonable foundation
5. Relating to the accused
6. Members who have themselves been abused
7. Accusations against an employee or volunteer worker
8. Selection of candidates etc
9. Regular review of policy.

The only dissimilarity between the four policies was that the contact details of the appointed designated liaison person and the statutory authorities was outlined in Mellifont Abbey policy document and Mount St. Joseph acknowledged the Cistercian College and the Department of education and Skills policy applicable to the college.

Each document was reviewed with an unsatisfactory rating applied for all four monasteries meaning each policy was unclear, lacked understanding and required re-drafting. The abbots (superior/ provincial) of Mount Melleray, Mount St. Joseph, Mellifont Abbey and Bethlehem Abbey advised the audit team in 2013 that a common child safeguarding policy for all Cistercian monasteries was in process of being developed for with the expected implementation date scheduled for 2014. In December 2014 the Order of Cistercians of the Strict Observance Safeguarding Children policy and procedures document was implemented for four monasteries in December 2014. *Bolton Abbey is not part of this common safeguarding policy.*

**Date of Child Protection Policy document:** December 2014  
**Benchmark Document:** Safeguarding Children: Standards and Guidance  
Document for the Catholic Church in Ireland (NBSCCCI) (2009)

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

**Recommendations:**

1. It should be addressed when the policy is to be reviewed and that it is adapted whenever there are significant changes in the organisation or legislation.
2. The definitions of abuse should be expanded further to include indicators and of symptoms of abuse

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
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*Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.*

	Criteria	Fully in Place	Partially in Place	Not in Place
2.1	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
2.2	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
2.3	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
2.4	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
2.5	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
2.6	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
2.7	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.		✓	

### Recommendations:

3. There must be a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.
4. The procedure must include the contact details for the *local child protection services*.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have</i>	

*a right to an environment free from abuse and neglect.*

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

**Recommendation:**

All those who have the opportunity for regular contact with children, or who are in positions of trust must complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information must be properly assessed and recorded.

	<b>Criteria - Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. An anti bullying policy is required.
2. There should be further guidance regarding dealing with children's unacceptable behaviour that does not involved physical punishment or any other form of degrading or humiliating treatment.
3. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
4. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partiall y in Place</b>	<b>Not in Plac e</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

#### **Recommendations:**

1. There should be clear guidance and full text included in the policy on how to keep children safe during their involvement in activities including trips away from home.
2. Guidance should also include procedures relating to Garda vetting, the supervision of children, health and safety and various contexts parental consent may be required. A sample parental consent form should be included as an appendix.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partiall y in Place</b>	<b>Not in Plac e</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills	✓		

	and knowledge.			
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	



	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partial ly in Place</b>	<b>Not in Plac e</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partial ly in Place</b>	<b>Not in Plac e</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendation:**

- The Order should draw up an action plan in order to implement the child protection policy.

**Overall Child Protection Policy Rating:** Excellent.

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Cistercian monasteries:

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	7
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	8
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	17
<b>Total number of allegations returned</b>	<b>32</b>

The above table shows that a total of 32 allegations were returned in the Section 5 Audit Questionnaire completed by four Cistercian monasteries – Mount Melleray, Mount St. Joseph, Mellifont and Bethlehem Abbey. There have not been any allegations made against any member of the Bolton Abbey community. Seven allegations are alleged to have occurred in the Republic of Ireland. Of these six relate to three remaining members. For one of these members two allegations occurred in one monastery followed by a further two when the member moved to a different monastery. It is not usual practice for members to transfer between monasteries. Of significant concern is the fact that the risk posed by the member was not made known to the abbot of the monastery the member transferred into. All allegations against this member predated 1996. The remaining allegation relates to a former member. The relevant CFA areas are aware of the three remaining members.

A total of eight allegations occurred in Northern Ireland. These relate to two former members. There has been no case of abuse outside of the island of Ireland. 17 allegations have been made against five deceased members.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Cistercian monasteries by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Cistercian monasteries as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	1
<b>How many allegations were made known to the RO pre 1996</b>	7
<b>Reporting duration could not be categorised/ analysed Bethlehem Abbey: Abuse that occurred in Northern Ireland</b>	0 (20)
<b>Reporting duration could be categorised/ analysed</b>	4
<b>Total number of allegations returned</b>	<b>32</b>
<b>Total no. of allegations subject to verification with the CFA</b>	4
<b>Total no. of allegations confirmed by the CFA</b>	4
<b>Total no. of allegations subject to verification with AGS</b>	4
<b>Total no. of allegations confirmed by AGS</b>	4

As can be seen from the table above the civil authorities did not notify the Cistercian monasteries of any allegations nor did complainants directly notify the civil authorities of any allegations. One allegation was not reported to the civil authorities by the Cistercians. This related to a member who was deceased at the time the monastery was notified of the allegation. The allegation was made known as per the CFA audit process. The Cistercians were notified of seven allegations pre 1996. These relate to two remaining members and two deceased members.

A total of 20 allegations relate to abuse that occurred in Northern Ireland. As stated earlier these relate to three members – two former members and a deceased member. One former member transferred from a monastery in the Republic of Ireland to a Diocese in Northern Ireland in the 1980's. A total of seven allegations were made against him and he was convicted twice in the 1990's for child sexual abuse offences in Northern Ireland. The relevant monastery in the Republic of Ireland advised the audit team that as allegations related to Northern Ireland all investigations and reporting were carried out by the statutory authorities and the Diocese where the member was appointed to. Four of these allegations predate 1996. The member was laicised from the Cistercians in mid 1990's. The relevant CFA area is aware of this convicted member.

A single allegation against a former member who left the monastery in Northern Ireland in the late 1970's was made known to the Cistercians twenty years after the accused member left. The complainant notified a statutory authority of the allegation.

The remaining 12 allegations relate to a member who received a conviction for child sexual abuse offences and is deceased since the mid 2000's.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Four allegations were subject to scrutiny in terms of the Cistercians reporting of allegations to the civil authorities. Both civil authorities confirmed notification of all four allegations.

### **Reporting Duration**

A total of four allegations can be analysed in terms of reporting completed by the Cistercian monasteries. The following table outlines the time taken by the Cistercian monasteries to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	1
<b>1-4 weeks</b>		-	-	1
<b>1-12 months</b>		-	-	1
<b>1-5 years</b>		-	-	-
<b>5-10 years</b>		1	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>7</b>	<b>1</b>	<b>0</b>	<b>3</b>
<b>Overall Total</b>	<b>4</b>			

It can be seen from table 3 that four allegations are subject for comment:

**Framework Period, 01 January 1996 - 07 December 2005**

It can be seen from Table 3 that one allegation relating to this section was made known to a Cistercian monastery during the Framework Period. The allegation against a former member was reported on the same day to the civil authorities six years after the monastery was first notified. This fell short of being reported without delay as recommended in the Framework Document.

**Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Cistercian monasteries during this period.

**Safeguarding Period, 24 February 2009 – 31 December 2013**

The reporting by the Cistercian monasteries of the three allegations to the civil authorities during this period was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay. The allegation referred to in the '4-7 days' time frame relates to a remaining member and two remaining allegations relate to members who were deceased upon the time the monasteries were notified.

**Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	3	6
<b>Member(s) no longer in the clerical / religious state</b>	3	9
<b>Member(s) Deceased</b>	5	17
<b>Total</b>	<b>11</b>	<b>32</b>

Table 4 shows that a total of 32 allegations have been made against eleven members. Six allegations relate to three members. These members reside in two Cistercian monasteries. Nine allegations have been made against three former members. The remaining 17 allegations relate to five deceased members.

**PART 4 Safeguarding and Protecting Against Further Risk****5. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit

team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Mount Melleray, Mount St. Joseph, Mellifont, Bethlehem Abbey Bolton Abbey</b>	Yes	April 2014 2013
<b>Department of Education and Skills - Mount St. Joseph</b>	Yes	2011
<b>Diocesan</b>	Waterford and Lismore	2010

It can be seen from table 5 above that the Cistercian Monasteries operate from their own child protection policies and that of the Department of Education and Skills and Waterford and Lismore Diocese. The Abbots of each of the three category 1 monasteries in the Republic of Ireland have advised that all members are aware of the child protection policies in place in the respective monasteries. The area of safeguarding training has varied across the monasteries. Members of two monasteries completed training run by CORI in 2007. In more recent times the Abbot and designated liaison person for each monastery have participated in NBSCCCI run safeguarding training.

The *designated liaison person* is the *safeguarding representative* in Mellifont Abbey. He is responsible for implementing the safeguarding policy within the monastery. The Abbot of Mount St. Joseph is currently responsible for safeguarding in Mount Melleray and along with the designated liaison person, is responsible for safeguarding in Mount St. Joseph.

Regarding *advisory panels*, appointed to advise and assist Abbots at all stages of abuse investigations the three Cistercian monasteries had access to their local diocesan advisory panels i.e. Killaloe Diocesan panel, Armagh Diocesan panel and Waterford and Lismore Diocesan panel. All three monasteries advised the audit team of linking with the NBSCCCI for advice and guidance. One monastery indicated it was waiting to become a member of the National Case Management Reference Group (NCMRG) as established by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI). The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice on:

- The initial complaint
- Fitness for ministry
- Management of risk

Another monastery advised that should the need arise the monastery would become a member of the NCMRG.

With regard to *Garda vetting* all Abbots indicated in 2013 that with the exception of one member in an administrative role in the Cistercian College who is Garda cleared by the Department of Education, members are not vetted as appropriate to ministry of the monastic members - 'monks do not have direct ministry with children and children are not allowed on premises unless with parents/ adults'. Priests in limited ministry in the Diocese of Waterford and Lismore are required to have a 'celebrate card' which permits the priest to exercise ministry within the Diocese. It is stated in

the updated safeguarding policy document that all applicants to the noviciate, employees and long term volunteers will be required to have completed the Garda vetting application form.

## **6. Managing risk**

Professional risk assessments have been carried out for two remaining members who have been placed out of ministry. Safety plans (risk management plans) are in place for these two members which are reviewed periodically. These were not instituted by the relevant monasteries for a considerable length of time after first being notified of the allegations. The relevant CFA areas are aware of the safety plans in place for these members. Regarding the one remaining member who has not participated in any professional risk assessment the local CFA area assisted the Abbot in devising the safety plan. The relevant CFA areas are aware of the safety plans in place for these members. All members subject to safety plans are monitored and supervised by either the Abbot or the Abbot and designated liaison person.

With respect to convicted members the relevant CFA area is aware of the former member. The other convicted member is deceased.

## **Conclusion**

All five Cistercian monasteries engaged fully with the audit team throughout the process. Given that the Order is a contemplative one and Cistercian monks have very little interaction with the world they all have demonstrated their commitment to the process of safeguarding children and ensuring their protection in any contact which they may have with its monasteries and any of the monks, staff or volunteers. The common safeguarding policy, in place for four monasteries (Mount Melleray, Mellifont, Mount St. Joseph and Our Lady of Bethlehem Abbey) which has been rated as excellent has replaced the previously rated unsatisfactory document. This is a welcome development. Though Cistercian monks do not have direct ministry with children, children may attend mass which is held daily in the monasteries Church and can attend the guesthouses and associated shops in the various monasteries accompanied by designated adults/ parents. The Bolton Abbey safeguarding policy received an unsatisfactory rating meaning it was unclear, lacked understanding and requires redrafting.

The reporting of allegations by the Cistercians to the civil authorities has improved and there has been no case of new allegations having been notified to the Cistercians over the last six years. It is indicated in the policy document that allegations of abuse relating to a child are reported to the authorities immediately. The new process of including the contact details of all appointed designated liaison persons is welcomed. Though details relating to notifying allegations to An Garda Síochána are appropriate specific local contact details for Tusla, the Child and Family Agency are required.

With regard to the management of those placed out of ministry and subject to safety plans the local CFA areas are aware of these members. The procedure for monitoring and supervising same is robust aided greatly by the nature of the enclosed residencies. In respect of garda vetting the CFA audit team are pleased that any incoming monks, staff including long term volunteers will be Garda vetted.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The NBSCCCI carried out its review of the Cistercian monasteries in 2015. The reviewers noted of having seen evidence of improvements in most areas in recent years. The review report and the Cistercian safeguarding

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policy are available to view online. The Irish Cistercian monasteries are currently in the process of implementing the recommendations of the NBSCCCI review. The Order is committed to implementing the NBSCCCI revised guidelines in 2016.

The audit team note that a significant improvement has been made in relation to the attitude and implementation of the safeguarding process within the Cistercian order.

## 9. Missionary Society of St. Columban (SSC)

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### PART 1 (A) Audit Documentation

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### PART 1 (B) Overview of Religious Order

The Columban Society was founded in Ireland in 1916. Initially, the Society was known as the Maynooth Mission to China. The Society's first seminary at Dalgan Park, County Mayo was established in 1918. It was at this base that the monthly Far East magazine was launched to promote interest in the missions, especially in China. In 1940 the seminary moved to Dalgan Park, Navan, County Meath in 1940. Up until the 1980's the presence of the Society in Ireland was confined to promotion of mission through visiting parishes, vocation work and publishing of the magazine. Since this time the Society has concentrated its efforts in finding new ways of engaging people in the task of responding to current needs arising from the process of cultural transformation in Ireland.

The current headquarters for the Society is in Hong Kong. The Society has at present missions in Australia, Belize, Brazil, Chile, Fiji, Great Britain, Japan, Korea, New Zealand, Pakistan, Peru, Philippines, Taiwan and USA. The Region of Ireland does not have responsibility for Irish members working on overseas mission work. There



are 129 members in the Society of whom approximately 100 reside in five communities in Counties Dublin, Kildare and Meath. One of the communities includes a nursing home where approximately 30 members are resident. The remaining members reside alone and are in ministry in dioceses nationally. A total of 70 members are involved in the following ministries; parish ministry - the Society administers the parish of St. Joseph's in Balcourris, Ballymun, Dublin 11 on behalf of the Dublin Archdiocese, chaplaincy, administration and publishing of the Far East magazine. One member is Secretary General of the Irish Missionary Union, another Vice Director of the Columban Missionaries and one member is the Chair of the Migrant Rights Centre.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		√	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			√

<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. The inclusion of an index page in the child protection policy and procedure would assist the reader.
2. The child protection policy should be approved, signed and dated by the Regional Director.
3. The policy document should be reviewed at regular intervals.
4. The policy should say more about child protection in the different aspects of Church work for example within a church building, community work, pilgrimages, trips and holidays.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.			✓

<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### Recommendations:

1. The procedures should state that the child protection procedures are consistent with legislation and children first.
2. The procedures should state that the recording of incidents, allegations and suspicions and referrals will be stored securely, so that confidential information is protected and complies with relevant legislation.
3. A complaints procedure is required.
4. The contact details for local child protection services should be included.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.			✓
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and			✓

	recorded.			
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**Recommendation:**

All criteria relating to safe recruitment and vetting required insertion in the policy document.

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. A specific anti-bullying policy is required.
2. A whistle-blowing policy is required.
3. The policy should include clear advice on dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of degrading or humiliating treatment.
4. An anti-discrimination policy is required.
5. The policy should include clear advice on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		

<b>3.1 2</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓
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**Recommendations:**

1. The policy should include clear guidance on assessing all possible risks when working with children.
2. The policy should include clear guidance for appropriate use of information technology to make sure children are not put in danger.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they			✓

	have concerns.			
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

### Recommendations:

1. The Society should develop a culture that enables children to have free and open discussions if they have any concerns and are aware of their rights to be safe from abuse.
2. The contact details of the child protection agencies should be stated in the document.
3. It should be stated in the document that the Society will if required, establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.
4. A communications policy which reflects a commitment to transparency and openness is required.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone	✓		

	within the Church or in the community, including family members or peers.			
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendation:**

The policy should include up-to-date contact details for counselling agencies including a list of services, authorities and local organisations that can provide assistance to children and church personnel.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

**Recommendations:**

1. A child safeguarding plan is required to include monitoring arrangements to ensure the plan is fully implemented and that resources required to implement the plan are available.
2. Processes should be put in place to ask parishioners (children and parents/ carers) about their views on the policies and procedures for keeping children safe.
3. It must be stated that all allegations of abuse are stored securely.

**Overall Child Protection Policy Rating:** Satisfactory.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Columban Fathers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	27
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	2
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	<b>30</b>

The above table shows that a total of 30 allegations were returned in the Section 5 Audit Questionnaire completed by the Columban Fathers. A total of 27 allegations relate to abuse that occurred in the Republic of Ireland. These allegations have been made against four current members and a former member. A current member who was residing overseas at the time of the audit meeting in 2013 has since passed away. There has been no case of an allegation having occurred in Northern Ireland. A total of two allegations occurred overseas. These have been made against one of the current members referred to above. The remaining allegation relates to a member who was deceased at the time the allegation was made known to the Society. In summary, a total of 30 allegations have been made against six Society members.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Columban Fathers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Columban Fathers as not being reported to a civil authority.



**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	5
<b>Total no. of allegations notified to the civil authorities by complainants</b>	5
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	3
<b>Reporting duration could not be categorised/ analysed</b>	2
<b>Reporting duration could be categorised/ analysed</b>	15
<b>Total number of allegations returned</b>	<b>30</b>
<b>Total no. of allegations subject to verification with the CFA</b>	11
<b>Total no. of allegations confirmed by the CFA</b>	11
<b>Total no. of allegations subject to verification with AGS</b>	10
<b>Total no. of allegations confirmed by AGS</b>	10

As highlighted in the above table five allegations were notified to the Society by the civil authorities. These relate to a former member who continues to reside with the Society under strict monitoring and supervision arrangements. A further five allegations were directly reported to a civil authority by complainants. These allegations were made against two current members and the above mentioned former member. *There has been no case of an allegation not being reported to the statutory authorities by the Society.* With regard to allegations notified to the Society prior to 1996 three allegations fell within this section. All allegations relate to the former member. A total of two allegations were not analysable in terms of the Society's reporting to the statutory authorities in Ireland. The allegations, relating to the former member were deemed non analysable as there was a discrepancy in the dates when the Society was notified of the allegations and when the civil authorities were informed by the Society.

A total of 15 allegations will be commented on in terms of analysing the Society's practice of reporting allegations to the civil authorities.

#### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of 11 allegations was part of the audit team's verification task with the CFA and 10 with AGS respectively. The difference in these figures and the total amount of allegations (15) for comment next in this report is due to calculating the earliest date the allegations was reported to the authorities – some allegations were reported to one authority prior to the other authority being notified.

Both authorities confirmed notification of record of all allegations received respectively.

### Reporting Duration

The following table outlines the time taken by the Society to report 15 allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		4	-	2
<b>4-7 days</b>		-	-	1
<b>1-4 weeks</b>		1	1	3
<b>1-12 months</b>		1	-	-
<b>1-5 years</b>		-	-	1
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		1	-	-
<b>Total</b>	<b>3</b>	<b>7</b>	<b>1</b>	<b>7</b>
<b>Overall Total</b>	<b>15</b>			

### Framework Period, 01 January 1996 - 07 December 2005

As can be seen from table 3 above seven allegations were made known to the Society during this period. Of these four were promptly reported by the Society to a statutory authority. The allegations relate to a current member and a former member. The Society complied with the correct reporting procedure on these occasions. There was a delay in reporting the remaining three allegations which were made against the former member. The member was known to the authorities due to previous allegations against him. Nevertheless, the Society failed to promptly report these allegations to the authorities.

### Our Children, Our Church Period, 08 December 2005 – 23 February 2009

The single allegation received to the Society during this period relates to the former member. As there was a delay by the Society in reporting this allegation the Society failed to comply with the reporting procedure in place at this time.

### Safeguarding Period, 24 February 2009 – 31 December 2013

A total of seven allegations were made known to the Society during the Safeguarding period. Two allegations relating to two current members were immediately reported to the authorities. The remaining five allegations were not promptly reported by the Society to the authorities. Four of these allegations relate to the former member and a single allegation against the deceased member. The Society failed to comply with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

### Distribution of allegations by ministry status

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	4	5
<b>Member(s) no longer in the clerical / religious state</b>	1	24
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>6</b>	<b>30</b>

Table 4 shows that 30 allegations have been made against six members of the Society. The majority of allegations, 24, relate to a former member who continues to reside within the Society. In the late 1990's and in 2000 this member received convictions for child sexual abuse offences perpetrated in the United Kingdom and Ireland. At the time of the audit meeting in 2013 the member was serving a suspended sentence. The remaining six allegations have been made against five members, four who have been placed out of ministry and one deceased.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **3. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Derry, Elphin, Ferns, Clonfert and Limerick.	2011

It can be seen from table 5 above that Columban Fathers operate from their own policy document and those of the six dioceses listed. Members are not currently involved in any ministry relating to the department of education. The Regional Director and the DLP have advised that all members have participated in up-to-date

safeguarding training and have received a copy of the revised policy document. A register of child protection and safeguarding training is also maintained by the Society.

The following safeguarding structures are in place for the Society:

- A *designated liaison person*, who is assisted by a *deputy designated liaison person* both of whom are members of the Society.
- As the Regional Director and the designated liaison personnel reside in the Society's principal community the Society has not appointed a safeguarding representative.
- A *safeguarding committee* and a *Regional Council*.
- A *support person* is available to those who make an allegation and an *advisor* to the person against whom an allegation has been made.
- Prior to joining the National Case Management Reference Group (NCMRG) in 2012 the Society has had various panels in place since 1997. The NCMRG, established by the NBSCCCI, consists of a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The group offers professional advice to the Society on:
  - The initial complaint
  - Fitness for ministry
  - Management of risk
- All members in ministry are *Garda vetted* through the Irish Missionary Union. Employees have also completed the Garda vetting process.

#### **4. Managing risk**

The Society has safeguarding measures in place for three members of the Society who have been placed out of full public ministry. These three members were promptly removed from their ministries at the time allegations were received to the Society. A former convicted member who, having signed an oath of obedience continues to reside within the confines of the Society. Restrictions were placed on the former member in the early 1990's when the Society was notified of allegations against the former member. A precept was later placed on the former member in late 1990's.

Professional risk assessments have been availed of where deemed required and appropriate by the Society. Safety plans to support all individuals are in place. There was a delay in devising a plan for one member. The plan was implemented seven years after the allegation was first received to the Society. Plans for the remaining members were implemented in a timely manner. Advisors have been appointed to all individual members as a support. Supervisors are appointed to monitor the individuals with the Regional Director carrying overall responsibility regarding monitoring and supervision arrangements.

With respect to the former member strict external and internal monitoring and supervision arrangements via a robust risk management plan are in place. All four individuals are known to the local social work department.

#### **Conclusion**

The Regional Director and the DLP openly demonstrated their dedication to implementing child safeguarding processes within the Society. This was noticeable at all stages during the audit process. The safeguarding policy document has been reviewed as satisfactory meaning most elements required of a child protection document were contained. Further work is required in order for the Society to develop a comprehensive working document. With regard to good ongoing safeguarding activity being carried out by the Society all is not reflected in the policy

document. It is crucial that the contact details of the statutory authorities and counselling agencies are immediately inserted into the document and that the document is approved and signed by the Regional Director. It is advisable that the role and function of the safeguarding committee is inserted. A function of the committee should include the devising of a child safeguarding plan to ensure all safeguarding needs are identified and an implementation plan is devised to meet the needs. Consideration should also be given to appointing a safeguarding representative to ensure all local safeguarding work is implemented and to prevent role confusion or overload amongst those with safeguarding roles.

With respect to reporting allegations to the authorities the Society promptly notified just under half of the allegations i.e. seven of 15 allegations. The two most recent allegations brought to the attention of the Society were immediately notified to the authorities. The DLP has advised that all allegations have been reported to the authorities and any future allegation will be immediately reported. Robust internal and external safeguarding mechanisms are in place to prevent any future potential risk. Safeguarding personnel are committed to liaising with state personnel to ensuring these remain robust.

It is clear that safeguarding improvements have taken place within the Society in recent years. The audit team is satisfied in knowing that the Society remains committed to improving its safeguarding practices in line with best practice.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. In February 2014 the NBSCCCI undertook a review of the Society's safeguarding policies, procedures and practices. The reviewers concluded that the Society's management of individual cases have shown a considerable improvement and is robust. The Society submitted its response and implementation to the eight recommendations contained in the review report the following year. The action areas included detailing the contact details for the statutory authorities, developing a complaints policy, creating safe environments to children, developing a training needs analysis and being more proactive in areas such as safeguarding training and communicating the safeguarding message within the Society.

In February 2015 revisions were made to sections of the safeguarding policy & procedures document. This was followed by the appointment of a lay designated liaison person also acting as safeguarding officer for the Society the following month. Also, a local safeguarding representative was appointed in the same month in addition to the safeguarding committee being re-formed. The work of the committee has included the devising of a three year strategic plan for safeguarding within the Society, provision of training for members, staff and volunteers and various guidance documents to ensure best practice in safeguarding were introduced. The Society is in the process of ensuring that all members, staff and volunteers will comply with the recruitment and selection process and have signed up to the policy and code of behaviour of the Society. The safeguarding committee will review the present safeguarding policy when the NBSCCCI's revised standards and guidance is published in 2016 and when the legislation in relation to child safeguarding is commenced.

Since the audit meeting it is evident that the Society is dedicated to improving its safeguarding practices. The Society has made huge efforts in communicating the safeguarding message within the Society. These efforts and the contact details of both

the DLP and the state's child protection authorities are available to view on the Society's website. The Society is continuing to uphold its duty of care to children.

## 10. Congregation of the Holy Spirit C.S.Sp (Spiritans)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### PART 1 (B) Overview of Religious Order

The Missionary Congregation of Priests, Brothers and lay associates was founded in France in 1703 when the founder wished to facilitate men of poor means to become ordained priests. A community was opened dedicated to the Holy Spirit and to work in neglected areas. The Congregation first arrived in Ireland in 1860 to recruit men to join the Congregation for overseas mission work. The Congregation laid its foundations by establishing secondary schools with the first being Blackrock College in Dublin. Other secondary schools established included Rockwell College in Tipperary, St. Michael's College, St. Mary's College, and Templeogue College all in Dublin. The primary schools include Willow Park, St. Michael's College Junior School and St. Mary's College Junior School. Today, the DEA (Des Places Educational Association) Spiritan Education Trust set up by the Congregation in 2000 acts as Patron to all of the Congregations secondary and primary schools.

There are 275 members in the Irish Province of which 188 are resident full-time in Ireland with the remaining overseas. Province members include Irish members and non-Irish members working in Ireland. For members working overseas they come under the jurisdiction of the Province where they are based. However, there is a duty of care to Irish men working abroad. The majority of members in Ireland reside in

Kimmage Manor, Dublin. The remaining members reside in either the Congregation's community houses or diocesan accommodation. The current ministry of members includes parish pastoral work, hospital and school chaplaincy, bereavement counselling, Rainbows bereavement/separation support service in schools, parish council, parish development, promotions/missions, Spirasi, a Spiritan Asylum Services initiative under the trusteeship of the Congregation. Members also serve as directors of Kimmage Development Studies Centre. The Congregation administer four parishes on behalf of Dublin Archdiocese; Deansrath, Clondalkin, Dublin 22, Bawnogue, Clondalkin, Dublin 22, Greenhills, Dublin 12 and Kimmage, Dublin 12. Members of the Congregation also provide personnel to the Dioceses of Elphin, Meath and Cashel and Emly, Cork & Ross, Derry, Limerick and the Archdiocese of Dublin.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** July 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		

<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	✓		

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Full y in Plac e</b>	<b>Partial y in Place</b>	<b>Not in Plac e</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These	✓		



	will be stored securely, so that confidential information is protected and complies with relevant legislation.			
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI	✓		

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about	✓		

	unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	√		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	√		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	√		

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	√		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	√		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	√		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	√		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	√		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary	√		

	processes, managing risk, acting as designated person.			
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on	✓		

	child protection.			
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	√		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	√		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	√		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	√		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	√		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	√		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	√		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	√		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	√		

**Overall Child Protection Policy Rating:** Excellent

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members

deceased since 1996 (the date the first Church Guidance document ‘Child Sexual Abuse: A Framework for a Church Response’ was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members’ deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Spiritans.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	22
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	13
<b>Total no. of allegations against members deceased post 1996</b>	99
<b>Total number of allegations returned</b>	<b>134</b>

The above table shows that a total of 134 allegations were returned in the Section 5 Audit Questionnaire completed by the Spiritans. Of these allegations 25 occurred in the Republic of Ireland. These relate to six current members and four former members. There has been no case of an allegation against a living member as having occurred in Northern Ireland. A total of 13 allegations occurred overseas. These have been made against six current members. The remaining 99 allegations relate to 26 deceased members of the Congregation. One member was a former member at the time of death. A total of 31 of these allegations relate to abuse that occurred outside of the Republic of Ireland. In summary, 134 allegations have been made against 41 remaining, former and deceased members of the Congregation.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Spiritans by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	3
<b>Total no. of allegations notified to the civil authorities by complainants</b>	24
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	15
<b>Reporting duration could not be categorised/ analysed</b>	15
<b>Reporting duration could be categorised/ analysed</b>	77
<b>Total number of allegations returned</b>	<b>134</b>
<b>Total no. of allegations subject to verification with the CFA</b> <b>Total no. of allegations confirmed by the CFA</b> <i>*Difference in number of allegations in this task due to allegations being reported by the Spiritans to AGS only or at an earlier date to AGS</i>	55* 55
<b>Total no. of allegations subject to verification with AGS</b> <b>Total no. of allegations confirmed by AGS</b>	77 77

As highlighted in the above table two allegations relating to a current member, a former member and a deceased member were notified to the Congregation by the civil authorities. A total of 24 allegations against four current members, a former member and four deceased members were directly reported to a civil authority by complainants. A total of 15 allegations were made known to the Congregation pre 1996. These concern three current members and five deceased members.

A total of 15 allegations are not analysable in terms of the Congregation's reporting to the authorities in the Republic of Ireland. The following illustrates the circumstances which led to the data submitted by the Congregation being classed under the remit of the 'non analysable' category:

- The Congregation was notified of two allegations against a current and a deceased member by an external agency. The external agency notified the authorities of these allegations.
- With regard to a further two allegations there was an inconsistency in dates provided as to when the Congregation was notified of the allegations against a deceased member and when they were reported to the authorities. The member was deceased at the time the allegations were received to the Congregation.
- The remaining 10 allegations, against a deceased member, relate to abuse that occurred in Northern Ireland and were managed by the civil authorities there. The Congregation did report the allegations to the Irish civil authorities at a later stage.
- The CFA was unable to verify a record of notification regarding one allegation. The allegation was reported to the CFA prior to AGS being notified by the Congregation.

A total of 77 allegations will be commented on later in this report.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of 55 allegations was part of the audit team's verification task with the CFA and 77 with AGS respectively. The CFA confirmed notification of record of 49 allegations. Confirmation could not be given for six allegations. However, while the CFA could not verify the allegation supplementary evidence provided by the Spiritans confirmed the allegations were reported to the CFA. AGS confirmed notification of record of all allegations.

### Reporting Duration

The following table outlines the time taken by the Spiritans to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Orders to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	1
<b>4-7 days</b>		1	-	1
<b>1-4 weeks</b>		4	-	9
<b>1-12 months</b>		7	-	12
<b>1-5 years</b>		2	1	7
<b>5-10 years</b>		13	-	1
<b>10+ years</b>		18	1	-
<b>Total</b>		<b>44</b>	<b>2</b>	<b>31</b>
<b>Overall Total</b>	<b>77</b>			

It can be seen from table 3 that 77 allegations are subject for comment:

### Framework Period, 01 January 1996 - 07 December 2005

A total of 44 allegations were made known to the Congregation during this period none of which were reported on time to the statutory authorities. The allegations relate to two current members, two former members and 17 deceased members. 16 of these deceased members were alive at the time of the Congregation being notified of 34 of the allegations against these members.

### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

Two allegations were made known to the Spiritans during this period. The allegations relate to two deceased members one of whom was deceased at the time of the Congregation being notified. The Congregation failed to report these allegations 'without delay' to the authorities.

### **Safeguarding Period, 24 February 2009 – 31 December 2013**

A total of 31 allegations were made known to the Congregation during this time. One allegation, relating to a current member was reported immediately and on the same day to both statutory authorities. The Congregation complied with the recommended reporting time frame. The Congregation failed to report the remaining 30 allegations on time to the authorities. These allegations relate to six current members, one former member and 12 deceased members. Of the deceased members 11 were deceased at the time 19 of these allegations were received to the Congregation.

### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	2	2
<b>Member(s) placed out of ministry</b>	9	29
<b>Member(s) no longer in the clerical / religious state</b>	4	4
<b>Member(s) Deceased</b>	26	99
<b>Total</b>	<b>41</b>	<b>134</b>

Table 4 shows that 134 allegations have been made against 41 members. Two allegations have been made against two members who are in ministry. The statutory services have been involved in these cases. Both members had their faculties to minister restored; these faculties do not involve ministry to children. A total of 29 allegations have been made against nine members who have been placed out of ministry. One of these members was convicted for child sexual abuse offences and served a custodial sentence. Four allegations have been made against four former Spiritan members. The majority of allegations, 99, relate to 26 members who are deceased and two of whom were convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **5. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the



Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
<b>Religious Order based (As discussed above)</b>	Yes	2013
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Elphin , Meath Cashel and Emly Cork & Ross, Derry Limerick	

It can be seen from table 5 above that members operate from their own policy document and that of the Department of Education and Skills and the seven dioceses listed. Congregation members have been updated on the new policy document, have a personal copy of the new child protection policy document and have agreed in writing to adhere to same. The Spiritans have developed a policy for personnel in overseas ministry.

The following safeguarding structures are in place for the Congregation:

- A professional and experienced lay *designated liaison person* (DLP) appointed in 2012.
- A victim *support person* who assists survivors and their families to access support services was appointed in 2012.
- Both the DLP and the support person are *safeguarding co-ordinators* for the Congregation and are NBSCCCI accredited child safeguarding trainers.
- In each Community there is a *safeguarding representative*. They are responsible for raising awareness on all safeguarding matters amongst members in the community settings.
- An *advisor* is available to the person against whom an allegation has been made.
- Child protection is on agenda at each Provincial Leadership Team meeting with the minutes of these meetings shared with the safeguarding coordinators.
- A *safeguarding committee* to support the work of the Spiritan safeguarding office. The committee advises the Provincial Leadership Team on ways of creating, maintaining and monitoring safe environments for children in all aspects of Spiritan life and activity, including exploring safe ways of reaching out to survivors. This group meets on a monthly basis.
- A seven member *monitoring panel*, established January 2013 whose role is to develop a cohesive and integrated approach to the formal supervision of accused members.
- An *external monitor* who meets with accused members on a monthly basis.
- A newly reformed *advisory panel* which was established in 2013 comprises members from social work, canon law, clergy, psychotherapy/ mental health, Garda forensics, education and legal backgrounds. The Congregation is also a member of the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:

- The initial complaint
  - Fitness for ministry
  - Management of risk
- Members and employees are *Garda vetted* every five years through the Irish Missionary Union.

## **6. Managing risk**

The Congregation has at present responsibility for the management of eight members against whom allegations have been made and who are resident in Ireland. One member was retired from ministry at the time the Congregation was notified of the initial allegation against this member. The Congregation was slow to remove three of the members from full ministry upon notification of initial allegations. Two members were in restricted ministry prior to being removed from full ministry. Four members were promptly removed from ministry. The allegations against these members have been received by the Congregation in recent years. The Congregation has availed of professional risk assessments where they were deemed appropriate. In 2012 the Congregation formally commenced the process of implementing safety plans as a measure to prevent further risk and to support individuals in recent years. Robust internal and external risk management plans and supervision and monitoring arrangements are now in place. The Provincial carries overall responsibility regarding the monitoring and supervision arrangements. The relevant social work department is aware of these members.

Regarding the four former members, against whom single allegations have been made, all had left the Congregation prior to the Congregation being notified of the allegations. Three members are known to reside overseas. The remaining member is now deceased. With regard to deceased members safety plans were developed for members who were alive at this time the Congregation initially introduced formal written risk management plans. Prior to this formal safety plans were not in place.

## **Conclusion**

Both the Provincial and current and past safeguarding personnel have, from the outset demonstrated their commitment to the audit process. Prior to the formal re-commencement of the audit CFA audit personnel and a member of the local social work department were invited by the Congregation to attend a meeting to discuss its current safeguarding activity. It was clear the Congregation was in the process of developing updated safeguarding processes. From this time and since the review by the NBSCCCI in 2012 the Congregation has transformed its safeguarding systems. An excellent safeguarding children policy document has been developed, professional and experienced lay safeguarding personnel have been appointed in addition to more robust procedures being developed - for example individual case management, responding to complainants and essentially in creating a safeguarding framework to shape and govern its safeguarding work. The Congregation's focus on training and spreading the word of safeguarding in Ireland and overseas is commendable. Members in internal and/or external ministry are clear in their responsibilities to abide by the safeguarding policies in their respective places of ministry.

Safeguarding deficits are clearly evident particularly with regard to the Congregation's reporting allegations to the statutory authorities. Whilst these significant delays occurred the Congregation was also slow to remove members from ministry and develop risk management plans for accused members. This led to considerable safeguarding risks being present. The Provincial has advised that in line with its policy document any future allegations will be promptly reported to the

authorities. Additionally there is a commitment by the Congregation to ensuring that existing safeguarding measures, namely supervision and monitoring arrangements are will continue to be robust. It is clear that all of the required safeguarding structures are clearly established with all safeguarding personnel clear in their roles and safeguarding responsibilities.

The Congregation has transformed its safeguarding system over a 16 month period; from a time when potential risk existed to now having robust systems in place. The Provincial has expressed his commitment to ensuring this will continue into the future. This recent culture of safeguarding and creating safe environments for children and members must be maintained in line with best safeguarding practice.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. It must be noted firstly that the Congregation was audited by the National Board for Safeguarding Children in the Catholic Church in 2012 which was prior to the recommencement of the CFA audit. The reviewers noted at this time of the need for strong leadership to demonstrate a renewed commitment to safeguarding children. A total of 16 recommendations were contained in the review report. Over the following 12 months the Congregation developed an action plan and implemented the recommendations which required the Congregation to improve its safeguarding efforts in communicating its safeguarding message, improving its pastoral response to complainants, appointing a lay designated liaison person and support person, developing a functioning safeguarding committee, developing better case management systems, training and implementation and monitoring arrangements of the standards. The Congregation succeeded in meeting all of the recommendations by late 2013. The Congregation is committed to developing its policy document in line with the NBSCCCI revised guidelines in 2016.

Since the time of the audit meeting in 2013 members of the Congregation's safeguarding office that is the DLP and victim support and the nominated safeguarding so-ordinators have been very attentive and dedicated to improving the whole area of safeguarding. Emphasis has been placed on strengthening safeguarding awareness amongst members in Ireland and overseas and ensuring all members and employees are Garda vetted. Existing safeguarding structures continue to be actively implemented and monitored which is in line with best safeguarding practice.

## **11. The Congregation of the Sacred Hearts of Jesus and Mary (SSCC)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

## PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
1.	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	No*	1.	CFA consultation with RO	Yes
2.	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	2.	Section 5 Audit Updated Data 2013	Yes
3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCC Memorandum of Understanding	Yes

*\*There is no record of the Audit questionnaire being forwarded to the SSCC for completion in 2006*

## PART 1 (B) Overview of Religious Order

The Congregation of the Sacred Hearts of Jesus and Mary, a Congregation of men and women was founded in France in 1800 at the peak of the French Revolution. It is an Apostolic Religious Congregation of pontifical right, founded by Pierre Coudrin and Henriette Aymer de la Chevalerie. Brothers and sisters, united in the same charism and the same union form a single Congregation approved in 1817 by Pope Pius VII. The Congregation arrived in Tanagh, Cootehill, Co. Cavan Ireland in 1948 under the US East Coast Province. Past ministries of the Congregation includes the establishment of a novitiate, juniorate and a seminary, secondary school and third level education chaplaincy, hospital chaplaincy, diocesan ministry and adventure retreats.

There are 12 members in the Congregation presently. They reside in three communities in Ireland with two situated in Co. Dublin and one in Co. Cavan. A total of six members are in active ministry; the ministries include diocesan ministry, administration, school chaplaincy, mission appeals and retreat work.

## PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations

**Date of Child Protection Policy document:** 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*

- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.			✓
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

## Recommendations:

1. The user friendly guide booklet covers each of the seven standards. However, policy document should not be a booklet rather an actual concrete child protection policy and procedures document that states the Congregation's child protection policy and outlines the procedures to implement the policy. To ensure the child protection policy is written in a clear and understandable way there should be full text without constant references to the NBSCCCI Standards and Guidance Document.
2. The policy document should include provision for a regular review.
3. The policy should address child protection in the different aspects of the Congregation's work.
4. The definitions of abuse should be expanded to include the signs and symptoms of the various types of abuse.
5. The policy should state how those individuals who pose a risk to children are managed.
6. The policy should clearly state that all child protection concerns must be fully reported to the civil authorities without delay.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.			✓
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the		✓	

	protection of the child is the most important consideration. The Seal of Confession is absolute.			
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

### Recommendations:

1. The procedure should clearly set out step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).
2. The procedure should be consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.
3. The designated officer(s) role and responsibilities must be clearly defined.
4. The procedure for recording incidents, allegations and suspicions and referrals securely should be included in the policy. It is clear from the audit meeting this procedure is being implemented fully by the Congregation.
5. There should be a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.
6. There should be comprehensive guidance about the area of confidentiality and appropriate information sharing of complaints.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

### Recommendations:

3. The policies and procedures should say more about the safe recruitment and vetting and indicate the policy is in line with best practice.

4. The policies and procedures should include a statement that all those who have the opportunity for regular contact with children or who are in positions of trust, must complete a declaration form.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.		✓	
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

#### **Recommendations:**

1. The policy should include guidance on unacceptable behaviour of children towards other children e.g. anti-bullying policy.
2. The policy should include clear advice on how church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other church personnel, confidentially if necessary.
3. The policy should include clear advice on dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of degrading or humiliating treatment.
4. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
5. The policy should include clear advice on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from		✓	



	home.			
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

#### **Recommendations:**

1. The policy should provide guidance on assessing all possible risks when working with children.
2. The policy should clearly state that when operating projects/ activities children are adequately supervised and protected at all times.
3. Guidelines must also be in place for appropriate use of information technology.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

#### **Recommendations:**

1. The policy should clearly state that all personnel are to receive induction training on the child protection and procedures when they commence work with the congregation.
2. The policy should clearly state that all personnel are provided with appropriate child protection training.

3. The policy should state that all personnel with extra child protection responsibilities are provided with specialist training.
4. The policy should clearly state that all training programmes are approved by the NBSCCI.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

### **Recommendations:**

1. In line with the benchmark document the child protection policy must be openly displayed and available to everyone.
2. It should be included that the Congregation highlights the importance of establishing a culture that enables children to have free and open discussions if they have concerns and are aware of their rights to be safe from abuse.
3. The Congregation has established links with the statutory child protection agencies. This should be reflected in the policy document. There is evidence that the Congregation has liaised with the authorities as necessary.
4. The Congregation must also put in place a communications policy which reflects a commitment to transparency and openness.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just</i>	

*response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.*

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
6.4	Information is provided to those who have experienced abuse on how to seek support.			✓
6.5	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.			✓

### Recommendations:

1. The child protection policy document should state that personnel with extra child protection responsibilities have access to specialist advice, support and information.
2. The policy should say more on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.
3. There should be guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the Congregation or the general community including family or peers.
4. The policy should include reference to the support provided by the Congregation to those who have experienced abuse and those who have perpetrated abuse.

Standard 7	Implementing + monitoring the Standards
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

Criteria	Fully	Partially	Not
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		<b>in Place</b>	<b>y in Place</b>	<b>in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			

**Recommendation:**

- A clear, specific implementation plan is required, with details of relevant procedures included, in reference to all of the above.

**Overall Child Protection Policy Rating:** Satisfactory

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Congregation of the Sacred Hearts of Jesus and Mary.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	0
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b>	2

<i>(abuse that occurred outside of the island of Ireland by living members)</i>	
<b>Total no. of allegations against members deceased post 1996</b>	<b>1</b>
<b>Total number of allegations returned</b>	<b>3</b>

The above table shows that a total of three allegations were returned in the Section 5 Audit Questionnaire completed by the Congregation. There has been no case of an allegation having occurred in the Republic of Ireland or Northern Ireland. Two allegations relating to two members occurred overseas. The remaining allegation relates to a member deceased since the early 2000's. The member was deceased at the time the Congregation was notified of the allegation. In summary, single allegations have been made against three members of the Congregation.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Congregation by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	2
<b>Total number of allegations returned</b>	<b>3</b>
<b>Total no. of allegations subject to verification with the CFA</b>	2
<b>Total no. of allegations confirmed by the CFA</b>	2
<b>Total no. of allegations subject to verification with AGS</b>	2
<b>Total no. of allegations confirmed by AGS</b>	2

As can be seen from the above table there has been no case of an allegation being notified to the Congregation by a civil authority or of a complainant directly notifying a civil authority of an allegation. *There has been no case of an allegation not being reported by the Congregation to a civil authority.* A single allegation relating to abuse that occurred overseas by a current member was made known to the Congregation prior to 1996. Two allegations will be commented on later in this report.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns

by each Religious Order and their compliance with Church policy. Two allegations were subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities. Both the CFA and AGS confirmed notification of record of these two allegations.

### Reporting Duration

The following table outlines the time taken by the Congregation to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	1
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		1	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>1</b>	<b>0</b>	<b>1</b>
<b>Overall Total</b>	<b>2</b>			

It can be seen from table 3 that two allegations are subject for comment:

### Framework Period, 01 January 1996 - 07 December 2005

A single allegation was made known to the Congregation during this period. The allegation occurred whilst the member was attached to another Province of the Congregation. The Congregation in Ireland reported the allegation to a civil authority 16 months after first being notified.

### Our Children, Our Church Period, 08 December 2005 – 23 February 2009

There were no allegations made known to the Congregation during this period.

### Safeguarding Period, 24 February 2009 – 31 December 2013

The single allegation, relating to a member who was deceased at the time of the Congregation being notified, was reported by the Congregation within the '4-7 days' time frame after being first notified.

Both allegations were reported to the authorities outside of the 'without delay' recommended time frame during the Framework and Safeguarding periods.

### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	2	2
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>3</b>	<b>3</b>

Table 4 shows that three allegations have been made against three members two who have been placed out of ministry by the Congregation. The death occurred of one of these members following the audit time frame i.e. 31.12.2013. The remaining allegation relates to a deceased member.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **7. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Clogher	2011

It can be seen from table 5 above that members of the Congregation operate from their own policy document and that of the Department of Education and Skills and the two dioceses listed. All members have a copy of the SSCC Safeguarding Policy (2011). The Congregation's safeguarding policy statement, code of behaviour and initial reception of a complaint statement are presented in each community setting.

The Provincial advised that the following safeguarding structures are currently in place:

- The most recently appointed *designated liaison person* is a professionally

experienced lay person, appointed in 2011, is also the case manager for the Congregation. The DLP is assisted by a *deputy designated liaison person* who is a member of the Congregation.

- The *safeguarding co-ordinator* is a former Provincial of the Congregation.
- The Province *safeguarding committee*, established in 2011, meets on a yearly basis. The committee is responsible for implementing 'Safeguarding Education and Formation Series' training to those with safeguarding responsibilities. The safeguarding co-ordinator is committed to keeping the safeguarding committee updated on child safeguarding related topics on an ongoing basis.
- A lay *safeguarding representative*, appointed in each community, is responsible for implementing the child protection policy and procedures in their community.
- Child protection is discussed at each monthly Congregation meeting, Provincial Council meeting which meets three to four times yearly and at annual assemblies.
- Support persons are available for accused priests and complainants.
- The Congregation is a member of the National Case Management Reference Group (NCMRG). This is the current *advisory panel* in place. This group, established by the NBSCCCI, consists of a multi-disciplinary team of eight professionals chaired by a non-NBSCCCI member. The NCMRG offers professional advice to the SSCC Provincial on:
  - The initial complaint
  - Fitness for Ministry
  - Management of Risk
- At the request of the Congregation the NBSCCCI facilitated a training day for in November 2012. The training centred on raising awareness of best practice in relation to safeguarding children and becoming familiar with the current Church safeguarding standards.
- The Congregation is committed to conducting yearly self audit evaluations of safeguarding practices in all Communities.

With regard to reporting allegations the DLP advised that child protection reports are forwarded to the relevant CFA area, Gardai, NBSCCCI and relevant diocese. Following the full process of reporting allegations and implementing required actions the Congregation of the Doctrine of Faith in Rome is informed of the allegation. The process of Garda vetting is not fully complete. The Congregation is in process of completing this task.

## **8. Managing risk**

The Congregation has at present responsibility for the management of two members. Whilst there was a delay in removing one member from public ministry the second member was removed from public ministry at the time the Congregation received the allegation. The use of professional risk assessments has been availed of by the Congregation. At a later stage covenants of care (safety plans) were implemented for both members. Appropriate monitoring and supervision arrangements are in place with mentors, the monitoring committee and the Provincial carrying overall responsibility regarding this. The relevant CFA area is kept updated on the member's compliance with these safeguarding plans. The allegation against the deceased member was received to the Congregation posthumously. It is evident pastoral support was provided to complainants. There has been no case of a member being convicted for child sexual abuse offences.



## **Conclusion**

The Congregation co-operated fully and willingly at all times during the audit process. It was clear to the audit team that safeguarding personnel are fully aware of the safeguarding process. Upon review of the child protection policy and procedures document work a satisfactory rating was applied. Work is needed across all seven standards so a more comprehensive, clear and easily understood policy is developed which encompasses all aspects of the safeguarding document, and all safeguarding work being completed by the Congregation. Each procedure should be explained in full detail without constant references to the NBSCCCI standards and guidance document. That said, appropriate safeguarding measures are in place in addition to evidence of pastoral care being offered to complainants and allegations being sensitively managed. This good work is not fully reflected in the current policy document. The updating of the policy document requires urgent attention and one that accurately reflects the safeguarding activity being undertaken by the Congregation.

It is evident there are clear and thorough safeguarding measures in place now and efforts are being made by the Congregation in managing potential risk. The Congregation must ensure that all members in active ministry and have access to children are Garda vetted. This task must be completed in full. To conclude, the relevant safeguarding structures are in place and safeguarding is given utmost attention required in the daily running of the Congregation.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. Following the NBSCCCI review of the Congregation's safeguarding practices in 2014 the Congregation was highlighted as complying fully with NBSCCCI safeguarding standards. The Provincial has indicated his commitment to maintaining this standard.

An interim safeguarding policy document for the Ireland - England Province was developed in October 2014. Contained in this document are many of the recommendations outlined earlier in this audit report i.e. developing a clear and understandable policy, an anti-bullying policy, signs and symptoms of abuse, reference to how those who have perpetrated abuse are managed, contact details for the statutory authorities and counselling agencies, clear roles and responsibilities of safeguarding structures in place, a complaints policy and thorough safe recruitment procedures. The document will be updated in 2016 when the new NBSCCCI revised guidelines are published. The newly appointed lay DLP has advised that all members in ministry and those that have access to children have received Garda clearances.

It is clear the Congregation is continuing to be proactive in attending to safeguarding matters in an informed and planned manner appropriate to the size and presence of the Congregation in Ireland.

## 12. Congregation of the Sisters of Mercy (RSM)

The four Irish Provinces of the Congregation of the Sisters of Mercy namely South Central, Northern, Western and Southern Provinces have been subject to individual review by the audit team. The findings and conclusions for all Provinces are contained in this single report. In line with the audit process all four Provinces have been placed in category 1.

This report is in line with the following format:

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### PART 1 (A) Audit Documentation

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### PART 1 (B) Overview of Religious Order

The Religious Sisters of Mercy was founded in Dublin by Catherine McAuley in 1831 to care for the poor, sick and uneducated. From this until the 1970's the Congregation, with a few exceptions operated as autonomous local convents under the authority of local Bishops. With the approval of the Holy See a process commenced of amalgamating convents within Dioceses in Ireland in the 1970's and 1980's. For the first time convents and congregations commenced a process of sharing resources and responsibilities. In 1994 the 'Congregation of the Sisters of Mercy' was established and divided into seven Provinces; four in Ireland and one each in the United States, Kenya and South Africa. The four Irish Provinces located within the Dioceses nationally are South Central, Northern, Western and Southern Provinces. The Congregation is governed by a Congregational Leader and her Council. Each Province, lead by a Provincial Leader, remains autonomous with regard to membership and finance.

The ministry of the Congregation encompasses many professions in the fields of pastoral work, education, health and social services for example youth work, addiction treatment, social services, psychotherapy, family therapy, prayer ministry, school/hospital and prison chaplaincy, counselling, liturgy preparation, faith formation and missionary work abroad. Since 2007 former schools run by the Congregation are now operated by the Catholic Education, an Irish Schools Trust, (CEIST) with the Congregation as trustee.

### **Presence in Ireland South Central Province**

The South Central Province comprises of the Dioceses of Dublin, Kildare and Leighlin, Cashel and Emly, Limerick and Killaloe. The counties of the Province include Dublin, Wicklow, Kildare, Carlow, Limerick, Clare, Tipperary and part of Kilkenny. The Province also had responsibility for a mission in Brazil. As of September 2013 there are 556 members in the Province. The sisters reside in 135 communities within the Province making it the Province with the largest amount of Sisters. A total of 31 local leaders, who are also the nominated local child protection representatives are responsible for implementing the child safeguarding process in the 135 communities including one for Brazil. Of the 556 sisters 102 have ministry with children with a further 49 having indirect access to children. The ministry of the Province encompasses many professions in the fields of education, health and social services - crèches, community based family resource centres/ projects, hospital and prison chaplaincy, nursing homes, the HSE (public health nursing), the CFA (social work) and diocesan ministry.

The designated liaison person posts are held by sisters with one sister also the safeguarding coordinator for the Province.

### **Western Province**

There are seven Dioceses located in the Congregations' Western Province – Tuam, Galway, Elphin, Achonry, Killala, Ardagh and Clonmacnoise and Clonfert. The counties of the Province include Galway, Roscommon, Mayo, Sligo, Leitrim, Longford, Westmeath and North Clare. As of October 2013 528 sisters resided in 28 clusters of houses in the Province. Of these a total of 59 sisters had ministry with children with a further 10 having indirect contact/ involvement with children. The ministry of members includes education, health and social services for example schools, music, counselling, public health nurse, parish pastoral work, hospital, various therapies, retreat work and choir. The Province also owns a Centre for Prayer and Spirituality and an Ecological Centre.

Three sisters are appointed to the posts of designated liaison person, deputy designated liaison person and safeguarding coordinator. The safeguarding manager is a qualified social worker.

### **Southern Province**

The Southern Province comprises of the Dioceses of Cloyne, Cork and Ross, Ferns, Kerry, Ossory, Waterford and Lismore. The counties of the Province include Kerry, Cork, Waterford, Kilkenny and Wexford as well as parts of Tipperary and Laois. The Southern Province has responsibility for a mission in Peru with sisters also working in Scotland, Chile and India. As of September 2013 a total of 469 members resided in 129 communities within the Province. The communities/ convents range from large and medium sized convents to more modern houses within local community settings. A total of 426 Sisters are in full/part time ministry with 107 Sisters having ministry either directly (42) or indirectly (65) with children. A total of 29 Sisters are in full

time nursing care in community or nursing homes. 10 Sisters are currently overseas on mission work.

A lay person who holds the post of designated liaison person is also the Province's safeguarding co-ordinator. She is assisted by a sister as deputy designated liaison person.

### **Northern Province**

There are eight Dioceses located in the Northern Province covering two jurisdictions – Derry, Down and Connor, Dromore, Armagh and Clogher in Northern Ireland and Kilmore, Raphoe and Meath in the Republic of Ireland. The counties of the Province include, Derry, Antrim, Down, Fermanagh, Armagh, Tyrone, in Northern Ireland, and Cavan, Monaghan, Meath, Offaly, Louth, Leitrim, Donegal and Westmeath in the Republic of Ireland. The Dioceses of Clogher and Armagh overlap Northern Ireland and the Republic of Ireland. The Northern Province has responsibility for missions in Nigeria and Zambia. As of October 2013 a total of 234 Sisters in the Northern Province resided in the Republic of Ireland. The Province has 14 communities (these communities consist of the larger groups of sisters who live together) and eight area groups/ clusters (these area groups/ clusters are made up of Sisters who are living alone or in small groups of two, three or four sisters) with named leaders. Two of the eight area groups/ clusters overlap the jurisdictions of Northern Ireland and the Republic of Ireland. There are 26 Sisters residing in 10 nursing home facilities in the Republic of Ireland. A total of 52 Sisters are engaged in the following ministries: education, pastoral ministry, administration, complementary therapies, spirituality, hospital chaplaincy, social work, youth ministry, cosmology, ecology, home care, child and family support and community and rural development.

A lay person, a qualified social worker who holds the post of designated liaison person is also the Province's safeguarding co-ordinator. She is assisted by a sister as deputy designated liaison person.

In summary, there are a total of 1,787 members within the four Provinces of the Congregation. The members reside in a total of 278 communities and 26 clusters of houses. A total of 379 members have some form of direct ministry (255) or indirect ministry (124) with children. The roles of the designated and deputy designated liaison persons and safeguarding co-ordinators are filled by a combination of sisters of mercy and lay employees. It is worth noting that safeguarding structures include a qualified social worker in each Province.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2009 – Congregational Policy developed for all four Provinces to tailor to their own needs.

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI*

*Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

In 2009 the Congregation updated its safeguarding document very much in line with the NBSCCCI guidelines and implemented 'The Congregation of the Sisters of Mercy Safeguarding Children Information, Policy, Principles and Guidance Document'. This document was submitted to the audit team by each Province. The four Provinces indicated that the policy was currently being redrafted with the expected implementation date of the revised policy document scheduled for 2014. The document submitted by the Northern Province was of an exceptional standard; the document, divided into three sections incorporated the safeguarding policy document, safeguarding personnel booklet (provides information on designated persons and their role, the safeguarding committee, safeguarding representatives, support persons, advise persons and the code of best practice) and safeguarding resources (safeguarding information sheet for display, policy agreement sheet, code of behaviour, recording policy, media permission form, incident/ accident report form and complaints form). A staff handbook, containing the Provinces Garda vetting policy was also submitted.

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).		✓	
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	

<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. Although there is reference in the policy documents that each Provincial's signature is on the policy there is no evidence of this in the documents submitted by each of the provinces. To meet this criterion the policy should be signed and dated by each Provincial Leader.
2. Reference to when the document is to be reviewed should be stated and an indication that they will be adapted whenever there are significant changes in the organisation or legislation.
3. It is stated who the policy applies to but not specifically to particular ministries of the Congregation. This requires insertion.
4. There is evidence in the document that those who may pose a risk to children are offered support and advice. To meet this criterion fully this needs to be expanded to include steps noted elsewhere in the document i.e. advisory panel case management of allegations.
5. It should be specifically stated that all allegations are promptly reported to the statutory authorities.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or	✓		

	congregational level.			
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.		✓	

### Recommendations:

1. Although there is a general complaints form included in the policy document there is no reference to a process for dealing with complaints. This needs to be included.
2. Guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration is required.
3. The contact details of the statutory authorities were included as an additional appendix in one of the policy documents. A similar appendix is required for the other three Provinces.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this	✓		

	information is then properly assessed and recorded.			
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	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

**Recommendation:**

- A whistle-blowing policy is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
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<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep	✓		

	children safe.			
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### **Recommendations:**

1. It should be specifically stated in the document that it applies to anyone who may have been abused not only within the Church but externally too.
2. It is stated in the document that those who have been abused are offered support and advice. To meet this criterion fully this needs to be expanded to specify how the support can be offered.
3. Support for those who have abused should be included.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.		✓	
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

#### **Recommendations:**

1. The policy should state specifically that human and or financial resources necessary for implementing should be made available.
2. Definite processes need to be place and stated in the policy regarding the implementation of appropriate suggestions/ feedback from parents, guardians and children. This should be part of the implementation plan.

**Overall Child Protection Policy Rating:** Excellent

#### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Congregation of the Sisters of Mercy:

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	18
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	<b>19</b>

The above table shows that a total of 19 allegations were returned in the Section 5 Audit Questionnaire. Of these 18 allegations relates to six remaining members and two former members of the Congregation. All allegations are alleged to have occurred in the Republic of Ireland. There has been no case of an allegation having occurred in Northern Ireland or outside of the Island of Ireland. A single allegation relates to a deceased member.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Congregation of the Sisters of Mercy by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation of the Sisters of Mercy as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	8
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	4
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	6
<b>Total number of allegations returned</b>	<b>19</b>
<b>Total no. of allegations subject to verification with the CFA</b>	6
<b>Total no. of allegations confirmed by the CFA</b>	6
<b>Total no. of allegations subject to verification with AGS</b>	5*
<b>Total no. of allegations confirmed by AGS</b>	5
<i>*One further allegation was reported to the CFA but not to AGS</i>	

As can be seen from the table above that the civil authorities notified the Congregation of eight allegations and a complainant directly reported an allegation to

a civil authority. *There has been no case of an allegation not being reported to the statutory authorities* or that could not be analysed in terms of the Congregation's reporting. Four allegations relating to two former members were made known to the Congregation prior to 1996. The remaining six allegations could be analysed in terms of their compliance in reporting to the statutory authorities in line with guidance in place at the time of being notified of the allegations.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation of the Sisters of Mercy reporting of allegations to the civil authorities' six allegations was part of the audit team's verification task with the CFA and five with AGS. Both authorities confirmed notification of record of all allegations.

### **Reporting duration**

A total of seven allegations can be analysed in terms of reporting completed by the Congregation of the Sisters of Mercy. The following table outlines the time taken by the Congregation to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration:

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-March-2013
<b>1-3 days</b>		-	-	1
<b>4-7 days</b>		-	-	1
<b>1-4 weeks</b>		2	-	1
<b>1-12 months</b>		-	-	-
<b>1-5 Years</b>		1	-	-
<b>5-10 Years</b>		-	-	-
<b>10+ Years</b>		-	-	-
<b>Total</b>		<b>3</b>	<b>0</b>	<b>3</b>
<b>Overall Total</b>	<b>6</b>			

It can be seen from table 3 that six allegations are subject for comment:

### **Framework Period, 01 January 1996 - 07 December 2005**

A total of three allegations were made known to the Congregation of the Sisters of Mercy during the Framework Period. One allegation against a remaining member was reported by the relevant Province to a civil authority eleven days after the Province was first notified. The second allegation in the '1-4 weeks' category relating to a former member was reported by the relevant Province to a civil authority 28 days after the Province was first notified. The third allegation relating to a remaining member was reported to a civil authority 17 months after the relevant Province was first notified.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation of the Sisters of Mercy during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the three allegations reported to the Congregation of the Sisters of Mercy during this period one was in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay. This allegation related to a member who was deceased at the time the allegation was notified. The allegation returned in the '4-7 days' time frame relates to an allegation against a remaining member. The third and final allegation which was reported on the same day to both civil authorities within the '1-4 weeks' time frame relates to a remaining member. Both of these allegations fell short of being reported without delay as recommended in the Safeguarding Document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made:

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>In Ministry</b>	2	2
<b>Out of Ministry</b>	3	11
<b>No longer in the clerical state</b>	3	5
<b>Deceased</b>	1	1
<b>Total</b>	<b>9</b>	<b>19</b>

Table 4 shows that a total of 19 allegations have been made against nine members of the Congregation of the Sisters of Mercy. Two allegations relate to two members whose current ministry does not involve children. Eleven allegations have been made against three members across three Provinces who have been placed out of ministry. Five allegations have been made against three former members. The relevant CFA areas are also aware of all of the above current and former members. A single allegation has been made against a member who is deceased. There has been no case of a member of the Congregation being convicted for child sexual abuse offences.

#### **PART 4 Safeguarding and Protecting Against Further Risk**

### Child protection policy and structures

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
Religious Order based (As discussed above)	Yes	April 2009
Department of Education and Skills	Yes	2011
Diocesan – nationally	Yes	As per diocese
HSE, CFA, organisations local to Pro	Yes	As per organisation

It can be seen from table 5 above that the Provinces of the Congregation operates from their own child protection policy and that of the various Dioceses nationally and both statutory and non statutory organisations where members are in ministry. The four Provincial Leaders, who have overall responsibility for the implementation and monitoring of the Congregations policy, are supported by assistant Provincial Leaders with the assistant Provincial Leader in the Northern Province a qualified social worker. All appointed designated liaison persons, their deputies and safeguarding co-ordinators have participated in the relevant training run by the NBSCCCI that is training on the Standards document and specialist training relevant to their roles. A record of safeguarding training completed by safeguarding personnel from 2008-2013 was received from each Province. All sisters in both direct and indirect ministry with children have attended child protection training facilitated over the years by the NBSCCCI, local Dioceses and the various Provinces. Five sisters of the Congregation are NBSCCCI accredited safeguarding trainers.

With respect to safeguarding structures all Provinces have *designated liaison persons, safeguarding committees, advisory panels and safeguarding representatives* in place. Safeguarding representatives, whose role is to raise awareness and promote best practice within their area, comprise of community and area leaders. All are responsible for implementing and monitoring the safeguarding policy in their respective areas. Support persons for accused sisters and complainants are also available in each Province.

All Provinces are members of the *National Case Management Reference Group (NCMRG)* as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:

- The initial complaint
- Fitness for ministry
- Management of risk

The Congregation has sought advice from this group. Also at Congregational level a case management support panel is in place. This forum supports, advises and assists Provincials when preparing cases for presenting to the NCMRG. All sisters in public ministerial duties are *Garda vetted* through either local dioceses or via three of the Congregation's registered Garda vetting officers. Staff and volunteers are also Garda vetted.

### **Managing risk**

Safety plans (covenants of care) are in place for two members who were immediately removed from ministry with children upon the Provinces receiving notification of the single allegations. One of these members participated in a professional risk assessment. The safety plans are reviewed quarterly by appointed mentors and annually by the monitoring team which comprises the Provincial Leader, Assistant Provincial, community/ cluster co-ordinator and the safeguarding co-ordinator in addition to six monthly review reports submitted to the relevant CFA areas. The social work departments relevant to these individuals have confirmed this process. The appointed mentors oversee the monitoring of the plan with the Provincial Leader having overall responsibility regarding these monitoring and supervision arrangements. There is no safety plan in place for the third member subject of allegations. This has been deemed appropriate to the member's circumstances. The relevant CFA area aware is aware of this member.

### **Conclusion**

The Congregation engaged fully with the audit team throughout the entire process. The dedication and commitment demonstrated by each Province to the safeguarding process is clearly evident. The safeguarding policy was deemed excellent; the policy is robust and transparent. Each Province has defined the policy appropriate to its needs. It is noted that the Congregation continues to be proactive in the safeguarding field through continued updating of safeguarding training and skills and further, clear and concise lines of communication have been established in all of the Provinces with the relevant offices of the statutory authorities. The internal structures within each Province (DLP's, safeguarding committee, safeguarding representatives, safeguarding co-ordinator and manager) are in place to ensure ongoing oversight and where necessary, updating of the safeguarding process. There is a wide mix within these structures of diverse professional disciplines that have proven safeguarding expertise, experience and knowledge. This can only serve to significantly ameliorate any future risk and promote best child safeguarding practice.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregational Leader has advised that safeguarding policies and good practices guidelines are regularly developed, circulated, implemented, evaluated and updated. The document currently in place is titled *'The Congregation of the Sisters of Mercy Safeguarding Children Information – Policy, Principles and Guidance Manual'*. This document, which is available to view online, was updated in April 2015 from the 2014 version. The latest version contains the recommendations outlined earlier in this report. The appendices contain comprehensive guidance in relation to maintaining safe activities, for example, parental consent, supervision, photography and information guidelines for safeguarding children. A user friendly guide was also developed to accompany the main policy document. The policy document has been circulated throughout each Province ensuring all sisters, staff and volunteers are aware of same. In addition, each Province actively ensures all sisters received ongoing safeguarding training and



appointed safeguarding personnel keeps themselves apprised of training relevant to their roles.

In December 2015 the NBSCCCI published following their review of each Province safeguarding practices its review report which is also available to view online. The DLP for one Province informed the audit team of the conclusion reached by the NBSCCCI:

““The present child safeguarding structure as a whole, within the four Mercy Provinces, is contributed to by a dynamic, enthusiastic and hardworking team of personnel drawn from members within the Province and from those outside of the Congregation. The professionalism, determination and knowledge of those involved is obvious and the existence of which gives a confidence and assurance that the structures in place will be further consolidated and continue to secure a “culture” of child safeguarding that is robust and accountable”.

The Congregation has committed itself to the implementation of the NBSCCCI revised guidelines in 2016 and procedures how this will be disseminated through the Congregation have been scheduled.

Upon review of the data submitted by each Province it is very clear that each Province is consistently striving to ensuring best safeguarding practice as evidenced by:

- The expansion of provincial safeguarding committees;
- Databases where the ministry of sisters is recorded. This also includes Garda vetting records;
- The completion of Provincial annual self audits the results which are used to devise annual safeguarding reports for submission to the Congregational Leadership Team;
- Each Province accessing advice from the statutory authorities and the National Board for Safeguarding Children in relation to concerns of a safeguarding nature;
- Clear communications with statutory authorities in relation to risk management and the ongoing monitoring of cases;
- The carrying out of training needs analysis to record the safeguarding training undertaken and to identify the training needs of personnel;
- Provinces also adhering to the Safeguarding of Vulnerable Adults Policy and Procedures (Northern Province);
- The continued monitoring and updating of data relating to contact details for appointed DLP's and the civil authorities which are displayed in a framed unit in a public place in every community and place of ministry of the Sisters of Mercy (Northern Province);
- The Provinces' safeguarding committee commitment to updating the current Safeguarding Strategic Plan 2013 – 2016 (Northern Province).

It is clearly apparent that the Congregation of the Sisters of Mercy is promoting a safeguarding culture and remains committed to creating and maintaining safe environments for children.

### 13. Institute of the Brothers of the Christian Schools - De La Salle Brothers (FSC)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
1.	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	1.	CFA consultation with RO	Yes
2.	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	2.	Section 5 Audit Updated Data 2013	Yes
3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

#### PART 1 (B) Overview of Religious Order

The De La Salle Brothers, a teaching Congregation, was founded in France in 1680 and arrived to Ireland in 1880. To date, a total of 3000 brothers have entered the De La Salle novitiate. The presence of the existing 1,763 brothers is worldwide in 80 countries. The mission of the Congregation is to procure the human and Christian education for the young especially the poor; to announce the Gospel and to discover in the poor the face of Christ and to be attentive to all forms of exclusion where that possibility might exist.

In previous years the De La Salle Brothers operated three residential institutions located in Counties Dublin and Down all of which are no longer in operation. The De La Salle Brothers have been involved in the running of 37 primary schools, 27 secondary schools, one training college and three pastoral centres with one of the latter in Northern Ireland. Most of the primary schools were diocesan with the parish priest as manager and with boards of management which were set up in 1975.

Today, eight secondary schools, owned by the De La Salle Brothers, are now under the management of Le Chéile Trust (the Le Chéile Schools Trust comprises the schools of fourteen religious Congregations. The aim of the Trust is to carry on the legal, financial and inspirational role of trusteeship that has, up to now, been done by individual Congregations). There are two pastoral centres in Counties Laois and Dublin with a further one in Northern Ireland.

There are 77 brothers in the Province of Ireland which includes Northern Ireland. These reside in ten De La Salle communities with eight located in the Republic of Ireland and two in Northern Ireland. A small number of brothers are currently involved in secondary school teaching and a further two are members of the pastoral centre teams who along with a lay manager lead the work of the pastoral centres. Irish brothers are also serving in mission countries such as South Africa, Kenya, Ethiopia, India, Pakistan, Sri Lanka, Great Britain, Hong Kong, Malaysia and Singapore.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** October 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.			✓
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.			✓

<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.			✓
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.			✓

### Recommendations:

1. The De La Salle Brothers should provide a comprehensive, clear and easily understood child protection policy document which encompasses all aspects of the NBSCCCI Safeguarding Document, and which is specific to the De La Salle ministry.
2. The policy document should state all the De La Salle personnel are required to comply with the policy i.e. members, employees, volunteers.
3. A statement of when the policy is to be reviewed, to include any changes to State or Church guidance or legislation, should be included.
4. The policy document should state how exactly child protection is implemented and who is required to comply with the policy in accordance with the various De La Salle ministries.
5. A more detailed statement of how individuals who may pose a risk to children are managed/ supported should be included.
6. The De La Salle Brothers understanding of and definitions of abuse should be expanded and include the signs and symptoms of the various types of abuse.
7. Other policies implemented by the De La Salle Congregation, for example pastoral centre child protection policies should be consistent with the Congregational policy and approved by the Congregational authority before distribution.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in			

	all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### **Recommendations:**

1. The policy should include a statement that complainants are informed of the De La Salle Brothers procedure for reporting allegations to the civil authorities.
2. Although it is stated in the policy that the De La Salle Brothers accept and commit themselves to the implementation of State legislation and the NBSCCCI guidance document a comprehensive, clear and easily understood child protection policy document should be provided.
3. The contact details for the designated officer and the assistant designated officer should be stated, with reference to the NBSCCCI guidance document, where the role and responsibilities of a designated officer and deputy designated officer is clearly defined and reproduced in the policy document.
4. The process for recording incidents, suspicions and allegations should include an indication that a child protection case file is maintained for every referral i.e. child protection recording form.
5. A procedure for dealing with complaints made by adults and children about unacceptable behaviour towards children should be included.
6. There should be comprehensive guidance around the area of confidentiality which makes it clear that the protection of the child is the most important consideration.
7. The telephone numbers and addresses of the civil authorities in the Republic of Ireland and Northern Ireland should be stated i.e. the National Bureau of

Criminal Investigation (An Garda Siochana) and the local Child and Family Agency duty social work department in the Republic of Ireland and the relevant Police Service Northern Ireland and local Health and Social Care Trusts in Northern Ireland.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.			✓
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.			✓

#### **Recommendations:**

1. Policies and procedures should be developed for the safe recruitment and vetting of Congregational personnel including assessing their suitability for working with children.
2. There should be a safe recruitment and vetting policy that is in line with best practice guidance.
3. A declaration form for all persons working with children and young people as volunteers or individuals assisting in one off events held by the Congregation, such as a photographer should be included as an appendix. There should be an indication that this information is then properly assessed and recorded.

	<b>Criteria - Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's			

	unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

#### **Recommendations:**

1. An anti-bullying policy is required.
2. A whistle-blowing policy should be developed to allow Religious Order personnel raise allegations and suspicions about unacceptable behaviour towards children by other Religious Order personnel or volunteers, confidentially, if necessary.
3. There should be further guidance regarding dealing with children's unacceptable behaviour that does not involved physical punishment or any other form of degrading or humiliating treatment.
4. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
5. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

#### **Recommendations:**

1. In respect of safe activities with young people there should be full text outlining the De La Salle Brothers policy and procedures regarding areas such as Garda vetting, supervision of children, health and safety and parental consent when carrying out activities for children with special regard for activities that involve time spent away from home. A sample parental consent form should be included as an appendix.
2. Expand the policy further by indicating the recommended supervision ratios when carrying out activities for children.

3. Guidance should be developed to ensure there is appropriate use of IT equipment as listed above to ensure children are not put at risk and exposed to abuse and exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

#### **Recommendations:**

1. It should be stated that all De La Salle personnel are inducted into the De La Salle child protection policy and procedures when they commence working with the Congregation.
2. It should be stated that identified De La Salle personnel are provided with appropriate child protection training and opportunities to keep themselves updated in how to keep children safe.
3. It should be stated that specialist training is provided for those with extra child welfare and protection roles and responsibilities e.g. designated officers, risk managers.
4. It should be reflected in the policy that child protection training programmes are approved by the NBSCCCI and are updated in line with State and Church legislation.



<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.		✓	
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

### **Recommendations:**

1. It should be stated that the child protection policy is openly displayed and available to everyone for example displaying child protection statements or safeguarding notices in each of De La Salle community
2. It should be included that the De La Salle Brothers highlights the importance of establishing a culture that enables children to have free and open discussions if they have concerns and are aware of their rights to be safe from abuse.
3. The policy should state that everyone in the Congregation knows who the designated person is and how to contact them.
4. The contact details of local child protection services, such as Health and Social Care Trusts/ Child and Family Agency, PSNI, the National Bureau of Criminal Investigation (An Garda Síochána), counselling agencies - telephone helplines and the designated person should be stated in the policy document.
5. The De La Salle Brothers should establish links with statutory child protection agencies to develop good working relationships.
6. It should be stated clearly how the De La Salle communicate their child protection policy to personnel, external agencies and children and that it is done in a transparent and open manner.

<b>Standard 6</b>	<b>Access to advice + support</b>
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*Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.*

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
6.4	Information is provided to those who have experienced abuse on how to seek support.		✓	
6.5	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### Recommendations:

1. It should be stated more clearly in the policy document that De La Salle personnel, for example designated officers, have access to specialist advice, support and information on child protection. This will allow personnel to respond more effectively to an individual who wishes to disclose their experience of abuse.
2. Contacts should be established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and De La Salle personnel. Up-to-date contact details for counselling agencies including a list of services, authorities and organisations in the local area that can provide assistance to children should be stated clearly.
3. Guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the Church or community, including family or peers, should be included.
4. It should be specifically reflected in the policy how one that has experienced abuse can access advice and support either from the De La Salle Brothers and/or a counselling agency. There should be up-to-date contact details for counselling agencies.
5. It should be noted in the policy how perpetrators of abuse are assisted and supported by the De La Salle Brothers in seeking help.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
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<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### **Recommendations:**

1. It should be stated what the De La Salle Brothers action plan is to monitor the effectiveness of the steps to be taken to ensure children are safe, who is responsible for implementing these measures and when these will be completed.
2. It should be included in the policy that necessary resources required to implement the action plan are available.
3. It should be stated how compliance to the policy is monitored. For example, include a sample of a yearly self audit template as an appendix which when completed, monitors the extent to which the Congregation is complying with their standards/ policies and procedures.
4. To ensure the De La Salle Brothers child protection policy and procedures are effective there should be guidance on how the De La Salle Brothers seek the views on the policies and procedures from the parents/ children members are in ministry with.

**Overall Child Protection Policy Rating:** Unsatisfactory

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the De La Salle Brothers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	46
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	4
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	11
<b>Total number of allegations returned</b>	<b>61</b>

The above table shows that a total of 61 allegations were returned in the Section 5 Audit Questionnaire completed by the De La Salle Brothers. A total of 46 allegations are alleged to have occurred in the Republic of Ireland. Four allegations are alleged to have occurred in Northern Ireland. There is no record of allegations that are alleged to have occurred outside the island of Ireland. A total of 11 allegations were made against six members whom are deceased since 1996. One of these was a former member at the time of death.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the De La Salle Brothers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the De La Salle Brothers as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the civil authorities</b>	3
<b>Total no. of allegations notified to the civil authorities by complainants</b>	2
<b>Total no. of allegations not reported by the RO</b>	4
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	31
<b>Reporting duration could be categorised/ analysed</b>	1
<b>Total number of allegations returned</b>	<b>61</b>
<b>Total no. of allegations subject to verification with the CFA</b>	10*
<b>Total no. of allegations confirmed by the CFA</b> *(one further allegation was not reported to the CFA but was to AGS)	9
<b>Total no. of allegations subject to verification with AGS</b>	11
<b>Total no. of allegations confirmed by AGS</b>	11

As outlined above the De La Salle Brothers were informed of 13 allegations either by An Garda Síochána (AGS), the Child and Family Agency (CFA) or the Police Service of Northern Ireland (PSNI). Two allegations were reported directly to AGS by two complainants. Lastly, four allegations by four complainants were not reported to any civil authority by the De La Salle Brothers. A total of 19 allegations will not be analysed in terms of the reporting of allegations to the civil authorities by the De La Salle Brothers.

It can also be seen in the table above that a total of 31 allegations could not be analysed as the level of detail was insufficient for accurate analysis. The following illustrates the circumstances which led to the data submitted by the De La Salle Brothers being classed under the remit of the 'non analysable' category:

1. It was noted in the data returns that three investigations were carried out, namely an interagency investigation in 1996, an AGS investigation in 2007 and a joint CFA and AGS investigation. In respect of institutions previously managed by the De La Salle Brothers 18 allegations were made known to the De La Salle Brothers. Hence, there was no evidence that the De La Salle Brothers formally notified either the CFA or AGS of any of these 18 allegations.
2. Two allegations were not reported by the De La Salle Brothers to a civil authority - other agencies reported the allegations to a civil authority.
3. The De La Salle Brothers reported there were AGS/ PSNI investigations (separate to the above) regarding six allegations.
4. AGS could not confirm the details of two allegations reported to them by the De La Salle Brothers.
5. Dates were vague, inconsistent or not provided by the De La Salle Brothers as to when the De La Salle Brothers notified a civil authority of three allegations.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the 11 allegations subject to scrutiny in terms of the De La Salle Brothers reporting of allegations to the civil authorities a total of ten allegations was part of the audit team's verification task with the CFA. One allegation was reported by the De La Salle Brothers to AGS only. The CFA confirmed notification of record of nine allegations. Verification could not be given for one allegation. The SCMU confirmed notification of all 11 allegations. Both authorities are now aware of all allegations.

### **Reporting duration**

A total of 11 allegations can be analysed in terms of the reporting of allegations to the civil authorities by the De La Salle Brothers. The following table outlines the time taken by the De La Salle Brothers to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b> 1-Jan-1996 to 7-Dec-2005	<b>Our Children, Our Church Framework</b> 8-Dec-2005 to 23-Feb-2009	<b>Safeguarding Period</b> 24-Feb-2009 +
<b>1-3 days</b>	-	-	-	7
<b>4-7 days</b>	-	-	-	2
<b>1-4 weeks</b>	-	-	-	1
<b>1-12 months</b>	-	-	-	1
<b>1-5 years</b>	-	-	-	-
<b>5-10 years</b>	-	-	-	-
<b>10+ years</b>	-	-	-	-
<b>Total</b>	0	0	0	11
<b>Overall Total</b>	<b>11</b>			

It can be seen from table 3 that 11 allegations subject for comment:

**Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known to the Congregation during this period.

**Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

**Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the 11 allegations made known during this Period seven allegations were reported to one or both of civil authorities within three days of the De La Salle Brothers being informed of the allegations. These allegations, relating to five accused; a current member, three former members and a deceased member, were fully reported by the De La Salle Brothers to the civil authorities without delay which is within the Safeguarding recommended time frame for reporting allegations.

A further two allegations against two former members were reported to the civil authorities within the four to seven days category. These two allegations fell short of being reported by the De La Salle Brothers according to the 'without delay' recommended reporting time outlined in the Safeguarding document.

A single allegation, against a now former member was reported to the civil authorities within the one to four weeks category. The last allegation against a former member was reported to a civil authority five months after the De La Salle Brothers being informed

of the allegation. These two allegations fell short of being reported by the De La Salle Brothers according to the 'without delay' recommended reporting time outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Distribution of allegations by current ministry status  
(31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	7	28
<b>Member(s) no longer in the clerical / religious state</b>	12	22
<b>Member(s) Deceased</b>	6	11
<b>Total</b>	<b>25</b>	<b>61</b>

It can be seen from Table 4 above that there are no allegations against any member currently in ministry. A total of 61 allegations are reported to have been made against 25 members six of whom are deceased post 1996. Of the 11 allegations against these six deceased members one was a former member. A total of 28 allegations have been made against seven current members who have been placed out of ministry and are residing in the Republic of Ireland with the remaining 22 allegations against 12 former members.

### **PART 4 Safeguarding and Protecting Against Further Risk**

#### **6. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	October 2011
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	No	-

It can be seen from table 5 above that De La Salle Brothers operate from their own child protection policy and that of the department of education and skills. On behalf of the De La Salle Brothers the designated liaison person has completed training on the Standards Guidance Document run by the NBSCCCI. The same Brother previously completed a 'Keeping Safe' seminar organised by CORI in 2007. In respect of informing De La Salle members of the child protection policy in place individual community meetings were held where the Provincial Assistant informed members of the child protection policy and procedures document.

Each community follows the child protection policy set out for the province. In all eight communities in the Republic of Ireland the director of the community is the safeguarding representative who carries responsibility for implementing the child protection policy in their community. The De La Salle Brothers do not have a safeguarding committee in place to oversee the overall implementation of the policy. Rather, each community evaluates the implementation of the child protection policy and the Provincial and his auxiliary check the implementation during their annual canonical visit to each community. In communities where young people are engaged in education the director of the pastoral centre and their team review and evaluate the child protection policy and include this in their annual report to the management committee.

The De La Salle Brothers do not have an advisory panel in place. The Provincial informed the audit team that they access the National Board for Safeguarding Children in the Catholic Church for advice.

Teaching members are vetted through the boards of management of the school and department of education. Employees of the De La Salle Brothers who work in the education of young people in a De La Salle Brothers community have been Garda vetted through the Irish Missionary Union.

## **7. Managing risk**

The De La Salle Brothers do not implement individual formalised safety plans for accused members. The Provincial has informed the audit team that members against whom allegations of child sexual abuse are made are put out of ministry on foot of allegations received and have no contact or unsupervised access to children. The accused members are monitored by the Directors of the community homes where they reside. Other members in the community homes where accused reside are aware of allegations against any members and of the restrictions in place for accused members.

Two former members were convicted of child sexual abuse that took place whilst members of the De La Salle Brothers. Another Brother, now deceased, was convicted for offences that occurred in Northern Ireland.

## **Conclusion**

It was the view of the audit team that notwithstanding some evidence of an awareness of the child protection process the De La Salle Brothers would benefit from significant input from the NBSCCCI in relation to the re-drafting of the child protection policy, its implementation and ongoing monitoring. A further concern is evidenced in relation to the lack of individual safety and monitoring plans for those against whom allegations have been made. Bearing in mind that there are currently six alleged accused members living under their aegis one of whom is high profile with another convicted without safety plans in place it was stated clearly to the De La Salle Brothers that it was imperative that safeguarding plans and procedures needed to be clearly defined and implemented in each case. Following close liaison between



the De La Salle Brothers and the audit team in 2014 efforts by the De La Salle Brothers to address these concerning issues commenced.

The revised child protection policy document was completed in conjunction with the support and assistance of the NBSCCCI and became a working policy when signed by the Provincial in January 2015. The De La Salle Brothers have indicated to the audit team that the policy document will be re-drafted when the new NBSCCCI safeguarding policy is issued in 2016. Other safeguarding policies issued by the De La Salle Brothers i.e. for the three pastoral centres are devised from the principal De La Salle child protection policy document.

In respect of child protection training and education all the De La Salle Brother members and employees have received training on the new safeguarding document and each individual has received a copy which they have signed - agreeing to implement same, with the exception of those in the De La Salle Brothers nursing home where it is not relevant. Arrangements are in place with the NBSCCCI for De La Salle Brother members and employees to receive training on the new safeguarding document when published. The designated liaison person has participated in all the necessary safeguarding training pursuant to his roles and responsibilities. A deputy designated liaison person has been appointed in addition to a safeguarding committee who meet every second month and who carry responsibility for the provision of training, safe recruitment of volunteers and staff and creating and maintaining a safe environment for children in all aspects of religious life. The deputy designated liaison person is also the appointed support person for complainants.

The director of each of the De La Salle Brothers communities is the appointed safeguarding representative whose responsibility is to ensure the implementation of the policy in the community. Child protection is on the agenda of the monthly Provincial Council meetings where the designated liaison person provides an update. As of 2015 an advisory panel is in process of being established.

In September 2014 it was also advised by the audit team that De La Salle Brothers undergo a review of their practices by the NBSCCCI. This review was completed by the NBSCCCI in November 2015. The report will be published in 2017 following the publication of the 'Inquiry into Historical Institutional Abuse in Northern Ireland, 1922-1995' report in January 2017.

As a safeguarding measure the practice of implementing care plans for those whom allegations of child sexual abuse have been made against was introduced in June 2015. This continues to be an area of working progress for the De La Salle Brothers. The directors of the communities where alleged accused reside hold responsibility for monitoring the daily implementation of the care plans in addition to the designated liaison person who visits the communities regularly. Support persons for alleged accused are also available. Links to the relevant social work departments for advice and guidance were established by the designated liaison person.

In relation to notification of allegations it is noticeable that from 2009 onwards i.e. the safeguarding period, notifications were made in a timely manner to the statutory authorities. This said, the De La Salle previous history of record keeping was not satisfactory which led to an inordinate number of allegations which could not be verified in the time taken to report.

The De La Salle Brothers have co-operated fully with the audit team over the course of the audit process. The audit team are satisfied that significant efforts and improvements have been made since 2014 which is evidenced by the appropriate

safeguarding practices that have been recently established and that provisions for further safeguarding are in place. It is advisable that the De La Salle Brothers continue to link with the NBSCCCI and social work departments to maintain these new practices.

#### 14. Discalced Carmelites (OCD)

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

##### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

##### **PART 1 (B) Overview of Religious Order**

The Discalced Carmelites Fathers, founded in Israel in the twelfth century first arrived to Ireland in 1625. Discalced Carmelite friars, are men who follow a way of consecrated life inspired by the Rule of St Albert as it was interpreted by Sts Teresa of Avila and John of the Cross. The distinctive feature of the way of the life of friars is their focus on personal prayer or meditation. In addition to daily mass and Divine Office friars spend two hours in personal prayer each day. Friars engage in the promotion of their spirituality through retreats, parishes and churches.

The Discalced Carmelites operated a house of studies in Dublin from 1875 until 1981 when it was then re-established as the Carmelite Prayer Spirituality Centre, now known as Avila where day retreats and courses are available. Since 1983 the Discalced Carmelites continue to run a parish on behalf of Dublin Archdiocese, St. Joseph's Parish, Berkeley Road, Dublin 7. St. Joseph's has become a focal point for the Philippino community. The community at St. Teresa's in Clarendon St. continues to serve mass and confessions from Clarendon Street chapel. It also facilitates groups in the pastoral centre. The Iona Carmelite Retreat Centre based in Termonbacca, Derry offers residential retreats to adults and several groups use the centre on a regular basis. A boarding school, initially established as a juniorate, was run by the Discalced

Carmelites in Castlemartyr, Co. Cork from 1929 until 1996. Friars also operated the local parish until 2003.

Ireland is part of the Anglo Irish and Scottish Region which also includes Nigeria and Australia. The Superior General for the Discalced Carmelites is based in Rome, Italy. As of March 31 2013 there are 42 friars in Ireland residing in five communities in counties Dublin, Galway and Derry. The ministry of friars in the Republic of Ireland includes parish ministry, church ministry, hospital chaplaincy, prison chaplaincy, spiritual direction, formation and non residential retreats.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** April 2009

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.			✓
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.		✓	

<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.		✓	

### **Recommendations:**

1. The Discalced Carmelites user friendly guide booklet covers each of the seven standards. However, a policy document should not merely be a booklet rather an actual concrete child protection policy and procedures document that states the Discalced Carmelites child protection policy and outlines the procedures to implement the policy. To ensure the child protection policy is written in a clear and understandable way there should be full text without constant references to the NBSCCCI Standards and Guidance Document.
2. The policy document should be signed by the Provincial.
3. The policy document should state all the Discalced Carmelite personnel that are required to comply with the policy i.e. indicate the various personnel.
4. A statement of when the policy is to be reviewed, which complies with any changes to State or Church guidance or legislation, should be included.
5. The policy document should state how exactly child protection is addressed and who is required to comply with the policy in accordance to the various Discalced Carmelite ministries.
6. A statement of how individuals who may pose a risk to children are managed/ supported should be included.
7. The Discalced Carmelites understanding of and definitions of abuse should be expanded and include the signs and symptoms of the various types of abuse.
8. There should be a statement that all child protection concerns are reported to the civil authorities 'without delay'.
9. As the Discalced Carmelites administer parishes on behalf of dioceses it should be stated that Discalced Carmelite members comply with the policies of such dioceses e.g. Dublin and Armagh Archdioceses. This also applies to other areas where members are in ministry e.g. department of education and skills. Copies of such policies should be available in Discalced Carmelite communities.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must</i>	

*respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.			✓
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### **Recommendations:**

- The following should be included to ensure procedures on how to respond to child protection allegations and suspicions are outlined:
  - A time frame for when the designated officer informs the civil authorities of allegations i.e. without delay.
  - Complainants should be informed of the Discalced Carmelites procedure for reporting the complaint to the civil authorities.
- There should be a statement that the policy is consistent with State legislation in the Republic and Northern Ireland i.e. Children First and Co-operating to Safeguard Children.
- There should be a clear and defined outline of the role and responsibilities of the designated officer.
- There should be an assurance that incidents, complaints, suspicions and referrals are recorded and stored securely.

5. A procedure for dealing with complaints made by adults and children about unacceptable behaviour towards children should be included.
6. There should be comprehensive guidance about the area of confidentiality and appropriate information sharing of complaints.
7. The telephone numbers and addresses of the civil authorities in the Republic of Ireland and Northern Ireland should be stated i.e. the National Bureau of Criminal Investigation (An Garda Síochána) and the local Child and Family Agency duty social work department in the Republic of Ireland and the relevant Police Service Northern Ireland and local Social Services Trusts in Northern Ireland.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

### **Recommendations:**

1. There should be full text outlining the Discalced Carmelites policy for the safe recruiting of personnel and assessing their suitability for working with children should be stated.
2. There should be a statement that the safe recruitment and vetting policy is in line with best practice guidance.
3. This statement should include the need and importance of declaration forms and that a declaration form for all persons working with children and young people as volunteers or individuals assisting in one off events held by the Discalced Carmelites (such as a photographer) is part of the Discalced Carmelites recruiting procedures. A sample declaration form should be included as an appendix.

	<b>Criteria - Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children			✓

	(anti-bullying policy).			
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### Recommendations:

1. An anti-bullying policy is required.
2. A whistle-blowing policy should be developed to allow Religious Order personnel raise allegations and suspicions about unacceptable behaviour towards children by other Religious Order personnel or volunteers.
3. There should be further guidance regarding dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of degrading or humiliating treatment.
4. An anti-discrimination policy is required.
5. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

### Recommendations:

1. There should be clear guidance and full text included in the policy on how to keep children safe during their involvement in activities including trips away from home.
2. Guidance should also include procedures relating to Garda vetting, the supervision of children, health and safety and various contexts parental consent

may be required. A sample parental consent form should be included as an appendix.

3. Guidance should be developed to ensure there is appropriate use of IT equipment as listed above to ensure children are put at risk and exposed to abuse and exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

#### **Recommendations:**

1. It should be stated that all Discalced Carmelite personnel are inducted into the Discalced Carmelites child protection policy and procedures when they commence working with the Congregation.
2. It should be stated that identified Discalced Carmelite personnel are provided with appropriate child protection training and opportunities to keep themselves knowledgeable in how to keep children safe.
3. It should be stated that specialist training is provided for those with extra child welfare and protection roles and responsibilities e.g. designated officers, risk managers.
4. It should be reflected in the policy that child protection training programmes are approved by the NBSCCCI and are updated in line with State and Church legislation.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	



	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

### **Recommendations:**

1. It should be stated that the child protection policy is openly displayed and available to everyone e.g. displaying child protection statements or safeguarding notices in each of the Discalced Carmelite communities.
2. It should be included that the Discalced Carmelites highlight the importance of establishing a culture that enables children to have free and open discussions if they have concerns and are aware of their rights to be safe from abuse.
3. It should be stated clearly how the Discalced Carmelites communicate their child protection policy to personnel, parishioners, external agencies and children and that it is done in a clear and open manner.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			✓
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### **Recommendations:**

1. It should be stated in the policy document that Discalced Carmelite personnel for example designated officer, case manager, safeguarding advisor have access to specialist advice, support and information on child protection. This will allow personnel to respond more effectively to someone who tells them about abuse.
2. There should be up-to-date contact details for counselling agencies including a list of services, authorities and organisations in the local area that can provide assistance to children and religious personnel.
3. There should be guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the Discalced Carmelites or the general community including family or peers.
4. It should be specifically reflected in the policy how one that has experienced abuse can access advice and support either from the Discalced Carmelites and/or a counselling agency. There should be up-to-date contact details for counselling agencies.
5. It should be noted in the policy how perpetrators of abuse are assisted and supported by the Discalced Carmelites in seeking help.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			✓

#### **Recommendations:**

1. It should be stated what the Discalced Carmelites action plan is to monitor the effectiveness of the steps to be taken to ensure children are safe. Details of the monitoring process and the addition of a self audit template as an appendix which shows how the process will be implemented.
2. It should be included in the policy that necessary resources required to implement the policy are available.
3. To ensure the Discalced Carmelites child protection policy and procedures are effective there should be guidance on how the Discalced Carmelites seek the views on the policies and procedures from the parents/ children members are in ministry with.
4. It should be reflected in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Unsatisfactory

#### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of

the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Discalced Carmelites.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	1
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	6
<b>Total number of allegations returned</b>	7

The above table shows that a total of seven allegations were returned in the Section 5 Audit Questionnaire completed by the Discalced Carmelites. One allegation is alleged to have occurred in the Republic of Ireland. No allegations against a current living or former member are alleged to have occurred in Northern Ireland or outside the island of Ireland. Six of the seven allegations were made against three members all of whom were deceased at the time of the audit being conducted in 2013. These members were alive at the time the allegations were received to the Discalced Carmelites. One of these allegations is alleged to have occurred outside the island of Ireland.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Discalced Carmelites by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Discalced Carmelites as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the civil authorities</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	2
<b>Total no. of allegations not reported to the civil authorities by</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	1
<b>Reporting duration could be categorised/ analysed</b>	4
<b>Total number of allegations returned</b>	7
<b>Total no. of allegations subject to verification with the CFA</b>	3

<b>Total no. of allegations confirmed by the CFA</b> *(one further allegation was not reported to the CFA but was to AGS)	2
<b>Total no. of allegations subject to verification with AGS</b>	4
<b>Total no. of allegations confirmed by AGS</b>	4

As outlined above the Discalced Carmelites were not informed of any allegations either by An Garda Síochána (AGS) or the Child and Family Agency (CFA). Two allegations were reported directly to a civil authority by two complainants. These allegations were reported to AGS. There was no case of an allegation not being reported to any civil authority by the Discalced Carmelites or an allegation was not made known to the Discalced Carmelites pre 1996. A total of four allegations will be analysed in terms of the reporting of allegations to the civil authorities by the Discalced Carmelites.

It can also be seen in the table above that one allegation could not be analysed as the level of detail was insufficient for accurate analysis. The data submitted by the Discalced Carmelites was classed under the remit of the 'non analysable' category as a complaint made known to the Discalced Carmelites was withdrawn three months after first being reported. There is evidence that suggests the complaint was reopened however, there is a lack of data to reach any concrete conclusion.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Discalced Carmelites reporting of allegations to the authorities three allegations was part of the verification task with the CFA and four with AGS. The CFA confirmed notification of record for two of the allegations. Verification could not be given for one allegation. However, while the CFA could not verify the allegation supplementary evidence provided by the Discalced Carmelites confirm this matter was reported to the CFA. The SCMU confirmed notification of all four allegations.

### **Reporting Duration**

A total of four allegations can be analysed in terms of the reporting of allegations to the civil authorities by the Discalced Carmelites. The following table outlines the time taken by the Discalced Carmelites to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
/	Not for	1-Jan-1996	8-Dec-2005	24-Feb-2009 +

<b>Reporting Duration</b>	<b>comment</b>	<b>to 7-Dec-2005</b>	<b>to 23-Feb-2009</b>	
<b>1-3 days</b>	-	-	-	1
<b>4-7 days</b>	-	-	-	-
<b>1-4 weeks</b>	-	2	-	-
<b>1-12 months</b>	-	1	-	-
<b>1-5 years</b>	-	-	-	-
<b>5-10 years</b>	-	-	-	-
<b>10+ years</b>	-	-	-	-
<b>Total</b>	0	3	0	1
<b>Overall Total</b>	4			

It can be seen from table 3 that four allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Three allegations were reported to the Discalced Carmelites during the Framework Period. One allegation, against a current member was reported by the Discalced Carmelites to both civil authorities on the same day and in the same month the Discalced Carmelites was informed of the allegation. The second allegation was reported to both civil authorities on the same day 13 days after the Discalced Carmelites were notified of the allegation. The third allegation was reported to AGS approximately two and a half months after the Discalced Carmelites was first informed of the allegation. This allegation is alleged to have occurred in the USA. The last two allegations relate to members who are deceased. All three allegations fell short of being reported according to the 'without delay' recommended reporting time outlined in the Framework Document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations reported during the Our Children, Our Church Framework.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The single allegation made known during the Safeguarding Period was reported to both civil authorities one day after the Discalced Carmelites were informed of the allegation. This allegation was fully reported by the Discalced Carmelites to the civil authorities without delay which is within the Safeguarding recommended time frame for reporting allegations.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Distribution of allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0

<b>Member(s) placed out of ministry</b>	1	1
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	3	6
<b>Total</b>	<b>4</b>	<b>7</b>

Table 4 shows that seven allegations are reported to have been made against four members three whom are deceased. Four of these allegations relate to one deceased member and the remaining two to another two deceased members. There is a single allegation against a current member. There are no allegations against any member currently in ministry or a member who has left the Discalced Carmelites.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **8. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based</b> (As discussed above)	Yes	April 2009
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Diocese of Clonfert Diocese of Derry	April 2011 October 2011 November 2010

It can be seen from table 5 above that Discalced Carmelites operate from their own child protection policy and that of the dioceses listed above. On behalf of the Discalced Carmelites both the designated officer and the deputy designated officer have completed training on the Standards Guidance Document run by the NBSCCCI. All members have received training on the Discalced Carmelites safeguarding policy and have a copy of the safeguarding policy document. The Discalced Carmelites engage in ongoing training provided by the NBSCCCI which is supplemented by the on-going training by the Discalced Carmelites safeguarding co-ordinator titled 'Safeguarding Education and Formation Series'.

In respect of safeguarding committees parishes share the diocesan safeguarding committee, the communities in Avila and Clarendon share the same safeguarding committee and the community in Derry has its own safeguarding committee. The provincial safeguarding committee comprises of a Discalced Carmelite member and a

representative from England, Scotland, Northern Ireland and the Republic of Ireland. Safeguarding representatives are appointed in each Discalced Carmelite community whose role is to raise awareness and promote best practice for their areas. They have responsibility for implementing the safeguarding policy at local level.

In May 2013 the Discalced Carmelites joined the National Case Management Reference Group (NCMRG). This is the current advisory panel in place. The panel, established early 2012 by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI), is a multi-disciplinary team of eight professionals chaired by the director of the NBSCCCI. The NCMRG offers professional advice to Religious Orders to assist them in responding to safeguarding cases. Advice has been offered to the Discalced Carmelites on the following:

- The initial complaint
- Fitness for ministry
- Management of risk

Previous to this the Discalced Carmelites shared a merger panel with a number of other Religious Orders. This panel was in operation from 2009 until disbanding in May 2013.

All friars in public ministry are Garda vetted through the respective dioceses where members are in ministry.

## **9. Managing risk**

The Congregation has safeguarding measures in place for one member. The member underwent professional risk assessments and was placed out of ministry with minors when the allegation first became known to the Discalced Carmelites. A covenant of care (safety plan) in place since the allegation became known has been signed by the Provincial and the person against whom an allegation of child sexual abuse has been made. It was instituted in a timely manner. Monitoring structures are in place where the covenant of care is reviewed every four months by the mentor assigned to the member and yearly by the Provincial, mentor, safeguarding co-ordinator and a diocesan representative. There has been no case of a member against whom an allegation of child sexual abuse was made been convicted of child sexual abuse offences.

For two of the deceased members both were removed from ministry when the Discalced Carmelites were informed of the allegations and both underwent professional risk assessments. Covenants of care were also implemented for the members. The third member was retired and very elderly when allegations against the member were made known to the Discalced Carmelites.

## **Conclusion**

The Discalced Carmelites demonstrated a clear commitment to engaging with the audit process and a good insight into the requirements of the child protection process. The audit team are satisfied that the Discalced Carmelites have clear and consistently applied procedures to implement their child protection process.

This good work is not however reflected in their current child protection policy document which has been reviewed as unsatisfactory; as such it does not provide a clear indicator of their child protection practices. The audit team recommend the re-drafting of this document, without constant referencing to the Safeguarding document. The child protection policy must be clear, easily understood and stand alone to those who read it and who are tasked with its implementation. The re-



drafting of this document must take place as a matter of urgency. It is advisable that the Discalced Carmelites link with the NBSCCCI for assistance and support in the development of a new Safeguarding document.

With regard to reporting allegations to the civil authorities four of the seven allegations were analysed in terms of reporting. The most recent case made known to the Discalced Carmelites, in 2009, was reported to both civil authorities without delay whereas previously there had been a delay in reporting. There is now a clear indication that the Discalced Carmelites have recognised the importance of reporting without delay.

The audit team are satisfied that appropriate safeguarding practices are in place within the Discalced Carmelites.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Discalced Carmelites reported that a review by the NBSCCCI was completed in September 2014 and a new comprehensive safeguarding policy document was published in November 2014. The document is to be re-drafted when the new NBSCCCI safeguarding policy is issued in 2016. Both the review report and the safeguarding document are available to view online.

Regarding training and education a training coordinator has been appointed and a three year strategic training plan is currently being implemented. All Discalced Carmelite friars, staff and volunteers have undergone training. The provincial has attended training for leaders by NBSCCCI and members of committees have received task oriented training.

With regard to effectively responding to and managing allegations the Discalced Carmelites are committed to engaging fully both with complainants and with the statutory bodies to ensure that allegations are fully investigated. Allegations are reported to the statutory bodies within twenty four hours of receiving them. Detailed case files regarding each allegation are kept in a fireproof cabinet in the provincial residence and only the Provincial and designated safeguarding personnel have access to this cabinet.

As a preventative measure the policy on Garda vetting states that all friars, staff and volunteers must be Garda vetted and this is renewed every five years. A database is maintained to monitor this.

Where necessary covenants of care (safety plans) that have been agreed with the CFA are in place and are monitored on a monthly basis by a designated person. There are also regular meetings between the Provincial, designated liaison person and the person appointed to monitor the covenants to include the CFA as required from time to time.

The safeguarding committee for Ireland, which meets every quarter, monitors the implementation of the NBSCCCI seven standards and accounts to the provincial. The local safeguarding committees have been strengthened and their role expanded in addition to the annual province safeguarding committee meeting which serves the needs of the Province. Safeguarding forms part of the agenda for every Provincial council and Plenary council meeting. Each community carries out an annual audit of its safeguarding practice and this is submitted with reports from the provincial, designated liaison person and training coordinator to the NBSCCCI.

Taking account of the significant changes, as highlighted above, that the Discalced Carmelites have implemented in the previous years it is clear the Discalced Carmelites are committed to working in partnership with the NBSCCCI and the civil authorities in striving towards safe child protection practices.

## 6. Irish Province of Dominican Friars (Order of Preachers)

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### PART 1 (A) Audit documentation

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### PART 1 (B) Overview of Religious Order

In 1216 the Dominican Order of Preachers, a worldwide Religious Order, was founded in France by St. Dominic. The Order laid its first foundation in Dublin, Ireland in 1224 and later in Drogheda, Co. Louth. Dominicans are preachers of the Gospel of Jesus Christ. The motto of the Order is veritas, a Latin word meaning 'truth'. It is a preaching order whose principal activities involve writing, pastoral work and meditation.

The Dominican Order operates four parishes in County Dublin on behalf of the Dublin Archdiocese; Parish of St. Saviour's, Upper Dorset St, Dublin 1, Parish of Balrothery, St. Aengus's, Tallaght, Dublin 24, St. Mary's Parish, Tallaght, Dublin 24 and Parish of St. Dominic's, St. Dominic's Road, Tallaght, Dublin 24. They also have

a novitiate in Cork and a seminary in Dublin. Members of the Order, known as friars are involved in the following ministries: pastoral work, third level education and chaplaincy, school chaplaincy, hospital chaplaincy, prison chaplaincy, media and publishing, spiritual direction, Christian meditation, counselling, conducting retreats and missions and run a youth club and a pastoral centre in Co. Cork. The Order is also the trustee of a secondary school in County Kildare and three primary schools in Counties Dublin and Louth.

The Irish Province covers the Republic of Ireland and Northern Ireland. The Master General for the Dominicans is based in Rome, Italy. Within Ireland the Order has 18 entities in counties Dublin, Galway, Limerick, Waterford, Kilkenny, Cork, Louth, Kildare, Down, Kerry and Sligo. As of March 31<sup>st</sup> 2013 the Dominican Religious Order has 175 Irish members worldwide. Of these 122 members reside in Ireland including 13 seminarians based in Dublin and six novices based in Cork. The remaining members are on missions throughout the world in countries such as Trinidad and Tobago, Portugal, Rome, Argentina, Iran and France. Such friars are under the responsibility of the Irish Province.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** March 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in</b>	<b>Partiall y in</b>	<b>Not in</b>
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		Place	Place	Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		
1.7	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
1.8	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
1.9	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. The policy document should be signed by the Provincial.
2. An indication of when the policy is expected to be reviewed to include with any changes to State or Church guidance or legislation should be stated.
3. The Dominicans understanding of and definitions of abuse should be expanded and include the signs and symptoms of the various types of abuse.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
2.1	There are clear child protection procedures in all Church organisations that provide step-by-	✓		

	step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).			
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

### Recommendations:

1. There should be an assurance that incidents, complaints, suspicions and referrals are recorded and stored securely.
2. A procedure for dealing with complaints made by adults and children about unacceptable behaviour towards children should be included.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		

<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria - Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

### **Recommendations:**

1. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
2. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children	✓		

	are adequately supervised and protected at all times.			
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendation:**

- Guidance should be developed to ensure there is appropriate use of IT equipment as listed above to ensure children are not put at risk and exposed to abuse and exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they	✓		

	have concerns.			
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
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*To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.*

	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
7.2	The human or financial resources necessary for implementing the plan are made available.	✓		
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
7.5	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

#### **Recommendations:**

1. It should be stated how compliance to the policy is monitored and for example include a sample of a yearly self audit template as an appendix which monitors compliance with the Standards, and the role of the regional safeguarding committee in monitoring the implementation of the policy.
2. To ensure the Dominicans child protection policy and procedures are effective there should be guidance on how the Dominicans seek the views on the policies and procedures from the parents/ children members are in ministry with.
3. It should be stated in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Excellent

#### **PART 3 Allegations Data**

##### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Dominicans.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	20
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	17
<b>Total number of allegations returned</b>	<b>37</b>

The above table shows that a total of 37 allegations were returned in the Section 5 Audit Questionnaire completed by the Dominicans. A total of 20 allegations are alleged to have occurred in the Republic of Ireland. No allegations against a current living or former member are alleged to have occurred in Northern Ireland and outside the island of Ireland. A total of 17 allegations were made against eight members all of whom were deceased at the time of the audit being conducted in 2013. Seven of these eight members were alive at the time the allegations were received to the Dominicans.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Dominicans by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Dominicans as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the civil authorities</b>	1
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	11
<b>Reporting duration could not be categorised/ analysed</b>	7
<b>Reporting duration could be categorised/ analysed</b>	17
<b>Total number of allegations returned</b>	<b>37</b>
<b>Total no. of allegations subject to verification with the CFA*</b>	12
<b>Total no. of allegations confirmed by the CFA</b> *(four further allegations were not reported to the CFA but were to AGS)	11
<b>Total no. of allegations subject to verification with AGS</b>	17
<b>Total no. of allegations confirmed by AGS</b>	16

As outlined in the table above the Dominicans were informed of a single allegation by the civil authorities. This related to an allegation made known by the CFA against a now deceased member who was alive at the time the Dominicans were notified. One allegation was reported directly to the civil authorities by a complainant. This allegation made against a current member was reported directly by the complainant to AGS.

*There was no case where an allegation was not reported by the Dominicans to any civil authority.* A total of 11 allegations were notified to the Dominicans pre 1996.

It can also be seen in the table above that seven allegations could not be analysed as the level of detail was insufficient for accurate analysis. These allegations relate to two current members. The following illustrates the circumstances which led to the data submitted by the Dominicans being classed under the remit of the 'non analysable' category:

1. There was no date provided as to when the Dominicans were informed of five allegations;
2. There was no clear indication if an allegation was reported by AGS by the Dominicans;
3. There was no date provided as to when the Dominicans informed the civil authorities of one allegation against a current member meaning the allegation could not be analysed with any degree of certainty.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the 17 allegations subject to scrutiny in terms of the Dominicans reporting of allegations to the civil authorities a total of 13 allegations was part of the audit team's verification task with the CFA. The differing four allegations were reported by the Dominicans to AGS only. The CFA confirmed notification of record for 11 of the 13 allegations. Verification could not be given for two allegations. AGS did confirm receipt of notifications for these two allegations. The SCMU confirmed notification of 17 allegations. Verification could not be given for one allegation. The Dominicans informed the audit team of having notified AGS local to where the accused was residing of an allegation against a now deceased member. However, there is no record of this within the SCMU. The relevant CFA area did verify receipt of the allegation which was reportedly forwarded by the Dominicans to both authorities on the same day.

### **Reporting Duration**

A total of 17 allegations can be analysed in terms of the reporting of allegations to the civil authorities by the Dominicans. The following table outlines the time taken by the Dominicans to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 +
<b>1-3 days</b>	-	1	-	4
<b>4-7 days</b>	-	-	-	1
<b>1-4 weeks</b>	-	-	-	3
<b>1-12 months</b>	-	1	-	-
<b>1-5 years</b>	-	1	-	-
<b>5-10 years</b>	-	5	-	-
<b>10+ years</b>	-	1	-	-
<b>Total</b>	11	9	0	8
<b>Overall Total</b>	17			

It can be seen from table 3 that 17 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Of the nine allegations reported by the Dominicans during the Framework Period one allegation, against a deceased member who was alive at the time the Dominicans were notified, was reported to AGS the same day the Dominicans were notified. The reporting of this allegation by the Dominicans to the civil authority was in compliance with the Framework Period recommendation of reporting child protection concerns without delay.

A second allegation, returned in the '1-12 month' category above, against a deceased member who was alive at the time the Dominicans were notified, was made known to AGS some three months after the Dominicans were made aware. The next allegation as noted in the '1-5 year' category relates to an allegation against a current member that was reported to both civil authorities approximately four and a half years after the Dominicans were first informed of the allegation.

A total of five allegations have been included in the '5-10 years' category above. Two relate to a current member where the allegations were reported to AGS and the remaining three allegations against three deceased members where the allegations were reported to both civil authorities.

The remaining allegation returned in the '10+ years' category relates to a current member. The allegation was reported to both civil authorities just over ten years after the Dominicans became aware of the allegation.

The reporting of the last eight allegations referred to above by the Dominicans during the Framework Period to the civil authorities was not in compliance with the Framework Period recommendation of reporting child protection concerns to the civil authorities without delay.

## **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations reported during the Our Children, Our Church Framework.

### **Safeguarding Period, 24 February 2009 – 31 December 2013**

In respect of overall reporting by the Dominicans significant improvement is evident during the Safeguarding Period. Within the '1-3 day' category the Dominicans notified both civil authorities, on the same day, of four allegations. These related to single allegations against a current member, former member and two deceased members. These allegations were fully reported by the Dominicans to the civil authorities without delay which is within the Safeguarding recommended time frame for reporting allegations.

For the same former member above two additional allegations against this individual were reported by the Dominicans to both authorities on the same day within the '4-7 days' and '1-4 weeks' categories. The second allegation in the '1-4 weeks' category relates to a member who was deceased at the time of the Dominicans being informed of the allegation. The remaining allegation in the '1-4 weeks' category relates to a current member. The allegation was reported to the civil authorities 22 days after the Dominicans were notified of the allegation by the complainant.

The previous four allegations referred to above fell short of being reported by the Dominicans according to the 'without delay' recommended reporting time outlined in the Safeguarding document.

### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Distribution of allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	2	16
<b>Member(s) no longer in the clerical / religious state</b>	2	4
<b>Member(s) Deceased</b>	8	17
<b>Total</b>	<b>12</b>	<b>37</b>

Table 4 shows that a total of 37 allegations have been made against 12 members. There is no current member involved in ministry with children against whom an allegation of child sexual abuse has been made. A total of 16 allegations have been made against two members who are no longer in ministry. A total of four allegations relate to two former members of the Dominicans.

The twenty grid 1 allegations relate to five accused two of whom are current members at the time of the audit return and two are now former members having left the Dominicans in the 1980's and 1990's. All accused are known to the relevant social

work departments. Two of the current members with a total of 16 allegations between them were convicted of child sexual abuse with one having received a custodial sentence and both suspended sentences.

Of the remaining seventeen allegations these are against eight deceased members. One member was deceased at the time of the Dominicans being informed of one of these allegations. Seven of the eight accused were alive at the time of the Dominicans being made aware of 13 allegations. For two of these seven accused three allegations were received to the Dominicans posthumously.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **10. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
Religious Order based (As discussed above)	Yes	March 2010
Department of Education and Skills	Yes	2011
Diocesan	Dublin Archdiocese Cork and Ross Galway and Kilmacduagh Ossory Waterford and Lismore Limerick Armagh Archdiocese Kildare and Leighlin Kerry Achonry	April 2011 2014 2010 2012 2010 2013 2012 2013 2014 2012

It can be seen from table 5 above that Dominican members operate from their own child protection policy and that of the department of education and skills and the Dioceses listed above. The appointed designated and deputy designated officers have completed training on the Standards Guidance Document run by the NBSCCCI. All members, including those in mission countries have received training on the Dominicans safeguarding policy and have a copy of the policy document. Members also avail of training on offer in the respective dioceses where they are assigned. A safeguarding committee is in place whose role is to monitor and determine how the policy is being implemented. The prior and an appointed lay representative for each of the 18 communities complete a self audit of the Province's safeguarding practices on a yearly basis.

An advisory panel was established by the Dominican Order in 2000. From 2009 the Dominicans shared a merger panel with a number of other Religious Orders until opting out in 2011. Following this they re-established their own advisory panel which currently comprises of a civil lawyer, a canon lawyer, the current Provincial, former

Provincial, Dominican designated officer, a religious sister and a nurse. The panel meets four times a year and as required. The duties of the panel are outlined in the Dominicans policy for safeguarding document in addition to the advice provided by the panel.

All members in public ministry are Garda vetted through the relevant dioceses as listed above. All members in ministry are issued with wallet sized 'celebret cards'. The identification cards issued by the Provincial on a yearly basis state that the member is of good standing.

#### **11. Managing risk**

Professional risk assessments have been carried out for the two members who the Dominicans placed out of ministry with children. The same two members have been convicted of child sexual abuse with one serving a custodial sentence at the time of the audit process and both having received suspended sentences. A safety plan to support the member residing in a Dominican community is currently in place and is reviewed periodically. The social work departments relevant to where this member resides is aware of same. Dominican Superiors are appointed to monitor and supervise the member with the Provincial carrying overall responsibility regarding the monitoring and supervision arrangements.

#### **Conclusion**

In the main the Dominicans child protection policy and procedures are excellent, with some minor amendments required procedurally. There is a commitment on the part of the Dominican Order to carry out annual reviews of their child protection policy and procedures.

It should be further noted that an awareness of the child protection policy of the Dominican Order is actively promoted within areas outside the Republic of Ireland, where the Dominicans have missions overseas.

Notwithstanding the fact that prior to the Safeguarding Period 2009-2013, the quality of reporting allegations was unsatisfactory, there has been a significant shift for the better regarding this process on the part of the Order. The lack of reporting was, in the view of the audit team due to a combination of poor record keeping and insufficient awareness of the gravity of the situation regarding the reporting procedures and the attendant safeguarding measures that needed to be put in place.

However, as stated above, the Dominicans now demonstrate an acute awareness of the child protection process; they engaged wholeheartedly in the audit process with the audit team, and have established lines of communication with the relevant social work departments.

#### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order was audited by the NBSCCCI in 2012 which was prior to the recommencement of the CFA audit. A report relating to the Dominicans implementation of the NBSCCCI 15 recommendations was published in October 2013. The Order had implemented in full 14 of the recommendations prior to the CFA audit. The remaining recommendation was in process of being implemented. The report is available for view on the Order's website.

#### **16. Franciscan Brothers (OSF)**

##### **Report Format**

<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk
<b>PART 4</b>	Safeguarding + protecting against further risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Franciscan Brothers are a religious fraternity called to live the Gospel way of life. Rural development (farming) and providing third level education are the main apostolates of the Order. In 1818 the Bellew family in Co. Galway requested help from the Order of Friars Minor to help with the education of children of the poor in the local area. With this the Brothers established a primary school in 1820. Ten years later the Brothers requested to become under the jurisdiction of the Archdiocese of Tuam and separate from the Order of Friars Minor. And so, the Franciscan Brothers were formed. In 1875 a secondary school (boarding) was established and in 1898 a special Department in the school was set up to prepare students for Teacher Training Colleges. The Brothers changed from Secondary education to Agricultural Education in 1904 and the Franciscan Brothers' agricultural college was founded for third level students. This was the first agricultural college in Ireland. Monasteries were also established in the country with farms attached so Brothers could earn money for the upkeep of the community.

In 1936 mission work commenced in Nigeria where a teacher training secondary school was established. In 1957 missions reached California and later to New York in the late 1960s. In 1976 a mission was founded in Kenya with the establishing of an agricultural training college, secondary school education and a novitiate. The last mission was founded in 2012 in Uganda with the establishment of an agricultural training college and a secondary school.

The Franciscan Brothers do not have any ministries involving youth in Ireland. Even though the Franciscan Brothers never operated primary schools members did



previously teach in primary schools. There are a total of 24 members in four communities located in Mountbellew, Clifden and Corrandulla in County Galway and one in Clara, County Offaly with three members in nursing homes. Six Brothers are currently in ministry; in the local agricultural college, administration and running of farms. The Order also seeks fundraising to support missions abroad. Remaining Brothers are actively retired e.g. grounds maintenance, writing, household maintenance and liturgical work.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).		✓	

<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. This document needs to be written in a clear and accessible way and in line with the NBSCCCI standards and guidance document.
2. The policy document requires signing by the Minister General.
3. The process of review should be stated in the document.
4. The document needs to reflect the context of the Order's actual work.
5. The policy does not explicitly state that all allegations must be reported without delay, but refers to the designated officer conducting a preliminary internal inquiry and then referral to the CFA. The policy must make it clear that the first duty is to immediately report to the CFA on a clear, child abuse referral form.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily		✓	

	understandable way.			
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.		✓	

### Recommendations:

1. Guidance on the actions the Order takes in responding to allegations or suspicions of abuse of a child (historic or current) should be stated clearly in the policy document.
2. It must be stated that the policy is consistent with legislation on child welfare civil guidance for child protection.
3. The role of designated officer must be clearer, stating exactly what procedures will be followed and in what timescale. An internal, preliminary investigation can and should take place alongside or subsequent to a statutory investigation. A report of abuse must be reported to the relevant statutory authorities without delay.
4. The document should make clear that there is a clear procedure, one that describes the process for managing or recording allegations.
5. A complaints policy is required.
6. Guidance on confidentiality and information-sharing is required.
7. An Garda Síochána details should include those of the National Bureau of Criminal Investigation.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

**Recommendation:**

- All criteria need to be clearly stated in the document.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

**Recommendations:**

1. Appendix 3 'Children's' code of behaviour' should be re-drafted to be written in a more child friendly manner.
2. A whistle blowing policy is required.
3. There should be clear processes for dealing with children's' unacceptable behaviour, that does not involve physical punishment, or any other form of degrading or humiliating treatment.
4. An anti-discriminatory policy needs to be in place.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendation:**

- The policy should include a section on social media and new technology.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		✓	

**Recommendation:**

- The Minister General advised the audit team that relevant safeguarding personnel and those in ministry have attended required safeguarding training in conjunction with the NBSCCCI. This must be reflected in the policy document. The policy must include a comprehensive statement on training,

who is subject to training and at what intervals, and if it should apply to all staff and members of the Order.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.		✓	
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

#### **Recommendations:**

1. The Minister General advised the audit team that the policy is openly displayed in each house of the Institute in Ireland. This needs to be reflected in the policy document.
2. Guidance is required regarding children being made aware of their right to be safe from abuse and who to speak to if they have concerns.
3. It should be included that the Order has / will establish links with statutory child protection agencies when required.
4. A communications policy is required.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in</b>	<b>Partially</b>	<b>Not in</b>
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		Place	in Place	Place
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			✓
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

### Recommendations:

1. It should be included that the DLP has received appropriate training and avails of ongoing safeguarding related training.
2. Guidance is required on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.
3. The policy should provide much more sensitively written advice on how victims can raise concerns, and seek support for those concerns. This document contains contact numbers for national support organisations in its appendix. It should be made clear that the designated person or another will facilitate anyone seeking support, as victims often don't know the remit of various support bodies.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor			✓

	compliance with child protection policies and procedures.			
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

#### **Recommendations:**

1. The policy should include a section on policy compliance audit, and state who will carry out the audit and at what intervals.
2. It should be included in the policy that the necessary resources for implementing the safeguarding plan are available
3. Reference to seeking views of parishioners should be included i.e. if it is appropriate to their work or not.

**Overall Child Protection Policy Rating:** Satisfactory.

#### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Franciscan Brothers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	37
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	5
<b>Total number of allegations returned</b>	<b>42</b>



The above table shows that a total of 42 allegations were returned in the Section 5 Audit Questionnaire completed by the Franciscan Brothers. Of these allegations 37 occurred in the Republic of Ireland. These have been made against a current brother and three former brothers. There has been no case of an allegation having occurred in Northern Ireland or overseas. The remaining five allegations relate to two deceased members one who was a former member. In summary, allegations have been made against six Franciscan Brothers. Half of these members have been convicted for child sexual abuse offences.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Franciscan Brothers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Order as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	5
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	1
<b>Reporting duration could be categorised/ analysed</b>	36
<b>Total number of allegations returned</b>	<b>42</b>
<b>Total no. of allegations subject to verification with the CFA</b>	4
<b>Total no. of allegations confirmed by the CFA</b>	4
<b>Total no. of allegations subject to verification with AGS</b>	34
<b>Total no. of allegations confirmed by AGS</b>	34*
<i>*The Order reported two allegations at an earlier date to the CFA</i>	

It can be seen from the above table that five allegations were notified to the Franciscan Brothers by a civil authority. These relate to a current, former and deceased brother. There has been no case of a complainant directly notifying a civil authority of an allegation, of the Order not reporting an allegation to a civil authority or of an allegation being made known prior to 1996. Due to conflicting dates being submitted a single allegation could not be categorised in terms of commenting on the Order's reporting of an allegation to the civil authorities. A total of 36 allegations will be commented on later in this report.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the 36 allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of four allegations was part of the audit team's

verification task with the CFA and 34 with AGS. Both the CFA and AGS confirmed notification of record of all allegations. *The CFA became aware of 32 allegations as a result of the Order submitting audit data in 2009 and 2010.* Two allegations were reported to the CFA prior to the audit process and a further two were reported by the Order from 2011.

### Reporting Duration

The following table outlines the time taken by the Franciscan Brothers to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	1
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		2	-	-
<b>1-12 months</b>		-	-	3
<b>1-5 years</b>		-	3	-
<b>5-10 years</b>		5	-	-
<b>10+ years</b>		22	-	-
<b>Total</b>	<b>0</b>	<b>29</b>	<b>3</b>	<b>4</b>
<b>Overall Total</b>	<b>36</b>			

It can be seen from table 3 that 36 allegations are subject for comment:

### Framework Period, 01 January 1996 - 07 December 2005

A total of 29 allegations were made known to the Order during this period none of which were reported on time to a statutory authority. The two allegations in the '1-4 weeks' time frame relate to a current member. The allegations were reported 12 days after the Order was first notified.

The five allegations noted in the '5-10 years' time frame relate to two former members and two deceased members. The former members had left the Order prior to the Order being notified of the three allegations against these members. Both deceased members were alive at the time the two allegations were notified to the Order.

A total of 22 allegations were reported to a civil authority '10+ years' after the Order received the allegations. 17 of these allegations relate to a former member. All allegations against this member were reported on two occasions to a civil authority – in 2010 and 2013. The allegations were made known to the CFA through the audit process. The remaining five allegations relate to two former members. All former members had left the Order prior to the allegations being notified to the Order.

### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

Three allegations made known to the Order during this period fall within the '1-5 years' time frame of when the Order reported the allegations to a civil authority. The allegations, relating to a former member were reported on the same day to an authority in 2010. The Order failed in their duty to notify the authorities of the allegations according to the recommended time frame.

### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the four allegations were made known to the Order during this time one was reported on time to the civil authorities. The allegation, against a now former deceased member was notified on the same day to the civil authorities the day after being notified. This is the most recent allegation received to the Order. The member was alive at the time of the allegation being received to the order.

The three remaining allegations that fall within the '1-12 months' time frame of reporting relate to a former member and the above mentioned deceased former member. The Order failed to comply with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

With respect to 35 of the 36 allegations the Order completely failed to comply with the recommended 'without delay' reporting time frame outlined in the guiding documents. A single allegation was reported on time. This has been the most recent allegation made known to the Order. It was reported on the same day to both civil authorities.

### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	1	4
<b>Member(s) no longer in the clerical / religious state</b>	3	33
<b>Member(s) Deceased</b>	2	5
<b>Total</b>	<b>6</b>	<b>42</b>

Table 4 shows that a total of 42 allegations have been made against six members. One current convicted member has been placed out of ministry. A total of 33 allegations have been made against three former members two who have been convicted for offences. The remaining five allegations relate to two deceased members one who was a former member.

## **PART 4 Safeguarding and Protecting Against Further Risk**

## 1. Child protection policy and structures

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
Religious Order based (As discussed above)	Yes	2010
Department of Education and Skills	No	-
Diocesan	Tuam	2009

It can be seen from table 5 above that members operate from their own policy document and that of the Tuam diocese. The Minister General advised that all members of the Order are aware of the child protection policy in place.

With respect to safeguarding work the Ministerial General is supported by a fellow member as *designated liaison person*. There is no deputy designated liaison person in place or a safeguarding co-ordinator to assist the Ministerial General with safeguarding activity. The community leaders are the *safeguarding representatives*. They are responsible for implementing policy at local level. A safeguarding committee has not been established for the Order. With regard to the Order having an advisory panel the Order seeks advice and support of the NBSCCCI when required. The Order will become a member of the National Case Management Reference Group (NCMRG) if needed. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member.

The Minister General advised that members are *Garda vetted* according to ministry through Irish Missionary Union and the Archdiocese of Tuam.

## 2. Managing risk

The Order has at present responsibility for the management of one member. The member was removed from ministry at the time the Order was notified of the allegations. A professional risk assessment was carried out for the member at this time too. A safety plan to support the individual is currently in place for the member. The Order has established links with the local social work department regarding this member. A Superior (Community Leader) is appointed to monitor and supervise the individual with the Minister General carrying overall responsibility regarding monitoring and supervision arrangements.

With regard to former members against whom 33 allegations have been made against two received custodial sentences for offences whilst Franciscan Brothers. The members left the Order in the mid 1970's and 1980's. All allegations became officially known to the Order following their departure. One member committed abuse across three different school settings during the 1960's, 1970's and early 1980's. The former members are known to the relevant CFA areas and Gardai.

## Conclusion

The Minister General and DLP engaged with the audit at all times. All required audit documentation was completed appropriately by the Order. The child safeguarding policy, procedures and practices document was reviewed as satisfactory. Further work is required to include the recommendations pertaining to each criterion appropriate to the Order's functioning and presence in Ireland. The document must be comprehensive and written in a clear and understandable manner. With regard to safeguarding training the work of the actual Order must be reflected in the document.

Further development of the Order's Safeguarding structures is required. A deputy designated liaison person, preferably a lay person, should be appointed to assist the DLP when he is not available etc. A safeguarding committee should be established whose primary role would involve creating and maintaining safe environments for children. The committee would assist the Minister General in ensuring safeguarding needs are identified and a safeguarding plan is devised and implemented to meet the needs.

It is hugely concerning that a significant number of allegations were made against a small number of Franciscan Brothers of whom half were later convicted for child sex abuse offences. Safeguarding practice was evidently poor given that the Order's reporting of allegations was non-existent until 2009 despite the earliest allegations being made known to the Order in 1998. The majority of allegations were made known to the CFA as per audit process and later to AGS. The Order failed entirely in responding to allegations and in their responsibility to keep children safe. It is slight encouraging that the most recent allegation was reported appropriately as per procedure and time frame. Regarding the current member against whom allegations have been made the Order is taking steps to minimise any potential risk this member may pose. The Order must maintain contact with the authorities regarding these safeguarding duties. The Order must create a safeguarding culture and be attentive in their actions to keeping children safe.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. Following the NBSCCCI review of the Franciscan Brothers' child safeguarding policy and procedures in October 2014 a number of recommendations was made. The report is available to view on the Order's website.

The Order is committed to implementing the recommendations in conjunction with the publishing of the NBSCCCI revised guidelines in 2016. The new draft policy for the Order includes the current contact details for the relevant civil authorities and a complaints policy. It also includes the provision of training of Congregational Leadership and other members in key roles carried out by accredited trainers from the NBSCCCI. The Minister General advised that a safeguarding committee has been established to oversee training and to monitor compliance with child protection policies and procedures. A deputy designated liaison person has been appointed to assist the DLP. Garda vetting audits of relevant Brothers and staff have been carried out.

As a result of both audits it is evidently clear that the Franciscan Brothers are in process of establishing clear and effective safeguarding systems. It is important that the Order continues to develop a full understanding of the child protection system and that this continues during leadership changes.

**17. The Franciscan Province of Ireland - Order of Friars Minor (OFM)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

**PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

**PART 1 (B) Overview of Religious Order**

The Order of Friars Minor (OFM) also known as the Franciscan Order was founded in 1209 by St. Francis of Assisi. In 1224 the Order arrived to England where they established themselves in Canterbury, London and Oxford. The Irish Province, founded before 1230, has at present responsibility for the island of Ireland and Custody of the Good Shepherd in Zimbabwe. The history of the friars in Ireland has closely mirrored the struggles and prosperity of the people. Fraternity, prayer, justice, peace and integrity of creation are core values of the friars.

The OFM is governed by a Minister General and a General Definitory (Council) based in Rome. Each Province is governed by a Minister Provincial and a Provincial Definitory (Council). Each Province is divided into local fraternities which are governed by a Guardian. The Irish Province has 138 friars in total with 99 members based in twelve fraternities in Counties Donegal, Galway, Westmeath, Clare, Kerry, Cork, Meath, Tipperary, Waterford and Dublin. Two friars reside in nursing homes with a further six friars living alone in Counties Dublin, Galway and Waterford. All friars are assigned to a specific fraternity. Members overseas are based in Europe, Africa, the U.S. and Central America. The current ministry provided by the Irish Province includes parish pastoral work, social pastoral work and education:

- **Pastoral Ministry:** The Irish Province has pastoral responsibility for two parishes: one parish in Galway city and one in Belgium for English speakers in Brussels. A number of friars also assist the local Church as curates in

surrounding parishes. Ministry includes the celebration of Mass, Baptisms, funeral services, Novenas, prayer and reconciliation work. Other friars are in chaplaincy ministry to hospitals, prisons, schools and other groups e.g. Dublin bus. Counselling support and spiritual direction are also provided by friars.

- **Social pastoral Ministry:** Friars are involved in social justice initiatives such as Merchants Quay Ireland – a project established by the OFM providing services to the homeless and those with drug problems.
- **Education Ministry:** Three friars provide ministry in a boarding school in Co. Meath which the Province is responsible for the running of. A board of management chaired by a lay person administers the school. The Friars are also trustees of a college in Bray, Co. Wicklow.

The friars also offer the use of their facilities for various social and community groups for example prayer groups, alcoholics anonymous, gamblers anonymous, drug rehab, refugee groups.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2009

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily			✓

	understandable way.			
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.		✓	
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.		✓	

### **Recommendations:**

1. The user friendly guide booklet covers each of the seven standards. However, a policy document should not merely be a booklet rather an actual concrete child protection policy and procedures document that states the OFM's child protection policy and outlines the procedures to implement the policy. To ensure the child protection policy is written in a clear and understandable way there should be full text without constant references to the NBSCCCI Standards and Guidance Document.
2. The policy document should be signed by the Minister Provincial.
3. The policy document should state that all OFM personnel are required to comply with the policy.
4. A statement of when the policy is to be reviewed, which complies with any changes to State or Church guidance or legislation, should be included.
5. The policy document should state how exactly child protection is addressed and who is required to comply with the policy in the various ministries.
6. A statement of how individuals who may pose a risk to children are managed/ supported should be included.
7. The definitions of abuse should be expanded and include the signs and symptoms of the various types of abuse.
8. There should be a statement that all child protection concerns are reported to the civil authorities 'without delay'.
9. As OFM members administer parishes on behalf of dioceses it should be stated that members comply with the policies of such dioceses for example the Dublin Archdiocese. This also applies to other areas where members are in ministry.

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<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.			✓
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### **Recommendations:**

1. The following should be included to ensure procedures on how to respond to child protection allegations and suspicions are outlined:
  - (i) A time frame for when the DLP informs the civil authorities of allegations i.e. without delay.
  - (ii) Complainants should be informed of the OFM's procedure for reporting the complaint to the civil authorities.

2. There should be a statement that the policy is consistent with State legislation.
3. There should be a clear and defined outline of the role and responsibilities of the DLP.
4. There should be an assurance that incidents, complaints, suspicions and referrals are recorded and stored securely.
5. A procedure for dealing with complaints made by adults and children about unacceptable behaviour towards children should be included.
6. There should be comprehensive guidance about the area of confidentiality and appropriate information sharing of complaints.
7. The relevant telephone numbers and addresses of the civil authorities should be included.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

### **Recommendations:**

1. There should be full text outlining the OFM's policy for the safe recruiting of personnel and assessing their suitability for working with children should be stated.
2. There should be a statement that the safe recruitment and vetting policy is in line with best practice guidance.
3. This statement should include the need and importance of declaration forms. A sample declaration form should be included as an appendix.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children			✓

	(anti-bullying policy).			
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### Recommendations:

1. An anti-bullying policy is required.
2. A whistle blowing policy should be developed to allow Religious Order personnel raise allegations and suspicions about unacceptable behaviour towards children by other Religious Order personnel or volunteers.
3. There should be further guidance regarding dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of degrading or humiliating treatment.
4. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
5. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

### Recommendations:

1. There should be clear guidance and full text included in the policy on how to keep children safe during their involvement in activities including trips away from home.
2. Guidance should also include procedures relating to Garda vetting, the supervision of children, health and safety and various contexts where parental consent may be required. A sample parental consent form should be included as an appendix.
3. Guidance should be developed to ensure there is appropriate use of information technology equipment as listed above to ensure children are not put at risk and exposed to abuse and exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

### **Recommendations:**

1. It should be stated that all OFM personnel are inducted into the child protection policy and procedures when they commence working with the Order.
2. It should be stated that safeguarding personnel are provided with appropriate child protection training and opportunities to keep themselves knowledgeable in how to keep children safe.
3. It should be stated that specialist training is provided for those with extra child welfare and protection roles and responsibilities for example designated liaison persons, risk managers.
4. It should be reflected in the policy that child protection training programmes are approved by the NBSCCCI and are updated in line with State and Church legislation.

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<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

#### **Recommendations:**

1. It should be stated that the child protection policy is openly displayed and available to everyone.
2. It should be included that the Order highlights the importance of establishing a culture that enables children to have free and open discussions if they have concerns and are aware of their rights to be safe from abuse.
3. It should be stated clearly how the Order communicates its child protection policy to personnel, parishioners, external agencies and children and that this is done in a clear and open manner.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities			

	for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			✓
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### Recommendations:

1. It should be stated in the policy document that OFM personnel with additional specified safeguarding responsibilities for example designated officer, case manager, safeguarding advisor have access to specialist advice, support and information.
2. There should be up-to-date contact details for counselling agencies including a list of services, authorities and organisations in the local area that can provide assistance to children and religious personnel.
3. There should be guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the OFM or the general community including family or peers.
4. It should be specifically reflected in the policy how one that has experienced abuse can access advice and support either from the OFM and/or a counselling agency. There should be up-to-date contact details for counselling agencies.
5. It should be noted in the policy how perpetrators of abuse are assisted and supported by the Order in seeking help.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for			✓

	implementing the plan are made available.			
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			✓

### Recommendations:

1. It should be stated what the Order's action plan is to monitor the effectiveness of the steps to be taken to ensure children are safe. Details of the monitoring process and the addition of a self audit template as an appendix would show how the process will be implemented.
2. It should be included in the policy that necessary resources required to implement the policy are available.
3. To ensure that child protection policy and procedures are effective there should be guidance on how the Order seeks the views on the policies and procedures from the parents/ children members are in ministry with.
4. It should be reflected in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Unsatisfactory

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the OFM.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

Allegations included in Religious Order returns that fall within the remit of this audit	
<b>Total no. of Grid 1 allegations</b> (abuse that occurred in the Republic of Ireland by living members)	42
<b>Total no. of Grid 2 allegations</b> (abuse that occurred in Northern Ireland by living members)	0

<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	13
<b>Total number of allegations returned</b>	<b>55</b>

The above table shows that a total of 55 allegations were returned in the Section 5 Audit Questionnaire completed by the OFM. Of these allegations 42 occurred in the Republic of Ireland. These allegations have been made against two current members and two former members. There have been no reports of allegations having occurred in Northern Ireland or overseas. The remaining 13 allegations relate to five deceased members. In summary, 55 allegations have been made against nine OFM members.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the OFM by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the OFM as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	12
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	6
<b>Reporting duration could not be categorised/ analysed</b>	27
<b>Reporting duration could be categorised/ analysed</b>	10
Total number of allegations returned	55
<b>Total no. of allegations subject to verification with the CFA</b>	9
<b>Total no. of allegations confirmed by the CFA</b>	9
<b>Total no. of allegations subject to verification with AGS</b>	10*
<b>Total no. of allegations confirmed by AGS</b>	7
<i>*an additional allegation was reported by the OFM to AGS only</i>	

As highlighted in table 2 above the OFM was notified of 12 allegations by the statutory authorities. These relate to a current member, a former member and a deceased member. There has been no case of a complainant directly notifying the statutory authorities of an allegation or of an allegation not being reported by the OFM. A total of six allegations relating to a current member, two former members and three deceased members were made known to the OFM prior to 1996.

A total of 27 allegations were not deemed suitable for determining the OFM's compliancy in reporting allegations to the statutory authorities. The OFM reported 26 of these allegations to the authorities as a result of an internal audit in September 2009 and in-line with this CFA Ferns audit. The time frame of when these allegations were received to the OFM ranged from 1998 until April 2009. The OFM failed to report any of these allegations without delay as outlined the Framework, Our



Children, Our Church and Safeguarding documents. The remaining allegation could not be analysed as the statutory authority whom the OFM notified of the allegation could not confirm a record of the notification.

A total of 10 allegations will be commented in terms of the OFM's reporting to the statutory authorities

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the OFM's reporting of allegations to the civil authorities a total of nine allegations was part of the audit team's verification task with the CFA and ten with AGS. The CFA confirmed notification of record of all allegations.

AGS confirmed notification of record of seven allegations. Confirmation could not be given for three allegations relating to a member who was deceased at the time these allegations were received to the OFM. These allegations were part of the process with the CFA who confirmed notification of record of these three allegations.

### **Reporting Duration**

The following table outlines the time taken by the OFM to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	1
<b>1-4 weeks</b>		-	-	4
<b>1-12 months</b>		-	-	4
<b>1-5 years</b>		1	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>6</b>	<b>1</b>	<b>0</b>	<b>9</b>
<b>Overall</b>	<b>10</b>			

<b>Total</b>	
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It can be seen from table 3 that 10 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

As can be seen from table three above a single allegation made known to the OFM during this time. The allegation, within the '1-5 years' time frame, was reported to a civil authority three years after the allegation was first received to the OFM. The statutory authority confirmed being aware of the allegation. The allegation was made known to the OFM four years after the member left. The OFM failed in their duty to report the allegation without delay.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the OFM during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Nine allegations were made known to the OFM during this period none of which were promptly reported to the statutory authorities. The allegations relate to a current member, a former member and a deceased member. The current and former members were known to the civil authorities due to previous allegations. The three allegations against deceased member were received to the OFM posthumously. The OFM failed to comply in reporting all of the allegations 'without delay' as outlined in the safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	2	21
<b>Member(s) no longer in the clerical / religious state</b>	2	21
<b>Member(s) Deceased</b>	5	13
<b>Total</b>	<b>9</b>	<b>55</b>

Table 4 shows that 55 allegations have been made against nine OFM members. Of these allegations 21 have been made against two current members who have been placed out of ministry. One of these members served a custodial sentence for child sexual abuse offences perpetrated during the 1970's and early 1980's. The member was dismissed from the priesthood but not the OFM.

A further 21 allegations have been made against two members who left the OFM. Both were convicted for child sexual abuse offences perpetrated during the late

1960's through to the late 1980's whilst OFM members. The relevant CFA areas are aware of these former members.

The remaining 13 allegations have been made against five deceased members. One member was deceased at the time the OFM were notified of two allegations against the member. Two members were alive at the time the OFM was notified of three two allegations against these members. The remaining eight allegations have been made against two deceased members. Both were alive when single allegations were first known against them and deceased when three allegations were additionally received against each member. The deceased members were not convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### ▪ **Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2009
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Cork and Ross Waterford and Lismore Meath, Clonfert, Raphoe Kerry, Killaloe Ardagh and Clonmacnoise	2011 2012

It can be seen from table 5 above that OFM members operate from their own policy document, the Department of Education and Skills policy and those of the nine dioceses listed above. The Minister Provincial advised that all friars have a copy of the OFM child protection policy document. The Minister Provincial and the deputy designated liaison person conducted two sets of child protection training with all friars. The training is supplemented by the on-going training of the 'Safeguarding Education and Formation Series'. The Minister Provincial advised that the educating of polices will extend to staff and volunteers working in the Province. All friars have an OFM 'safeguarding policy wallet card' which displays the contact details of the designated and deputy designated liaison officers, what to do when a complaint of abuse is received and highlights the OFM's code of behaviour.

The OFM safeguarding personnel comprises a lay designated liaison person (DLP) who is supported by an OFM member as deputy designated liaison person. The Guardians of the 12 fraternities in the Irish Province are the appointed safeguarding representatives who carry responsibility for ensuring procedures according to policy are in place in each fraternity. Though not stated in policy the OFM's safeguarding policy statement, code of behaviour and initial reception of a complaint statement are presented in each fraternity. The Guardians report to two members of the safeguarding committee; one for the east of Ireland and one for the west side of Ireland. The safeguarding committee carries responsibility for ensuring the OFM child protection policy document is implemented within the Province. The OFM is committed to conducting annual self audits of its policy document in line with the NBSCCCI guidance document. As a support to those who have experienced abuse and those accused of abuse a support person for complainants and an advisor for perpetrators of abuse are available.

The OFM shared a merger advisory panel with seven other Religious Orders from 2011-2013. The panel discontinued in May 2013 in favour of the National Case Management Reference Group (NCMRG). This is the current Advisory panel in place. This group, established by the NBSCCCI, consists of a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The Order has presented cases to this group. The NCMRG offered professional advice to the OFM on:

- The initial complaint
- Fitness for ministry
- Management of risk

The DLP informed the audit team that child protection reports are forwarded to the relevant CFA area, An Garda Síochána, the NBSCCCI and relevant dioceses. Following the full process of reporting allegations and implementing required actions the CDF for Religious Orders in Rome is informed. The OFM are in process of strengthening links with the CFA; part of this will include forwarding six monthly feedback reports regarding relevant accused to the relevant CFA area. Another safeguarding measure in place by the OFM is the distribution of wallet 'celebrate cards' to all friars in ministry. Respective dioceses complete the identification cards for those involved in ministry on behalf of dioceses. The ID cards replace the celebrate letter previously in practice. The ID card issued by the Minister Provincial every two years states that the friar is Garda vetted; child protection trained and is of good standing. A register of the process is also maintained. Lastly, the Minister Provincial advised that all friars are Garda vetted through the OFM and the procedure is renewed every three years.

### **Managing risk**

Professional risk assessments have been carried out for the two members who have been placed out of full public ministry. The members were immediately removed from ministry at the time of the allegations being received to the OFM and placed under strict supervision. Safety plans (covenants of care) to support the individuals are currently in place for both members. Both members are complying with the terms of the plans. The OFM's monitoring arrangements are individually implemented on a monthly basis with the accused members and bi-monthly basis by the monitoring team. A monitor, appointed by the OFM, meets with each accused on a monthly basis. The Provincial, the Guardian of the fraternity where the accused members reside, two members of the monitoring committee meets every two months to oversee the monitoring of the plans. Both members are known to the social work department.

## **Conclusion**

The Minister Provincial and safeguarding personnel engaged fully throughout the audit process. It's clear that significant safeguarding developments have occurred from 2009. This has been greatly assisted by the knowledge and work undertaken by the deputy designated liaison person. The Order's practice of reporting allegations was very poor prior to 2009 when an internal review was undertaken by the deputy designated liaison person and all known allegations were reported to the statutory authorities. By this time three OFM members were convicted and completed prison sentences for child sexual abuse offences. A considerable number of allegations have been made against a small number of members. As information was held internally and not shared with the authorities' potential significant child protection risks were posed by members. In efforts to manage the accused members it is noted that some proactive steps were taken. Members were removed from ministry, sent for professional risk assessment and received professional therapy. The movement of the members was and remains strictly supervised. The involvement of the statutory authorities in the development of the supervision and monitoring arrangements would have enabled the Order to correctly implement plans in an informed professional manner.

Despite current safeguarding measures being implemented they are not reflected in the Order's safeguarding policy document. The document, reviewed as unsatisfactory requires immediate attention across all the standards so that a fully comprehensive high-quality document is developed. It is crucial that the Order demonstrates its commitment to reporting allegations without delay and developing a safeguarding plan so all safeguarding activity is identified, implemented and accounted for.

The Minister Provincial and his safeguarding team have a good understanding of the child protection process. The audit team are confident that processes are now in place to ensure the appropriate and timely notification of allegations to the statutory authorities. It is accepted that all known allegations have been reported to the statutory authorities. The Order is also implementing effective risk management measures. There have been no further instances of abuse from the time strict supervisions and monitoring arrangements were instituted.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Ministerial Provincial advised that the NBSCCCI reviewed the OFM's child protection policies, procedures and practices in 2014. The reviewers noted that:

"The Order now have key experienced and professional people in place to ensure that this Order's safeguarding structures continue to ensure that the safeguarding of children remains a key priority for all".

The safeguarding policy document was updated in November 2014 in line with the recommendations contained in the NBSCCCI review. Significant work has been undertaken across all seven standards. In addition, the Order has implemented all recommendations contained in the NBSCCCI review report. In order to fulfil its monitoring function the Order has developed a safeguarding plan. Part of this plan includes the provision of safeguarding training for all friars, members and volunteers which has been implemented. Also, staff and volunteers are routinely Garda vetted. The Order is committed to implementing the NBSCCCI revised guidelines in 2016.

As a result of the Order's participation in the CFA Ferns audit, complete revision of its safeguarding document and implementation of the recommendations contained in the review by the NBSCCCI the OFM has clearly demonstrated its commitment to implementing a robust safeguarding system. A culture of safeguarding is evident. It is the view of the audit team that the Order continues to be proactive in ensuring best safeguarding practice in Ireland

## **18. Hospitaller Order of St. John of God (OH)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Hospitaller Order of St. John of God was founded in 1572 in Granada, Spain 20 years after the death of Saint John of God formerly John Ciudad. The mission was to provide assistance to the sick, the needy and the elderly through the practice of hospitality. The Order arrived in Ireland in 1877 when French Brothers came to Kilsheelin in Co. Tipperary. In 1880 the brothers established a community and apostolic works at Stillorgan, Dublin. Over the years the Order established various apostolic works in response to growing needs in the manner of St. John of God - with respect, care, dignity, trust, justice, excellence and compassion for individuals. Today, with the integration of lay workers over the years the Order is committed to providing services and specialises in providing mental health care, both day and residential services for people with disabilities and care for people suffering from dementia.

Today, the Order in Ireland is part of the West European Province which includes the United Kingdom, Malawi and the Netherlands. There are 42 members in the Province with 21 based in Ireland, ten in the United Kingdom, eight in Malawi and three in

New Jersey, USA. Services provided by the Order in Ireland are present in Counties Dublin, Louth, Kildare, Kerry, Wicklow, Monaghan and Meath. St. John of God hospital caters for patients across Ireland and abroad. Chaplaincy and administration is the current ministry of Brothers. The Order primarily consists of Brothers. However, some are ordained priests as a privilege from the Holy See that allows Brothers to carry out chaplaincy ministry.

The 21 Brothers reside in the Orders five communities in Ireland of which three are located in Co. Dublin and one each in Counties Louth and Kildare.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).		✓	

<b>1.3</b>	The policy states that all Church personnel are required to comply with it.			✓
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.			✓
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. The policy relies heavily on material from Children First guidelines. The policy should demonstrate authenticity, be clear and understandable. It is advisable that it contains the elements contained in the NBSCCCI standards and guidance document.
2. The DLP has advised that the policy document has been signed by the Provincial. Review dates should be stated in the policy.
3. The policy should state clearly to what aspect of the Order's ministry the document applies and that all relevant personnel are required to comply with it.
4. The policy asserts that allegations against members are investigated internally, and if deemed unfounded, are not referred to the statutory authorities. It also states that those alleging abuse can then decide to make a complaint to the statutory authorities, if they wish. All allegations of abuse must be promptly reported to the statutory authorities.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-		✓	



	step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).			
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.		✓	

### Recommendations:

1. Despite a 'pathway – responding to allegations of abuse' in place under Appendix 10, it needs to be more concise to ensure allegations are reported immediately to the statutory authorities.
2. There is no information about who the designated person is and how they can be contacted. This information must be prominently displayed.
3. There must be some reference to a procedure for dealing with complaints about unacceptable behaviour towards children included in the document.
4. Guidance on confidentiality and information-sharing must make it clear that the welfare of the child is the most important consideration. The Seal of the Confession must also be referenced here.
5. The policy should include contact details for An Garda Síochána.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully</b>	<b>Partiall</b>	<b>Not</b>
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		<b>in Place</b>	<b>y in Place</b>	<b>in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.			✓
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.			✓

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.			✓
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.		✓	
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all			✓

	times.			
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

**Recommendation:**

- Section 3 'Preventing harm to Children' is in need of re-drafting in line with the criteria outlined in the NBSCCCI guidance and relevant to the functioning of the Order in Ireland. Although there is reference to anti-discrimination behaviour under the section detailing abuse a separate section on anti-discrimination guidance is required.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

**Recommendation:**

1. The policy should also state that all personnel receive induction training on the child protection and procedures when they commence work with the Order.
2. It should be included in the policy document that those with additional responsibilities are adequately trained.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with</i>	

*their central place in the life of the Church.*

	Criteria	Fully in Place	Partially in Place	Not in Place
5.1	The child protection policy is openly displayed and available to everyone.			✓
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
5.4	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.		✓	
5.5	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
5.6	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendation:**

- Complete re-drafting of the standard is required. The ongoing work of safeguarding personnel must be clearly included in the policy document.

Standard 6	Access to advice + support
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
6.3	There is guidance on how to respond to and			✓

	support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendation:**

- With the exception of criteria 6.5 the remaining criteria in this standard requires re-writing. The policy must include the actual work of safeguarding personnel.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendations:**

1. A written action plan showing what steps will be taken by the Order to keep children safe, who is responsible for implementing these measures and when these will be completed is required.
2. It should be stated in the policy that the Order will provide for human or financial resources necessary for implementing the plan.

3. Monitoring arrangements are required to ensure the Order is complying with its policy and procedures to achieve best practice in the area of safeguarding children.
4. A specific process for obtaining from parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe is required.

**Overall Child Protection Policy Rating:** Satisfactory

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Hospitaller Order of St. John of God.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	18
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	10
<b>Total number of allegations returned</b>	<b>28</b>

The above table shows that a total of 28 allegations were returned in the Section 5 Audit Questionnaire completed by the Hospitaller Order of St. John of God. Of these 18 allegations occurred in the Republic of Ireland. These have been made against two remaining members and two former members. There was no allegation returned as having occurred in Northern Ireland or outside the island of Ireland. The remaining 10 allegations relate to four deceased members.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Hospitaller Order of St. John of God by the civil authorities. This is

followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Hospitaller Order of St. John of God as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	13
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	2
<b>Reporting duration could be categorised/ analysed</b>	12
<b>Total number of allegations returned</b>	<b>28</b>
<b>Total no. of allegations subject to verification with the CFA</b>	5
<b>Total no. of allegations confirmed by the CFA</b>	5
<b>Total no. of allegations subject to verification with AGS</b>	12
<b>Total no. of allegations confirmed by AGS</b>	12

As can be seen from the table above the civil authorities notified the Hospitaller Order of St. John of God of 13 allegations. These relate to the two current members and two deceased members. One complainant directly reported an allegation to a civil authority. *There was no case of an allegation not reported by the Order to the civil authorities* or an allegations notified to the Order prior to 1996. A total of two allegations could not be categorised as the civil authority who the Order first notified of the allegations could not confirm a record of these notifications. These allegations, against two now deceased members were notified to the Order in the mid-late 1990s' and were only made known to the CFA in 2010 as a result of this audit process. Both members were alive at the time of the Order being notified. The remaining 12 allegations could be analysed in terms of the Order's reporting of the allegations to the civil authorities.

#### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the 12 allegations subject to scrutiny in terms of the Hospitaller Order of St. John of God reporting of allegations to the civil authorities a total of five allegations were part of the audit team's verification task with the CFA and 12 with AGS. The differing seven allegations were first reported by the Order to AGS and later to the CFA. The CFA confirmed notification of record of all five allegations. The SCMU confirmed notification of all 12 allegations.

#### **Reporting Duration**

A total of 12 allegations can be analysed in terms of reporting completed by the Hospitaller Order of St. John of God. The following table outlines the time taken by the Hospitaller Order of St. John of God to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		1	-	2
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		2	-	-
<b>1-12 months</b>		3	-	-
<b>1-5 years</b>		-	1	-
<b>5-10 years</b>		2	-	-
<b>10+ years</b>		1	-	-
<b>Total</b>		<b>9</b>	<b>1</b>	<b>2</b>
<b>Overall Total</b>	<b>12</b>			

It can be seen from table 3 that 12 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

A total of nine allegations were made known to the Order during the Framework Period. One allegation was reported to the civil authorities within the recommended time frame outlined in the Framework document. This related to a member who left the Order 55 years previously. This was the first allegation reported to the Order. Two allegations were reported to a civil authority within the '1-4 weeks' time frame after the Order was first notified of the allegations. One of these allegations was against a remaining member who AGS were previously aware of and the second against a deceased member who was alive at the time of the Order receiving the allegation. This was the first allegation against this deceased member.

Three allegations were reported to a civil authority by the Order within the '1-12 months' time frame after the Order was notified. Two relate to a remaining member who AGS were previously aware of. The remaining allegation relates to a deceased member who was alive at the time of the Order being informed of the allegation. This was the only allegation against this member. All three allegations fell short of being reported without delay recommended reporting time outlined in the Framework Document.



Two allegations reported by the Order fell within the '5-10 years' time frame. One allegation relating to a remaining member was reported to a civil authority eight years and 10 months after first being notified. AGS were previously aware of this man. The allegation was later reported to the other civil authority. The second allegation, relating to a former member was reported on the same day to both authorities. The two allegations were not reported 'without delay' as per policy.

The last allegation reported to the Order during the Framework Period relates to an allegation against a deceased member but who was alive at the time of the Order being notified. The allegation was reported on the same day to the civil authorities ten years and seven months after the Order was first notified. This fell short of being reported in the without delay recommended reporting time outlined in the Framework Document. This was the first of three allegations against this member. The other two were brought to the attention of the Order after he passed away.

### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

One allegation was made known to the Order during this period. The allegation, against a remaining member was reported on the same day to both civil authorities four years and five months after the Order was first notified. Both civil authorities confirmed a record of notification and both were aware of this member as per previous allegations. The Order failed to comply with the procedure of reporting allegations without delay to the civil authorities.

### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Two allegations made known to the Order during this period relate to allegations that were reported to the civil authorities '1-3 days' after the Order was first notified. The allegations relate to a remaining member as mentioned above in the Framework and Our Children, Our Church periods. The Order notified the civil authorities on the same day the day after being notified of each allegation. Both civil authorities confirmed a record of notification. The reporting of these allegations to the civil authorities was within the recommended time frame outlined in the Safeguarding document.

### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	1	1
<b>Member(s) placed out of ministry</b>	1	15
<b>Member(s) no longer in the clerical / religious state</b>	2	2
<b>Member(s) Deceased</b>	4	10
<b>Total</b>	<b>8</b>	<b>28</b>

Table 4 shows that 28 allegations are reported to have been made against eight members of the Order. Of these one allegation relates to a member who was in ministry prior to his retirement. The relevant CFA area was involved in the management of this allegation. A total of 15 allegations have been made against a member who has been placed out of ministry with children by the Order. Single allegations have been made against two former members. One of these members is now deceased (2014). The remaining 10 allegations relate to four deceased members. Four members were alive upon the Order being notified of six of the allegations. Two members were deceased upon the Order being notified of four allegations.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	April 2009
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	No	-

It can be seen from table 5 above that the Order operates from their own child protection policy and that of the Department of Education and Skills. Members are not currently involved in Diocesan ministry. All members of the Hospitaller Order of St. John of God have attended safeguarding training days and have a copy of the Order's safeguarding children policy document. As of 2013 safeguarding training and education sessions are held annually with the last being in November 2012. A lay person is the appointed *designated liaison person (DLP)* and is a NBSCCCI accredited child safeguarding trainer. The *deputy designated liaison person* is a member of the Order.

The five member *advisory panel*, consisting of members from legal, psychology, and human resource backgrounds includes the Provincial and the groups CEO. This panel meets on a monthly basis. The panel also functions as the *safeguarding committee* and is responsible for creating, maintaining and monitoring a safe environment for children in all places within the Order.

The Prior in each of the Order's communities are the appointed *safeguarding representatives*. The role of the safeguarding representative is to implement the safeguarding policy at local level. The Order has appointed a *support person for complainants* and *advisor for accused* members.

### **Managing risk**

As stated above with regard to the member in ministry the local CFA area and AGS investigated the allegation against this member. The member was placed out of

ministry by the Order whilst this investigation took place and returned to ministry following its completion.

As of 2013 the Order had safeguarding responsibility for one member. A professional risk assessment has been carried out for the member who has been placed out of ministry with children. This assessment was completed 13 years after the first allegation was notified to the Order. There was a significant delay in placing the member out of ministry. The safety plan to support the individual that is currently in place for this member, since November 2012, is reviewed periodically. The Prior of the community where the member resides has been appointed by the Order to monitor and supervise the individual with the Provincial carrying overall responsibility regarding monitoring and supervision arrangements.

With regard to the four deceased members there were no formal safety plans in place prior to their deaths. Upon the time of the Order receiving an allegation against one of these members the ministry of the member involved administrative duties that did not involve any contact with children. This member was monitored by the Provincial and another brother until his death. The member attended for professional support upon the Order receiving the second allegation. AGS was aware of this man four weeks after the allegation was first notified to the Order. Two further allegations were made against his member following his death.

Two allegations were against a member who was alive at the time of the Order being notified. The member was not in ministry at the time of the Order being notified of the first allegation and this remained until his death 14 years later. Of the three allegations relating to another deceased member the member was alive at the time of the Order being notified of one of these with the remaining two received posthumously. The member was immediately removed from ministry with vulnerable adults.

Regarding the remaining allegation the member was alive at the time of the Order being notified. The member was retired and AGS was notified of the allegation four months after the Order was first notified.

Members in ministry with children are Garda vetted through the human resource department of St. John of God Services. The Provincial indicated to the audit team of the intention for all members involved in indirect ministry to be Garda vetted.

There has been no case of a member of the Hospitaller Order of St. John of God being charged or convicted for child sexual abuse offences.

## **Conclusion**

Two Provincials, past and present have held this post on behalf of the Hospitaller Order of St. John of God during this CFA Ferns audit process. Both, in addition to the appointed DLP have engaged fully with the audit team and submitted all requested questionnaires and supplementary data during this time. The Order's child protection policy document was rated satisfactory meaning it contained the basic elements required in a child protection document. The document requires updating in light of the recommendation contained in this report and as applicable to its presence and functioning in Ireland. It must be noted that, arising from audit meetings that not all of the safeguarding activity being undertaken by the Order is included in the policy document. The Order has the required safeguarding structures in place that is the role of the DLP, deputy DLP, advisory panel/ safeguarding committee, support person for complainants and advisor for accused members.

Further work is required to accurately demonstrate the specific work of the Order and in turn its safeguarding work in the policy document.

Regarding the reporting of the 12 allegations to the civil authorities eight of the nine allegations notified to the Order during the Framework period were not promptly reported. Two allegations were reported on time during this period. The two allegations brought to the attention of the Order in most recent times, during the Safeguarding period were notified to the statutory authorities within the recommended time frame. It is imperative this procedure continues if required, in the future.

The practice of facilitating safeguarding training days annually where all members are required to attend is encouraging and signifies the efforts placed by the Order in keeping its members updated on child safeguarding training and education. It is essential that safeguarding practices that are not accurately included or reflected in the Order's policy document are addressed during these sessions and members are updated accordingly.

It is important that safeguarding personnel continue to link with the relevant CFA area with regard to the management of the member placed out of ministry by the Order.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order informed that the safeguarding policy now in place, *'Policy and Procedures for Safeguarding Children – Brothers Congregation'* was implemented in October 2015 to replace the 2014 (previous revisions were made in November 2013 and 2014) document. The NBSCCCI conducted a review of the Orders safeguarding practices in December 2015.

The reviewers noted that 'the Order has made significant progress in developing their child safeguarding and is committed to maintaining and providing a safe environment for children to minimise the possibility of abuse'. Both documents and the Order's safeguarding statement are available to view on the Orders website. In addition a communication strategy has been developed. Part of this includes that the safeguarding statement is displayed on notice boards in the community houses and in the Provincial headquarters. The contact details of the DLPs and the relevant statutory authorities are included in these statements and also in the newly implemented business cards.

The following safeguarding developments have also occurred:

- A review of files held within the Order was undertaken to ensure any possible safeguarding deficits of the past were identified and rectified.
- A code of behaviour for brothers was developed.
- A review of all allegations to ensure all child sexual abuse allegations made known to the Order from various sources were reported to the DLP in order for the DLP to fulfill her function fully.
- Safeguarding training and information sessions were held on a regular basis between November 2013 and October 2015.
- Appointed safeguarding personnel continued to update their skills and knowledge of issues in the safeguarding field.
- A 'safeguarding sub-committee' was created from the Provincial Safeguarding Advisory Group. In an effort to support best practice safeguarding plans for the Order were produced by this group in 2014 and 2015.

- Developments with regard to supervision, monitoring and safety management plans for those placed out of ministry or on restricted ministry took place in order to address safeguarding measures and incorporate all aspects of an individual's life – therapeutic, spiritual, accommodation, occupational and leisure needs. Such plans, informed by professional risk assessments and provided to relevant CFA area, are complemented by stringent supervision and monitoring procedures ensure effective implementation.
- Protocol for visitors to community houses who are not members of the Province or employees of Hospitaller ministries implemented on a trial basis. This is due for review mid 2016.
- Safe recruitment and vetting procedures are referenced in the revised guidelines issued in 2015.

Given the implementation of the above mentioned procedures it is clear that the Hospitaller of St. John of God is making good efforts in the area of child safeguarding and are being proactive in attending to safeguarding issues.

### **19. The Irish Canonry of the Norbertine Order (O.Praem)**

**Note 1:** Arising from concerns pertaining to the ongoing management of child protection allegations by the Irish Norbertine Canonry the CFA audit team liaised with the Irish Norbertine Canonry on an ongoing basis during the audit process. This has led to this report not being completed until late 2016. As a result, this report will reflect on the functioning of the Irish Norbertine Canonry in November 2016.

**Note 2:** The Prelate Administrator advised the audit team that there was limited audit data available in the offices of the Irish Norbertine Canonry. As a result, the audit team was unable to complete some sections in Part 3 - Allegations data. With regard to the deceased member the Prelate Administrator provided an account of his witness statement submitted in June 2015 to the 'Inquiry into Historical Institutional Abuse in Northern Ireland, 1922-1995'. Consent has been received by the Prelate Administrator for the audit team to use any information relevant to the audit. The witness statement has informed a section in Part 4 - Managing Risk.

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes

3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Irish Norbertine Canonry also known as the Order of Canons Regular of Prémontré the Premonstratensians or the White Canons was founded in France in 1121 by Saint Norbert. The Order of Canons Regular of Prémontré is a Canonical Order. The Norbertines are not monks but canon regulars (priests and brothers) whose work involves preaching and pastoral ministry where they serve in parishes local to their Abbeys. Each Abbey is guided by the Rule of Saint Augustine as well as the Constitutions established by the General Chapter which is held every six years. As 'canons' they are dedicated to the dignified and public celebration of the Eucharist and the Liturgy of the Hours (Divine Office) in choir each day.

The Irish Norbertine Canonry first became established in Ireland in May 1924 arriving at Kilnacrott, Co. Cavan. The only institution ever run by the Irish Norbertine Canonry was St. Norbert's College from 1960 until 1972. The Irish Norbertines made a foundation in Perth, Western Australia which they staffed from 1959 to its severance and total independence as a Canonry of the Norbertine Order in December 1995. The Irish Province made a foundation in Mount Carmel Parish in Kilmarnock Parish, Ayrshire, Scotland which existed as a house of Kilnacrott Canonry from 1971 until 1998 when the Norbertines departed permanently from Scotland. Community life in Kilnacrott Abbey ceased functioning as an Irish Norbertine Canonry Abbey in 2015 when members transferred to the new premises, Holy Trinity House. The house, a dormer bungalow is located approximately two miles from Kilnacrott Abbey in the parish of St. Mary's, Crosserlough, Co. Cavan.

The Irish Norbertine Canonry numbers nine men. The current Prelate Administrator, appointed in August 2013, resides in the USA and returns to Ireland annually. Three members remain in nursing home care and a further member is a curate in the Dublin Archdiocese. Of the four members officially assigned to Holy Trinity House two reside in the house on a full-time basis. The Prior of Holy Trinity House who resides in Northern Ireland is involved in prison chaplaincy and parish ministry on behalf of the Diocese of Down and Connor. The Prior returns to Holy Trinity House two days a week. The Sub Prior resides in the South East of Ireland and returns to Holy Trinity House twice monthly. Both of these members have participated in diocesan safeguarding training whilst previously in ministry in the Kilmore Diocese.

A third member, the provisor/ bursar holds responsibility for Holy Trinity House in the absence of the previous two members. This member participated in safeguarding training held in the Abbey in 2013. The fourth and last member is permitted to conduct private mass in Holy Trinity House with no member of the public being permitted to attend. This member is not permitted to exercise the sacrament of reconciliation. The Irish Norbertine Canonry ceased all public ministries in September 2016. The public Oratory is now closed to local parishioners. Until September 2016 public mass was conducted by the Norbertines on a daily basis in the newly built oratory which is adjacent to the house. The sacrament of reconciliation was also held in the sacristy of the oratory. Generally, elder members of the local

community attended mass on a daily basis and families attended at weekends. Religious artefacts can be purchased at the house. Of the four members in Holy Trinity House there are no members currently in local diocesan ministry i.e. Kilmore Diocese.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI 2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the	✓		

	organisation or legislation.			
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.			✓
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. The policy needs to be clearly formatted to follow the guidance as issued by the NBSCCCI in line with the seven standards, and written in a way which encompasses all the principles of those standards in a clear, understandable format.
2. The policy document should be signed by the Prelate Administrator.
3. The policy should specifically state that all allegations are reported to the statutory authorities 'without delay'.
4. A clear statement on the management of those who present a risk to children is required.
5. The policy states that it will be reviewed annually; as this document is dated 2010, a review is urgently required.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for		✓	



	safeguarding children at diocesan or congregational level.			
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI	✓		

#### **Recommendations:**

1. Sections 2:1 - 2:3 require re-drafting with more comprehensive guidance included.
2. More comprehensive guidance on data recording and storage is required.
3. Guidance on confidentiality and information sharing needs to be more succinct. It must make clear that the welfare of the child is the most important consideration. The seal of confession must also be referenced.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

**Recommendations:**

1. More comprehensive guidance is required in relation to recruitment and vetting policy and procedures. Procedures for assessing the suitability of those working with children need to be clearly laid out in the document.
2. Adherence to best practice guidance needs to be demonstrated.

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

**Recommendations:**

1. A comprehensive re-drafting on the above section is required. Guidance in the document is wholly inadequate.
2. Policies to be included in re- drafting are an anti-bullying policy, whistle blowing policy, management of children's behaviour that does not include physical punishment or any other form of degrading or humiliating treatment, and a clear comprehensive anti-discriminatory policy.
3. Guidance on the intimate care of children needs to be expanded.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are		✓	

	adequately supervised and protected at all times.			
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendation:**

- Further elaboration and guidance is required on all aspects of above section.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendation:**

- Perfunctory reference to training is made in policy document. Complete, comprehensive guidance in line with the NBSCCCI recommendations is required. This to reference all personnel in the order, with specific training plans in relation to the roles of those requiring training, a process for updating skills, and reference to legislation, current guidance and best practice.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
5.1	The child protection policy is openly displayed and available to everyone.	✓		
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		✓	
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
5.4	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
5.5	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
5.6	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

#### Recommendations:

1. Links with statutory child protection agencies need to be clearly referenced in the policy, and how these will be achieved and maintained.
2. The communications policy needs further expansion, with reference to communication process with children.

Standard 6	Access to advice + support
<p><i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i></p>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓

<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

**Recommendation:**

- The above section requires complete re-drafting to contain more specific guidance in all areas. All of the above sections require clearer direction.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

**Recommendations:**

1. A specific implementation plan to be outlined to include a process, who will be responsible, timeframes etc.
2. A reference to resource allocation, both human and financial is required.
3. Feedback from parishioners, parents, guardians, staff and children's views on policies and practices for keeping children safe is required
4. The recording and storage policy and guidance needs to be expanded.

## **Overall Child Protection Policy Rating: Satisfactory.**

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Irish Norbertine Canonry.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	4
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	1
<b>Total no. of allegations against members deceased post 1996</b>	96
<b>Total number of allegations returned</b>	<b>101</b>

The above table shows that a total of 101 allegations were returned in the Section 5 Audit Questionnaire completed by the Irish Norbertine Canonry. Of these allegations four occurred in the Republic of Ireland. These have been made against a current member and a former member. There has been no case of an allegation against a living member as having occurred in Northern Ireland. A single allegation relating to the former member occurred outside the island of Ireland. The remaining 96 allegations relate to a convicted member deceased since the mid 1990's. In summary, 101 allegations have been made against a total of three members; a current member, a former and a deceased Norbertine member.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Irish Norbertine Canonry by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Irish Norbertine Canonry as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	101
<b>Reporting duration could be categorised/ analysed</b>	0
<b>Total number of allegations returned</b>	<b>101</b>
<b>Total no. of allegations subject to verification with the CFA</b>	0
<b>Total no. of allegations confirmed by the CFA</b>	NA
<b>Total no. of allegations subject to verification with AGS</b>	59
<b>Total no. of allegations confirmed by AGS</b>	29

***\*See note 2, page 1***

Due to the lack of specific data provided by the Irish Norbertine Canonry that is the dates of when the Irish Norbertine Canonry was first notified of allegations and/ or the dates when the either statutory authority was notified of allegations by the Irish Norbertine Canonry the audit team was not in a position to include statistics in the first four sections of table 2 above. The Irish Norbertine Canonry returned 'nothing on file' for these sections. This led to all 101 allegations not being included in terms of analysing the Irish Norbertine Canonry practice of reporting allegations to the civil authorities. Initially, there was no awareness amongst Leadership as to where files relating to allegations and associated correspondences and records were actually stored. In 2014 the Prelate Administrator was strongly requested by the audit team to locate all files relating to members against whom allegations of abuse have been made against and to store these securely and appropriately as per NBSCCCI guidance. In 2016 the audit team was advised that all files relating to allegations are held with the Abbey that founded Kilnacrott Abbey and solicitors for the Irish Norbertine Canonry have copies of all the files of the Irish Norbertine Canonry.

The CFA was unable to conduct the verification of record of allegations task with the statutory authorities. It is clear from data provided that there was no case of the Irish Norbertine Canonry notifying the CFA of an allegation(s). A single allegation was notified to the CFA by an external agency during the safeguarding period on behalf of the Irish Norbertine Canonry.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána (AGS) namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Due to the lack of information provided to the audit team this task was not required of the CFA. A single allegation was notified to AGS by the Irish Norbertine Canonry. It is not known

when this occurred or to what Garda station it was reported to. AGS confirmed being notification of record for this allegation.

Given the large number of allegations against three members the audit team sought to ensure its counterpart authority was aware of the allegations against Irish Norbertine Canonry members that occurred in the Republic of Ireland. These related to a remaining member, a former member and a deceased member. AGS were able to confirm a record of notification for 29 of the 59 allegations submitted by the audit team i.e. the four allegations against the remaining and former member and 25 against the deceased member. AGS were not aware of the remaining 30 allegations against the deceased member. The sources of referrals received to AGS included a diocese, a Religious Order, the NBSCCCI and AGS stations.

### **Reporting Duration**

There has been no case of an allegation being reported by the Irish Norbertine Canonry to the civil authorities during the audit time frame (1996 until 31 December 2013) that can be commented on.

### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	1	2
<b>Member(s) no longer in the clerical / religious state</b>	1	3
<b>Member(s) Deceased</b>	1	96
<b>Total</b>	<b>3</b>	<b>101</b>

Table 4 shows that 101 allegations have been made against three Irish Norbertine Canonry members. Two relate to a member who, since 2016, has been placed out of full public ministry. A total of three allegations relate to a member who left the Irish Norbertine Canonry in 2011. Two of these allegations occurred in the Republic of Ireland and one outside the island of Ireland. The former member is known to the Gardai where he resides. The remaining 96 allegations relate to a deceased member who was convicted for child sexual offences in the Republic and Northern Ireland. Of these allegations 55 occurred in the Republic of Ireland, 23 in Northern Ireland and nine in the United States. There was no detail provided to the audit team with regard to the locations of abuse for the remaining nine allegations.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some



member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Down and Connor	2011 2012

It can be seen from table 5 above that members of the Irish Norbertine Canonry operate from their own child protection policies and that of the Dublin Archdiocese and Down and Connor diocese. The member in prison chaplaincy is guided by the organisations child protection policy. In 2011 and 2013 a one day workshop on child safeguarding was held with members of the Irish Norbertine Canonry, employees and volunteers. It was noted that not all volunteers, at their own behest, attended the 2013 workshop. Since the closure of Kilnacrott Abbey there are no longer any volunteers working in Irish Norbertine Canonry. It was reported to the audit team that each member of the Irish Norbertine Canonry has a copy of the child safeguarding policy handbook.

The 'Safeguarding Children in the Norbertine Abbey of Kilnacrott Policy Handbook' was developed in 2010. Despite a satisfactory rating being applied just 11 of a total of 48 criteria were deemed in place. Full inclusion, which is appropriate to their functioning in Ireland regarding the remaining criteria, is required. In 2014 the Prelate Administrator was directed by the audit team to link with the NBSCCCI for advice on developing an appropriate policy document and to remain engaged with the NBSCCCI until the document was complete. The Irish Norbertine Canonry, in consultation with the NBSCCCI updated its 'Keeping Children Safe – Safeguarding and Child Protection Policy and Procedures' document in August 2016. The document has been developed in line with the NBSCCCI Standards and Guidance document. With regard to local Church safeguarding awareness the audit team further advised the Prelate Administrator to establish links with the local diocese so as to keep informed and updated on local and national safeguarding issues including the diocesan child protection policies and procedures. At this time some members were involved in diocesan ministry.

With regard to safeguarding structures in the Irish Norbertine Canonry the following are in place:

1. The roles of *designated liaison person* and *deputy designated liaison person* comprise a male and female lay person. Both of these safeguarding personnel have participated in safeguarding training in 2016.
2. A *safeguarding representative* whose role is to implement the safeguarding policy at local level.
3. The Irish Norbertine Canonry does not have an active safeguarding or advisory committee in place. The Prelate Administrator was strongly advised to link with the NBSCCCI to seek guidance on implementing suitable advisory procedures appropriate to the current functioning and presence of the Irish Norbertine Canonry in Ireland.

4. With respect to *Garda vetting* the audit team was informed in 2014 that Irish Norbertine Canonry members or staff employed by the Irish Norbertine Canonry had not been Garda vetted by the Irish Norbertine Canonry itself. The Prelate Administrator was directed by the audit team to immediately clarify with the relevant dioceses the Garda vetting status of those members in ministry and to conduct the Garda vetting process for all members. It was clearly stated to the Irish Norbertine Canonry that, as per best practice and as outlined in the NBSCCCI guidance document, all members in ministry including employees or members/ staff in a volunteering capacity should be Garda vetted. In 2016 the Prior advised that three members have received Garda clearances and that the process is currently being completed for remaining members and two staff members.

## **2. Managing risk**

The Irish Norbertine Canonry has safeguarding responsibility for one member. There was a significant delay by the Irish Norbertine Canonry in placing the member out of full public ministry. The professional risk assessment undertaken on this man recommended the permanent removal of ministries. The member permanently lost all local diocesan faculties and most Irish Norbertine Canonry faculties. The member remained in limited ministry until recently. The Prelate Administrator informed the audit team that all diocesan bishops nationally were advised that the member was not permitted to perform any ministerial duties. With regard to further safeguarding measures there was a significant delay by the Irish Norbertine Canonry in developing and implementing appropriate safeguarding measures for this member. In November 2014 a measure of implementing a verbal safety plan was undertaken by the Prelate Administrator. A more formal safety plan was implemented more recently. The Prior and other member who resides in Holy Trinity House have responsibility for monitoring and supervision arrangements. The Prelate Administrator carries responsibility for overall monitoring and supervision arrangements. Upon direction the Prelate Administrator engaged with the local social work department with regard to this member. As per AGS notifications the member was previously known to the local social work department. The audit team updated the NBSCCCI of all the above concerns in 2014. An individual child protection case file for this member remains to be developed by the Prelate Administrator.

There is no data on file to comment on how the Irish Norbertine Canonry managed any potential risks regarding the former member prior to his departure.

As mentioned above a total of 96 allegations have been made against a deceased Irish Norbertine Canonry member. The period of abuse perpetrated by this member extended from the early 1950's until the early 1990's and occurred in the Republic of Ireland, Northern Ireland and the USA. The Irish Norbertine Canonry also informed the audit team that further complaints of 'interferences' with children were also raised with the Irish Norbertine Canonry against this member in the mid 1950's and the mid 1960's with regard to unnamed boys in Wales. Other incidents of the member 'interfering' with children are known to have occurred in Scotland.

***\*The following paragraph details conclusions summarised from the Prelate Administrator's witness statement submitted to the Northern Inquiry in June 2015  
(See Note 2, page 1)***

Early efforts taken by the Irish Norbertine Canonry in managing the potential risks posed by the member dates back to the late 1960's and continued in the early 1970's,

late 1980's and early 1990's. These included the short-term removal of the member from ministry, transferring the member to other locations and accessing medical treatment. The member attended for medical and psychiatric treatment in Ireland, Northern Ireland and England. However, whilst the member was in receipt of professional medical help further abuse continued to be perpetrated by the member. The Irish Norbertine Canonry failed to actively and robustly monitor, supervise and restrict the movements of the member whilst still receiving complaints of child sexual abuse against the member and also while the member continued to unofficially seek opportunities to engage in ministry with children. The member was suspended from all public preaching by the Abbot Council in January 1994. A further four regulations were imposed on the member the following month.

## **Conclusion**

The Irish Norbertine Canonry has consistently demonstrated significantly poor child safeguarding practices. In addition to the exceptionally poor level of co-operation with the audit team, clear lack of commitment both to the audit and understanding of the child protection system this reflective of the Irish Norbertine Canonry situation in Ireland until autumn 2016. The audit team liaised closely with the Irish Norbertine Canonry over a two and a half year period from May 2014 to address concerning safeguarding issues. During the time the audit team liaised with the NBSCCCI, An Garda Síochána and the relevant CFA social work department to ensure that relevant bodies were aware of the safeguarding practices and concerns.

It is clear that the lack of communication within the Order itself led to a significant delay in safeguarding actions being implemented by the Prelate Administrator. This has been hindered by changes to the internal structures within the Order. The Prelate Administrator does not reside in Ireland but the USA (since 2015), the Prior resides in Belfast, the sub prior in South East of Ireland leaving two members residing in the single Irish Norbertine Canonry community in Ireland - Co. Cavan, one of whom has both child sexual abuse allegations and allegations by female adults against him. The various geographical locations of members has led to great difficulty for the Prelate Administrator in attending to the safeguarding issues identified. The Prelate Administrator only commenced addressing safeguarding actions in July 2016.

The child safeguarding policy was viewed as satisfactory meaning the basic elements required of a child protection policy were contained. Further work is required in order for the Irish Norbertine Canonry to develop a quality working document. More concerning though was Prelate Administrator's lack of awareness of the actual document itself and of his responsibilities to ensure that safeguarding procedures were implemented. The Prior, who was not aware of the audit and its processes until July 2016, commenced the process of implementing safeguarding structures after this time. The Prior updated the safeguarding document, implemented Garda vetting procedures, scheduled safeguarding training for the designated liaison persons and appointed a safeguarding representative. The Prior has engaged and co-operated with the audit team since July 2016.

Due to the lack of return of allegations data the audit team were not in a position to complete sections of the report. It is known however, from the little data provided that a significant number of allegations were received to the Irish Norbertine Canonry with the majority relating to a member deceased since the mid 1990's. With regard to this member the Irish Norbertine Canonry completely failed to act in promoting the safeguarding of children. This included failing to engage with the statutory authorities in the past and only until 2014. This deficit in safeguarding practice remained until formal action was taken by the Prelate Administrator mid

2016 with regard to the member safeguarding measures are now in place for. An individual child protection file remains to be set up.

The Irish Norbertine Canonry was reviewed by the NBSCCCI in March 2016. However, as the Northern Ireland Inquiry is currently taking place the NBSCCCI is not in a position to publish its review report until the Northern Ireland Inquiry report is published in January 2017. The NBSCCCI did however liaise with the CFA regarding its findings which are similar to those found by the audit team. Until such a time that Holy Trinity closes it is crucial that the Prelate Administrator remains in contact with the NBSCCCI with regard to ensuring appropriate safeguarding structures are in place and liaises with the CFA social work department with regard to risk management arrangements.

## 20. Jesuits - Society of Jesus (SJ)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### PART 1 Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

*\* Rather than the Jesuits completing the questionnaire retrospectively the CFA was informed that the Jesuit Policy for Safeguarding Children 2009 was in place at that time.*

### PART 1 (B) Overview of Religious Order

The Society of Jesus, where members are called Jesuits, was founded in 1540, by Ignatius of Loyola and some companions in Italy. Today, the Society is engaged in evangelization and apostolic ministry in 112 nations throughout the world in accordance to the motto “For the Greater Glory of God” with a spirituality of “Finding God in all Things”. The Society initially arrived to Ireland in 1542 when two Jesuits were sent on a fact finding mission and later established itself with the opening of a Jesuit school in Kilmallock, Co. Limerick in 1565. In 1773 the Jesuits were suppressed

by the Pope of the time but they were later restored in 1814. That year Clongowes Wood College was opened in Clane, Co. Kildare. Since that time the Jesuits established themselves further throughout Ireland with schools in Counties Dublin, Galway and Limerick.

Worldwide the Society is divided into 83 Provinces with 6 independent regions and 10 dependent regions. Ireland is part of the West European Assistancy, which is a group of Provinces, along with South Belgium, North Belgium, Britain (South Africa, Guyana), English Canada, France (Maghreb), French Canada, Malta, Near East and the Netherlands. It also has associations with Hong Kong and Zambia. Today there are 110 Irish Jesuits involved in various ministries in Ireland including education (founding primary and secondary schools, colleges, universities and seminaries), intellectual research, publications and cultural pursuits. Jesuits also give retreats, minister in hospitals and parishes and promote social justice and ecumenical dialogue. The Society runs a parish on behalf of the Dublin Archdiocese, parish of the Church St. Francis Xavier parish in Upper Gardiner St. Dublin 1 as well as a Church in Galway. The five Jesuit secondary schools are under the trusteeship of the Society of Jesus where boards of management are in place.

There are 148 Jesuits in Ireland who reside in the Society's 14 communities in Counties Dublin, Galway, Kildare and Limerick. Of these 20 Jesuits reside in the Dublin based nursing care unit. Irish members based in Hong Kong and Zambia are under the responsibility of the respective Provinces.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** September 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
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*Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).		✓	
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### **Recommendations:**

1. The policy should be signed by the relevant Church authority.
2. The definitions of abuse need to be expanded to include signs and symptoms of abuse.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

**Recommendation:**

- A complaints policy is required in the policy document.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		

<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		
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	<b>Criteria - Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

#### **Recommendations:**

1. Criteria 3.5 and 3.8 are part of the Dignity at Work policy which applies to adults. These need to be tailored to include their application to children.
2. A whistle-blowing policy is required.
3. It is stated in the policy there are guidelines on the personal care of children with disabilities, including appropriate and inappropriate touch. The actual guidance is not stated. This needs to be included in the policy document.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all	✓		



	times.			
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		

<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

**Recommendation:**

- It should be included that children are made aware of their right to be safe from abuse and who to speak to if they have concerns.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

**Recommendations:**

1. It should be stated clearly in the policy document how the Society supports complainants who have experienced abuse.
2. How the Society manages and supports those who perpetrated abuse needs to be included.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### **Recommendations:**

1. There is no reference in the policy document of a safeguarding committee being in place whose role would be to develop a safeguarding plan for the Society. The yearly safeguarding audits that are conducted in each community would be the base for the safeguarding plan to be developed.
2. It should be stated in the policy document that the necessary resources will be made available by the society to implement the safeguarding plan.
3. There is no system in place as to how the Society seeks the views of children/ parents about their policies.

**Overall Child Protection Policy Rating:** Satisfactory.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of

the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Jesuits.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	8
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	25
<b>Total number of allegations returned</b>	<b>33</b>

The above table shows that a total of 33 allegations were returned in the Section 5 Audit Questionnaire completed by the Jesuits. Of these allegations eight occurred in the Republic of Ireland. These relate to seven remaining members. There have been no reports of allegations having occurred in Northern Ireland or outside the island of Ireland. A total of 25 allegations relate to five deceased members. 11 of these allegations made against four of the deceased members were known to the Society prior to the deaths of these members. The remaining 14 allegations were received to the Society post their deaths.

#### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Jesuits by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Society as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	2
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	9
<b>Reporting duration could not be categorised/ analysed</b>	5

<b>Reporting duration could be categorised/ analysed</b>	16
<b>Total number of allegations returned</b>	<b>33</b>
<b>Total no. of allegations subject to verification with the CFA</b>	14
<b>Total no. of allegations confirmed by the CFA</b> <i>*The Society reported 2 further allegations to AGS only</i>	14
<b>Total no. of allegations subject to verification with AGS</b>	16
<b>Total no. of allegations confirmed by AGS</b>	16

As highlighted on table 2 above the Society was notified of two allegations by the statutory authorities. These relate to two remaining members. A statutory authority was directly notified of an allegation against a member by a complainant. *There has been no case of an allegation not been reported by the Society to the statutory authorities.* A total of nine allegations relating to two remaining members and three deceased members were made known to the Society prior to 1996.

There was difficulty in analysing five allegations submitted. The statutory authority whom the Society first notified of two allegations could not confirm a record of these notifications. For the other three allegations neither statutory authority could confirm having received the allegations data that were notified to them on the same day by the Society.

A total of 16 allegations have been categorised and will be commented on further in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of 14 and 16 allegations were part of the audit team's verification task with the CFA and with AGS respectively. The CFA confirmed notification of record of seven of these allegations. The CFA could not confirm notification of record of six allegations. However, while the CFA could not verify the allegations supplementary evidence provided by the Jesuits confirmed the allegations were reported to the CFA. These six allegations were reported by the Society on the same day to AGS. AGS did confirm being aware of these. AGS confirmed notification of record of all 16 allegations part of their task.

### **Reporting Duration**

The following table outlines the time taken by the Society to report 16 allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church</b>	<b>Safeguarding Period</b>
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<b>Guidance Period / Reporting Duration</b>	<b>Not for comment</b>	<b>1-Jan-1996 to 7-Dec-2005</b>	<b>Framework 8-Dec-2005 to 23-Feb-2009</b>	<b>24-Feb-2009 to 31-Dec-2013</b>
<b>1-3 days</b>		-	-	4
<b>4-7 days</b>		2	-	3
<b>1-4 weeks</b>		-	-	1
<b>1-12 months</b>		4	-	-
<b>1-5 years</b>		2	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>8</b>	-	<b>8</b>
<b>Overall Total</b>	<b>16</b>			

It can be seen from table 3 that two allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

As can be seen from table 3 eight allegations were made known to the Society during this period none of which were reported 'without delay' to the statutory authorities. One allegation relates to a remaining member and seven allegations have been made against four deceased members. Two of the deceased members were alive at the time of the Society being notified of three allegations against these members.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Society during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the eight allegations made known to Society during this time four were reported without delay to the statutory authorities. The Society complied with the correct reporting procedure in place at this time. The allegations relate to remaining member and two members who were deceased at the time the Society was notified. The allegation against the remaining member which was made known to the Society in 2011 is the Society's most recent allegation.

The remaining four allegations made known to the Society during the Safeguarding period relate to two deceased members. The Society failed to comply with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
	3	3

<b>Member(s) currently in ministry</b>		
<b>Member(s) placed out of ministry</b>	4	5
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	5	25
<b>Total</b>	<b>12</b>	<b>33</b>

Table 4 shows that 33 allegations have been made against 12 members of the Society. Of these, single allegations have been made against three members who are in ministry. A total of five allegations have been made against four current members placed out of ministry. There have been no allegations against members who have left the Society. The remaining 25 allegations relate to five members who are deceased since 1996.

#### **PART 4 Safeguarding and Protecting Against Further Risk**

##### **▪ Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2013
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Galway, Kilmacduagh & Kilfenora Limerick	2011 2012

It can be seen from table 5 above that members of the Society operate from their own child protection policy document and that of the Department of Education and Skills and the two dioceses listed.

The Society's safeguarding personnel comprises a member of the Society as *designated liaison officer* and a *lay deputy designated officer*. The Society has informed that all members, employees and volunteers are aware of the Society's child protection policy document. The lay deputy designated person who is a NBSCCCI accredited child safeguarding trainer has provided training to all superiors and

directors of apostolates. The child safeguarding policy statement is displayed in every community and each Jesuit run services.

The superior of each community is the appointed *safeguarding representative* who is responsible for implementing safeguarding measures in the community and has participated in specialist training. The representative also has a responsibility to ensure that all allegations are brought to the attention of the DLP immediately.

The current *advisory panel* which was established in 2009 meets bi-monthly and as required. The background of the five member panel comprises legal services, social work, canon law, psychology and HR. This panel has the dual function of advising of cases and acting as *safeguarding committee* in developing a framework of safeguarding structures, policy and procedures. Also, each community and Jesuits run services conducts annual safeguarding audits. This is a part of the annual Provincial Visitation review. In advance of these audits the superiors of each community updates the Provincial Superior ahead of his yearly visit on child safeguarding issues in the previous year.

The Provincial has advised that all members in direct ministry or ministry where there is access to children have been *Garda vetted*.

#### ▪ **Managing risk**

The Society has at present responsibility for managing four members in Ireland against whom allegations of child sexual abuse have been made. The four members are not engaged in ministry. A professional risk assessment has been carried out for one member. The Society was slow to remove two members from ministry with minors upon allegations being notified and in placing restrictions on their movements in order to safeguard children. Another member was removed four months after the Society was first notified. The fourth member was removed immediately. The allegation against this member is the most recent case made known to the Society. The Society has in place verbal safety plans for these members. The local superiors of the communities where the members reside monitor the compliance of members whom these plans are in place. The Provincial Superior who carries overall responsibility regarding monitoring and supervision arrangements visits each community and accused members yearly. The relevant CFA social work departments are aware of the accused members.

For members who reside overseas they were removed from ministry whilst investigations took place. A return to full ministry was deemed appropriate for two members following investigations.

There has been no member of the Society of Jesus member being convicted for child sexual offences. The Society has advised that relevant authorities are based are aware of the allegations against the members.

#### **Conclusion**

The Provincial and safeguarding personnel engaged with and co-operated fully with the audit process at all times. This has been evidenced by the Society submitting requested audit data, attention to the ongoing audit process and during the audit meeting.

With respect to the Jesuit policy for safeguarding children this has been reviewed as satisfactory. A few minor adjustments will raise the policy to being viewed as excellent. The policy document is clear and focused and requires all members, staff and volunteers to abide by it. Certain aspects of the policy document, as



recommended, require immediate attention. Additional detail is required with regard to how individuals who have experienced abuse are supported by the Society. Also required is how perpetrators of abuse are managed in order for the Society to demonstrate its efforts in safeguarding children and supporting their own members. It should be stated that written risk management plans/ safety plans are put in place for perpetrators of abuse. It is advisable that the Society develops a safeguarding plan so it can co-ordinate its efforts in safeguarding in a planned manner.

The Society has been slow in reporting allegations of abuse to the statutory authorities in the past. A significant improvement has been made during the Safeguarding period. Allegations during this period have been reported to both statutory authorities and not solely, in some cases, to An Garda Síochána in the past. The allegation made known in 2011 is the Society's most recent allegation. This allegation was managed appropriately by the Society. Mechanisms are in place to monitor and supervise those against allegations of abuse have been made albeit in a verbal manner. As stated above this needs to be more formal and developed into written plans.

It is the view of the audit team safeguarding practice by the Society has improved progressively taken place over the years. The reporting of allegations without delay must remain a priority in the Society and a more focused approach to monitoring and supervising members is required immediately. A culture that promotes safe environments for children and members must be robust and maintained within the Society.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The audit team has been advised that a lay DLP was appointed in December 2015. This appointment of this DLP brings professional safeguarding experience, expertise and knowledge to the Society. The Society was reviewed by the NBSCCCI in September 2015. The reviewers are satisfied that 'there is a commitment to safeguarding children within the Jesuits'. The Society has developed a strategic plan to address the recommendations of the review report and is committed to ensuring that safeguarding remains high on the agenda of Jesuits work. Lastly, the Society is committed to developing its policy document in line with the NBSCCCI revised guidelines in 2016.

## **21. Legionaries of Christ (LC)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
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<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCC Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Legion of Christ is a Congregation of priests and seminarians whose mission is to build the Kingdom of God in the modern world especially by forming, supporting and working with lay people in the New Evangelisation. The guiding motto “Thy Kingdom Come” expresses hope in the definitive coming of the Kingdom of Christ through grace and ardent desire and the urgent need to work now so that more and more people make the powerful and personal experience of the love of Christ “who has loved me and given himself up for me”(Gal 2.20). Legionaries of Christ are members of the Regnum Christi Movement whose members also include diocesan priests, consecrated women and men and single and married lay-people in all walks of life.

The Legion of Christ founded in January 1941 in Mexico City established themselves in Bundoran, Co Donegal, Ireland in 1960. In 1962 a novitiate was opened in Dublin. In subsequent years the Congregation developed youth and families ministry in Ireland principally in the Dublin area. The Congregation also reached the USA in the 1960’s followed by South America and Central Europe in the 1980s. In the last few years the Legion opened communities in the Philippines, South Korea, El Salvador and Hungary, thus continuing the service that the Regnum Christi Movement was already offering in family, social, educational and youth ministry in those countries. Irish Legionary priests work in apostolates in the above countries around the world. The Irish Province is part of the Central and Western Europe Territory with the Superior based in Düsseldorf, Germany.

The Congregation runs the Woodlands Language Academy for girls and Dublin Oak Language Academy for boys. These are secondary boarding schools each having about a 100 secondary students between 11 to 16 years of age and coming from Spain, Mexico and Latin America. The students follow the Junior Certificate Curriculum. Parish pastoral work is focused on helping youth and families grow in the faith. The Congregation runs the Dal Riada Faith and Family Centre in Blackrock, Dublin and Rocklands School Retreat and Youth Centre in Leopardstown, Co. Dublin. Day retreats are offered to secondary school groups, evening and weekend silent retreats for adults, spiritual direction, pilgrimages (Croagh Patrick, Knock, Rome, Camino de Santiago, Poland and the Holy Land), family days, youth clubs and camps.

The 11 members of the Congregation reside in Leopardstown, Dublin and in Dublin Oak Academy, Co. Wicklow. Four members who are involved in formation and spiritual development ministry are also teachers in one of the above named schools; other members are involved in school chaplaincy, the family support centre in Blackrock and administer retreats in Leopardstown, Co. Dublin.

## PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations

**Date of Child Protection Policy document:** February 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
1.3	The policy states that all Church personnel are	✓		

	required to comply with it.			
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. Although stated in the policy document that it has been approved by the General Director of the Congregation the document itself should be signed by the Provincial.
2. The policy should be subject to a process of a clearly stated review schedule rather than 'from time to time'.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		

<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

**Recommendation:**

- The contact details of the statutory authorities and the designated liaison person should be prominently displayed in the document.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on	✓		

	appropriate/ expected standards of behaviour of, adults towards children.			
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin	✓		

	working within Church organisations.			
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
6.4	Information is provided to those who have experienced abuse on how to seek support.	✓		
6.5	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
7.2	The human or financial resources necessary for implementing the plan are made available.	✓		
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		



<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		
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**Overall Child Protection Policy Rating:** Excellent

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Legionaries of Christ.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	<b>1</b>
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	<b>0</b>
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	<b>0</b>
<b>Total no. of allegations against members deceased post 1996</b>	<b>1</b>
<b>Total number of allegations returned</b>	<b>2</b>

The above table shows that two allegations were returned in the Section 5 Audit Questionnaire completed by the Legionaries of Christ. Of these one occurred in the Republic of Ireland. This allegation relates to a former member who left the Congregation 15 years prior to the Congregation being notified of the allegation. There was no case of an allegation occurring in Northern Ireland or outside the island of Ireland. The remaining allegation relates to a member who was deceased upon the Congregation being notified of the allegation.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Legionaries of Christ by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Legionaries of Christ as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	1
<b>Total number of allegations returned</b>	2
<b>Total no. of allegations subject to verification with the CFA</b>	0
<b>Total no. of allegations confirmed by the CFA</b>	0
<b>Total no. of allegations subject to verification with AGS</b>	1
<b>Total no. of allegations confirmed by AGS</b>	1

As can be seen from the above table no allegations were notified to the Congregation by a civil authority. A complainant notified a civil authority of an allegation. *There was no case of an allegation not being reported to a civil authority*, of an allegation made known to the Congregation prior to 1996 or of an allegation that could not be categorised in terms of commenting the Congregation's reporting of allegations. Just a single allegation will be commented on.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. A single allegation was subject to scrutiny in terms of the Legionaries of Christ's reporting of allegations to AGS. The SCMU confirmed notification of record of this single allegation.

### **Reporting Duration**

The following table outlines the time taken by the Legionaries of Christ to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-

<b>1-4 weeks</b>		-	-	<b>1</b>
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		-	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>0</b>	<b>0</b>	<b>1</b>
<b>Overall Total</b>	<b>1</b>			

#### **Framework Period, 01 January 1996 - 07 December 2005**

As can be seen from table 3 there were no allegations made known to the Congregation during this period.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The single allegation made known to the Congregation during this time was reported to AGS within the '1-4 weeks' time frame after the Congregation was first notified. This allegation was against a member who was deceased upon the time of the Congregation being first informed. This was not within the recommended 'without delay' reporting time frame.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	0	0
<b>Member(s) no longer in the clerical / religious state</b>	1	1
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>2</b>	<b>2</b>

Table 4 shows that two allegations have been made against members of the congregation - a former member and a deceased member. There have been no allegations against members in current ministry or placed out of ministry by the congregation.

#### **PART 4 Safeguarding and Protecting Against Further Risk**

▪ **Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
<b>Religious Order based (As discussed above)</b>	Yes	2011
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese	2011

It can be seen from table 5 above that members of the Congregation operate from their own policy document and that of the Dublin Archdiocese where some members are in ministry.

The Provincial informed the audit team that each member of the Congregation has a copy of the Congregation's child protection policy document and in an effort by the Congregation to demonstrate their commitment to the implementation of the policy document all members are required to sign an acknowledgement form. This applies too for directors, teachers, administrative staff and volunteers in all of the Congregation's institutions in Ireland. By this members are agreeing to abide by the procedures and codes of conduct. All staff and volunteers have participated in training in accordance to the content of the policy document.

The Congregation has two appointed designated liaison persons who are members of the Congregation; one for historical cases and the second for current cases who is also the safeguarding co-ordinator for the Congregation. Five safeguarding representatives are appointed in the Congregation's two communities and academies that carry responsibility for ensuring all procedures according to policy are in place in each place. The designated liaison person and the safeguarding representatives meet monthly to review the child protection policy and implementation of same. An internal audit is carried out annually to monitor the implementation of the safeguarding policy within the Congregation.

All members of the Congregation have been Garda vetted though the vetting service provided by the Dublin Archdiocese.

The Legionaries of Christ are a member of the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:

- The initial complaint
- Fitness for ministry
- Management of risk

The Congregation has sought actively advice and guidance from this group. Prior to joining the NCMRG the Congregation accessed the advisory panel in place in the USA which was set up in 2008.

### **Managing Risk**

The Congregation is not currently managing any members against whom child sexual abuse allegations have been made. In the eventuality of an allegation being notified to the Congregation it is evident in the safeguarding policy document and as discussed at the audit meeting that there are clear protocols in place as to how the Congregation would manage its respond to allegations. Of the allegations included in this audit one member was deceased and the other had left the Congregation 15 years prior to the Congregation being notified. There has been no case of a member of the Congregation been convicted for child sexual abuse offences.

### **Conclusion**

The Superior and designated liaison persons engaged fully with the audit process and demonstrated their commitment to the child protection process during this time. The safeguarding policy document was deemed excellent with just three criteria not in place. Regarding the Congregation's task of responding to allegations the Congregation did notify the civil authorities of the allegations. There is a clear procedure in place relating to the Congregation's responsibility in responding appropriately to allegations of abuse.

It is clear to the audit team that the Congregation has robust safeguarding structures and personnel in place to ensure the there is full implementation of the policy within the Congregation and its activities.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The safeguarding practices of the Congregation were reviewed by the NBSCCCI in July 2015 with the report was published in December 2015. The Congregation is currently in process of implementing the six recommendations contained in the review report. The Congregation has also appointed a lay person as deputy designated person. The Congregation is committed to implementing the NBSCCCI revised guidelines in 2016.

It is the view of the audit team that the Congregation continues to be proactive in ensuring best safeguarding practice in Ireland.

## **22. Institute of Marist Brothers (FMS)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
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	<b>requirements</b>				
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

*\*The Marist Brothers updated the Section 5 Audit as opposed to the Ferns Audit Questionnaire.*

### **PART 1 (B) Overview of Religious Order**

In 1817 St. Marcellin Champagnat founded the Marist Brothers in France. The Order, dedicated to the education of young people, conducted its first mission in Ireland in 1862 with the establishment of a national school in Co. Sligo. Further national schools were established in Counties Mayo, Westmeath and Roscommon. From 1884 the teaching Order extended its provision to operating secondary schools firstly one in Co. Westmeath and in later year's two secondary schools in Co. Dublin which they continue to operate. The Order established formation houses (juniorate, novitiate, scholasticate and a house of studies) in Counties Cavan, Westmeath, Sligo and Dublin between the years 1903 and 1997 when the novitiate in Tallaght, County Dublin was closed.

The Marist Brothers of Ireland are part of the Province of West Central Europe along with Britain, Germany, Belgium and the Netherlands. Of the total number of Brothers within the Province 15 Brothers reside in Ireland; in four communities located in counties Mayo, Westmeath and Dublin.

Three Brothers are involved in teaching ministry in the two Dublin based schools (Moyle Park College, Clondalkin and Marian college) and with another three being members of three boards of management. All three Marist schools have their own child safeguarding policies as per department of education guidelines. The English Language Summer School which takes place in Moyle Park College, Clondalkin, Dublin during the month of July each year is the only Marist Ministry that is directly managed by the Marist Brothers in Ireland.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** July 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary	✓		

	this should be consistent with the diocesan or congregational policy and approved.			
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### Recommendations:

1. This child protection document is a perfunctory restatement of the 'Keeping Children Safe Coalition Standards for Child Protection' document. The policy has not been amended to reflect the context or the activity i.e. education ministry of the Marist Brothers in Ireland. The format of the document is akin to that of the NBSCCCI. However, it fails to state clearly how the policy is implemented by the Order in Ireland. The document should not repeatedly refer the reader to an appendix.
2. The policy should state clearly how child protection is addressed according to the activities of the Marist Brothers.
3. How the Marist Brothers manage perpetrators of abuse should be included in the policy.
4. Further expansion of the Order's understanding and definitions of abuse is required to include physical signs of abuse behaviour.
5. It should be stated clearly that all allegations/ concerns are reported to the civil authorities without delay.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓



<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### Recommendations:

1. The steps to be followed as outlined in the policy document when allegations of abuse are notified to the Order require further attention particularly as to when the statutory authorities are notified of allegations and when allegations are put to alleged accused. The action required needs to be carefully managed by the Order in conjunction with the statutory authorities.
2. Rather than naming and outlining the purpose of each standard the policy needs to be reflective of its activities in Ireland and state specifically how the policy is implemented.
3. The role and responsibilities of the designated liaison person requires expansion to include that contained in the NBSCCCI document.
4. A complaints policy is required.
5. Guidance on confidentiality and information-sharing must make it clear that the welfare of the child is the most important consideration.
6. The policy should include contact details for the statutory authorities relevant to the locations of the Order's community houses.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this	✓		

	information is then properly assessed and recorded.			
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**Recommendations:**

1. The reference to vetting procedures for recruiting staff requires further detail and full inclusion in the policy.
2. It needs to be stated in the policy document that the safe recruitment and vetting policy is in line with best practice.

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

**Recommendations:**

1. Full anti-bullying and whistle-blowing policies are required.
2. The policy should include guidelines on the intimate care of children.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	

<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	
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**Recommendation:**

- Full guidelines on the Order's procedures for operating safe activities for children are required.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendation:**

- The level of perfunctory compliance with the requirements makes it difficult to know what is actually occurring in the Order. The policy should supply evident references to the application of good, proactive commitment, and in the context of this organisation. Redrafting of this standard is required.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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5.1	The child protection policy is openly displayed and available to everyone.		✓	
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
5.4	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.		✓	
5.5	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
5.6	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendation:**

- Perfunctory compliance does not constitute acceptance and understanding of the requirement in this area. Full redrafting of this standard is required.

Standard 6	Access to advice + support
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
6.4	Information is provided to those who have experienced abuse on how to seek support.			✓

<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.			✓
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**Recommendation:**

- Full inclusion of the criteria in this standard is required in the policy document.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendation:**

- The criteria listed 7.1 - 7.4 require full inclusion in the policy document.

**Overall Child Protection Policy Rating:** Satisfactory.

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Marist Brothers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	24
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	8
<b>Total number of allegations returned</b>	<b>32</b>

The above table shows that a total of 32 allegations were returned in the Section 5 Audit Questionnaire completed by the Marist Brothers. A total of 24 allegations, against a remaining member and three former members occurred in the Republic of Ireland. There has been no case of an allegation having occurred in Northern Ireland or outside the island of Ireland. The remaining eight allegations relate to four deceased members one of whom was a former member at the time of death.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Marist Brothers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Marist Brothers as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	27
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	4
<b>Reporting duration could be categorised/ analysed</b>	1
<b>Total number of allegations returned</b>	<b>32</b>
<b>Total no. of allegations subject to verification with the CFA</b>	1

<b>Total no. of allegations confirmed by the CFA</b>	1
<b>Total no. of allegations subject to verification with AGS</b>	1
<b>Total no. of allegations confirmed by AGS</b>	1

As outlined above a total of 27 allegations were made known to the Marist Brothers by a statutory authority. These relate to a remaining member, three former members and two deceased members. There was no case of a complainant directly notifying a civil authority of an allegation, of an allegation not being reported to the authorities or of an allegation being made to the Order prior to 1996.

A total of four allegations relating to a former member and two deceased members could not be analysed in terms of the Order's reporting of an allegation to a civil authority. The Order was of the opinion that the state bodies who notified the Order of the allegations had reported the four allegations to the statutory authorities. The allegations were made known to the CFA as a result of this audit process. The former member and one of the deceased members were previously known to the statutory authorities due to other allegations made against them.

The remaining single allegation for comment will be discussed further in this report.

#### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. A single allegation was subject to scrutiny in terms of the Marist Brothers reporting of allegations to the civil authorities. The Order informed the audit team of having reported the allegation to both civil authorities on the same day. Both the CFA and the SCMU confirmed notification of this allegation.

#### **Reporting Duration**

The following table outlines the time taken by the Marist Brothers to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		-	-	1

<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>0</b>	<b>0</b>	<b>1</b>
<b>Overall Total</b>	<b>1</b>			

It can be seen from table 3 that a single allegation is subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known to the Order during this period.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Order during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The single allegation made known to the Order during this time was reported to the civil authorities within the '1-5 years' time frame after the Order was first notified. This allegation relates to a now deceased member who was alive upon the time the Order being notified. The allegation was reported on the same day to both authorities 14 months after the Order was first informed. The Order failed to comply with the recommended 'without delay' reporting time frame.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	1	1
<b>Member(s) no longer in the clerical / religious state</b>	3	23
<b>Member(s) Deceased</b>	4	8
<b>Total</b>	<b>8</b>	<b>32</b>

Table 4 shows that 32 allegations have been made against eight Marist Brothers. The majority of these allegations relate to abuse perpetrated in the 1970's, 1980's and early 1990's. There have been no recent cases of child sexual abuse. A single allegation has been made against a member who has been placed out of ministry by the Order. The relevant CFA area is aware of the allegation against this member. A total of 23 allegations have been made against three former members two whom have been convicted for child sexual abuse offences that occurred whilst Marist Brothers. One of the convicted members passed away in 2015. The relevant CFA area is aware of the other convicted former member. The third former member had left the Order a



significant number of years prior to the Marist Brothers being notified of the allegation against this individual.

Eight allegations have been made against four deceased members. One of these members against whom four allegations were made was a former member at the time of death. This member was convicted for child sexual abuse offences whilst a member of the Order. Two members were alive at the time the Order was notified of the single allegations against these members. The last member was deceased when the Order was notified of two allegations against the member.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2013
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	No	-

It can be seen from table 5 above that the Order operates from their own child protection policy and that of the Department of Education and Skills. Members are not currently involved in diocesan ministry. The English Language Summer School has its own safeguarding policy and families which host students are obliged to sign the policy. Members of staff in leadership positions and a number of academic staff (language teachers) attended a training day run by an external organisation. The Provincial advised the audit team that all Marist Brothers are aware of the Order's child protection policy in place and have received training on same. Both the *designated and deputy designated liaison persons* who are members of the Order have participated in specialist safeguarding training in conjunction with the NBSCCCI and link with the NBSCCCI for advice when necessary. Both are aware of the CFA social work department local to them.

At Province level the Order has a *safeguarding co-ordinator* and an *advisory panel*. The role of the safeguarding co-ordinator is to ensure that child protection standards for each country of the Province, as agreed by the Order, are complied with. The advisory panel comprises 11 members; ten Marist Brothers including the present Provincial and two former Provincials of Ireland, the designated and deputy designated liaison persons in Ireland and others experienced in area of safeguarding. Germany and Ireland has each been a host Country for the 2012 and 2013 Provincial advisory panel meetings. The Provincial advised that child protection is discussed at each Provincial Council meeting. At local level safeguarding representatives are appointed in each community whose role is to implement the child protection policy in the individual communities and ministries.

The brothers in teaching ministry and board of management members have received *Garda clearances* through the Department of Education.

## **2.Managing risk**

The remaining member against whom a single allegation has been made was retired and elderly at the time the Order was first notified. The allegation has been investigated by a statutory authority with the other statutory authority being aware of the allegation and of the circumstances relating to this member.

Two of the three former member's had left the Order prior to the Order being notified of the 13 allegations against these two members. The Order had no role in managing these former members once notified of the allegations by a statutory authority. The relevant CFA area is aware of one of these members who resides in Ireland. Regarding the third former member, who passed away in 2015 all allegations against this member were made known to the Order by a statutory authority prior to him leaving the Order. The former member was known to the relevant CFA area prior to his death.

Of the four deceased members one was deceased at the time of the Order being notified of the two allegations against this man, two were alive and resided in the Order's accommodation under supervision and the remaining deceased member was a former member at the time of his death.

In summary, a total of three former members have been convicted for child sexual abuse offences whilst Marist Brothers. All three former members abused children in the same location. Two of the members perpetrated further abuse in other locations. One of these members received a second conviction for this further perpetration of abuse.

## **Conclusion**

The Provincial and safeguarding personnel engaged fully with the audit team at all times during the audit process. This has been evidenced by the submission of requested data, further information gathered at the audit meeting and ongoing correspondence between both the order and the CFA audit team. The Provincial is very experienced and knowledgeable in the area of child safeguarding and has assisted with the safeguarding personnel in implementing good safeguarding practise in Ireland. Some of this good work is not reflected in the Order's 2013 safeguarding document. Upon the audit team's review of the Order's safeguarding document a satisfactory rating was applied meaning the document contained the basic elements required of a child protection policy. The policy document which is based on the 'Keeping Children Safe Coalition Standards for Child Protection' has not been amended to reflect the context or the activity of the Order in Ireland. The audit team is satisfied that there is clear guidance within the Order on how to respond to allegations. However, the Order needs to demonstrate fully its understanding and awareness of child protection process in the policy document. The criteria that have been viewed as partially met or not met in each standard require development or full attention and inclusion in the policy document. It is crucial that the contact details for the Order's designated liaison persons and the statutory authorities are included in the policy document immediately. The policy should also state clearly that allegations are reported to the statutory authorities without delay. This requires inclusion immediately. It would be helpful that when developing a revised policy that the reader of the policy document is not continually referred to appendices.

All allegations included in this report are historic with the last allegation having occurred approximately 25 years ago. It is alarming that a large number of allegations

have been made against a small number of members three whom were convicted for child sexual abuse offences. The majority of allegations were made known to the Order by a statutory authority. All allegations were reported by the Order to the CFA as a result of this audit process.

The Order has the required safeguarding structures in place and is implementing good safeguarding practice. There is a need for the Order to continue being proactive in their strengthening of robust safeguarding systems as outlined throughout this document and in line with best practice.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order was reviewed by the NBSCCCI with the report published in December 2015. The NBSCCCI reviewers commented that there is evidence of good child safeguarding practice and commitment within the community. The Order updated its safeguarding policy document in 2015 which is to be re-drafted when the new NBSCCCI safeguarding policy is issued in 2016.

### **23. Marist Fathers (SM)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

The Marist Fathers, part of the Society of Mary was founded in Lyon, France in 1836. The mission of the Marist Fathers is 'to proclaim the Gospel to the people of our time, ever conscious of the mystery of Mary in the Church' and seeks to aim its mission to

the poor, the alienated and the youth through education and missionary work. The Marist Fathers, having succeeded as well known educators came to Ireland in 1861 to found schools in anticipation of seeking future missionary vocations. In continuing their education mission the Marist Fathers are today the patrons and trustees of three secondary schools, two in Co. Dublin and one in Co. Louth.

In the 1980s the Marist Fathers commenced parish work on behalf of Dublin Archdiocese. They continue to be involved in parish work where they operate two parishes on behalf of Dublin Archdiocese, St. Teresa's Parish, Donore Ave., Dublin 8 and St. Brendan's Parish, Coolock Village, Dublin 5 and a parish on behalf of Armagh Archdiocese, Holy Family Parish in Muirhevnamore, Dundalk, Co Louth. Other Marists are curates in various parishes within the Archdioceses of Dublin and Armagh. The Marists also operate two oratories in counties Dublin and Louth. The Irish Region is part of the European Province which is one of seven Provinces worldwide. The Superior General for the Order is based in Rome, Italy. As of March 31 2013 there are 39 Marist Fathers in Ireland located in five communities in counties Dublin and Louth. The ministry of Marists includes third level education, parish pastoral work, chaplaincy, spiritual direction, counselling, social ministry and forms of therapy. A proportion of Irish Marists have also worked abroad in mission areas such as Brazil, Cameroon, Venezuela, Senegal and the Philippines.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2009

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

Standard 1	A written policy on keeping children safe
	<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>

	<b>eria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.			✓
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.		✓	
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.		✓	

### **Recommendations:**

1. The Marist Fathers user friendly guide booklet covers each of the seven standards. However, a policy document should not merely be a booklet rather an actual concrete child protection policy and procedures document that states the Marist Fathers child protection policy and outlines the procedures to implement the policy. To ensure the child protection policy is written in a clear and understandable way there should be full text without constant references to the NBSCCCI Standards and Guidance Document.
2. The policy document should be signed by the Provincial.
3. The policy document should state all the Marist Father personnel are required to comply with the policy i.e. indicate the various personnel.
4. A statement of when the policy is to be reviewed, which complies with any changes to State or Church guidance or legislation, should be included.
5. The policy document should state how exactly child protection is addressed and who is required to comply with the policy in the various Marist Father ministries.
6. A statement of how individuals who may pose a risk to children are managed/ supported should be included.
7. The Marist Fathers understanding of and definitions of abuse should

- be expanded and include the signs and symptoms of the various types of abuse.
8. There should be a statement that all child protection concerns are reported to the civil authorities 'without delay'.
  9. As the Marist Fathers administer parishes on behalf of dioceses it should be stated that Marist Father members comply with the policies of such dioceses e.g. Dublin and Armagh Archdioceses. This also applies to other areas where members are in ministry e.g. department of education and skills. Copies of such policies should be available in Marist Father communities.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.			✓
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

**Recommendations:**

1. The following should be included to ensure procedures on how to respond to child protection allegations and suspicions are outlined:
  - (i) A time frame for when the designated officer informs the civil authorities of allegations i.e. without delay.
  - (ii) Complainants should be informed of the Marist Fathers procedure for reporting the complaint to the civil authorities.
2. There should be a statement that the policy is consistent with State legislation in the Republic and Northern Ireland i.e. Children First and Co-operating to Safeguard Children.
3. There should be a clear and defined outline of the role and responsibilities of the designated officer.
4. There should be an assurance that incidents, complaints, suspicions and referrals are recorded and stored securely.
5. A procedure for dealing with complaints made by adults and children about unacceptable behaviour towards children should be included.
6. There should be comprehensive guidance around the area of confidentiality and appropriate information sharing of complaints which makes clear that the protection of the child is the most important consideration.
7. The telephone numbers and addresses of the civil authorities in the Republic of Ireland and Northern Ireland should be stated i.e. the National Bureau of Criminal Investigation (An Garda Síochána) and the local Child and Family Agency duty social work department in the Republic of Ireland and the relevant Police Service of Northern Ireland and local Health and Social Care Trusts in Northern Ireland.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

**Recommendations:**

1. There should be full text outlining the Marist Fathers policy for the safe recruiting of personnel and assessing their suitability for working with children.

2. There should be a statement that the safe recruitment and vetting policy is in line with best practice guidance.
3. This statement should include the requirement for and importance of declaration forms and that a declaration form for all persons working with children and young people as volunteers or individuals assisting in one off events held by the Marist Fathers (such as a photographer) as part of the Marist Fathers recruiting procedures. A sample declaration form should be included as an appendix. There should be an indication that this information is then properly assessed and recorded.

	<b>Criteria - Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### **Recommendations:**

1. An anti-bullying policy is required.
2. A whistle-blowing policy should be developed to allow Religious Order personnel raise allegations and suspicions about unacceptable behaviour towards children by other Religious Order personnel or volunteers.
3. There should be further guidance regarding dealing with children's unacceptable behaviour that does not involved physical punishment or any other form of degrading or humiliating treatment.
4. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
5. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

### Recommendations:

1. There should be clear guidance and full text included in the policy on how to keep children safe during their involvement in activities including trips away from home.
2. Guidance should also include procedures relating to Garda vetting, the supervision of children, health and safety and various contexts where parental consent may be required. A sample parental consent form should be included as an appendix.
3. Guidance should be developed to ensure there is appropriate use of information technology equipment as listed above to ensure children are not put at risk and exposed to abuse and exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National			

	Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓
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**Recommendations:**

1. It should be stated that all Marist Father personnel are inducted into the Marist Fathers child protection policy and procedures when they commence working with the Congregation.
2. It should be stated that identified Marist Father personnel are provided with appropriate child protection training and opportunities to keep themselves knowledgeable in how to keep children safe.
3. It should be stated that specialist training is provided for those with extra child welfare and protection roles and responsibilities e.g. designated officers, risk managers.
4. It should be reflected in the policy that child protection training programmes are approved by the NBSCCCI and are updated in line with State and Church legislation.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

**Recommendations:**

1. It should be stated that the child protection policy is openly displayed and available to everyone e.g. displaying child protection statements or safeguarding notices in each of the Marist Father communities.

2. It should be included that the Marist Fathers highlight the importance of establishing a culture that enables children to have free and open discussions if they have concerns, and are aware of their rights to be safe from abuse.
3. It should be stated clearly how the Marist Fathers communicate their child protection policy to personnel, parishioners, external agencies and children and that this is done in a clear and open manner.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			✓
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### **Recommendations:**

1. It should be stated in the policy document that Marist Father personnel with additional specified child protection responsibilities for example designated officer, case manager, safeguarding advisor have access to specialist advice, support and information. This will allow personnel to respond more effectively to an individual who wishes to disclose their experience of abuse.
2. There should be up-to-date contact details for counselling agencies including a list of services, authorities and organisations in the local area that can provide assistance to children and religious personnel.
3. There should be guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the Marist Fathers or the general community including family or peers.

4. It should be specifically reflected in the policy how one that has experienced abuse can access advice and support either from the Marist Fathers and/or a counselling agency. There should be up-to-date contact details for counselling agencies.
5. It should be noted in the policy how perpetrators of abuse are assisted and supported by the Marist Fathers in seeking help.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			✓

### **Recommendations:**

1. It should be stated what the Marist Fathers action plan is to monitor the effectiveness of the steps to be taken to ensure children are safe. Details of the monitoring process and the addition of a self audit template as an appendix which shows how the process will be implemented.
2. It should be included in the policy that necessary resources required to implement the action plan are available.
3. To ensure the Marist Fathers child protection policy and procedures are effective there should be guidance on how the Marist Fathers seek the views on the policies and procedures from the parents/ children members are in ministry with.
4. It should be reflected in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Unsatisfactory

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Marist Fathers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	11
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	4
<b>Total number of allegations returned</b>	<b>15</b>

The above table shows that a total of 15 allegations were returned in the Section 5 Audit Questionnaire completed by the Marist Fathers. All allegations are alleged to have occurred in the Republic of Ireland. No allegations against a current living or former member are alleged to have occurred in Northern Ireland or outside the island of Ireland. Four of the fifteen allegations were made against members all of whom were deceased at the time the Marist Fathers were notified. The remaining 11 allegations relate to two accused one of whom is a former Marist Father member.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Marist Fathers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Marist Fathers as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	5
<b>Total no. of allegations not reported to the civil authorities by</b>	0

<b>How many allegations were made known to the RO pre 1996</b>	2
<b>Reporting duration could not be categorised/ analysed</b>	1
<b>Reporting duration could be categorised/ analysed</b>	7
<b>Total number of allegations returned</b>	<b>15</b>
<b>Total no. of allegations subject to verification with the CFA</b>	7
<b>Total no. of allegations confirmed by the CFA</b>	5
<b>Total no. of allegations subject to verification with AGS</b>	7
<b>Total no. of allegations confirmed by AGS</b>	7

As can be seen from the table above that the civil authorities did not notify the Marist Fathers of any allegations. A total of five complainants directly notified AGS of their complaints. *There were no cases where the Marist Fathers did not report an allegation to the civil authorities.* Two allegations were made known to the Marist Fathers pre 1996. A total of seven allegations will not be analysed in terms of the reporting of allegations to the civil authorities by the Marist Fathers (Rows 2 and 4 above in Table 2).

It can also be seen in the table above that one allegation could not be analysed as the level of detail was too vague for accurate analysis. The data submitted by the Marist Fathers was classed under the remit of the 'non analysable' category as two different dates were returned for when the Marist Fathers was first notified of the allegation. The member against whom the allegation was made was deceased at the time of the two dates submitted in the audit returns.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the nine allegations subject to scrutiny in terms of the Marist Fathers reporting of allegations to the civil authorities a total of seven allegations were part of the audit team's verification task with the CFA and AGS. Two were not part of this process as the allegations, though reported to the civil authorities, were made known to the Marist Fathers pre 1996 – prior to the Church's' recommended reporting requirement. The CFA confirmed notification of record of five allegations. Verification could not be given for two allegations. The SCMU confirmed notification of all seven allegations.

### **Reporting Duration**

A total of nine allegations can be analysed in terms of reporting completed by the Marist Fathers. The following table outlines the time taken by the Marist Fathers to report all allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

	<b>Pre</b>	<b>Framework</b>	<b>Our Children,</b>	<b>Safeguardin</b>
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*Volume II CFA Audit of Religious Orders, Congregations and Missionary Societies Safeguarding Arrangements*

<b>Church Guidance Period / Reporting Duration</b>	<b>1996</b> Not for comment	<b>Period</b> 1-Jan-1996 to 7-Dec-2005	<b>Our Church Framework</b> 8-Dec-2005 to 23-Feb-2009	<b>g Period</b> 24-Feb-2009 +
<b>1-3 days</b>	-	-	-	-
<b>4-7 days</b>	-	-	-	-
<b>1-4 weeks</b>	1	2	-	3
<b>1-12 months</b>	1	-	-	1
<b>1-5 years</b>	-	1	-	-
<b>5-10 years</b>	-	-	-	-
<b>10+ years</b>	-	-	-	-
<b>Total</b>	<b>2</b>	<b>3</b>	<b>0</b>	<b>4</b>
<b>Overall Total</b>	7			

It can be seen from table 3 that seven allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Three allegations were reported to the Marist Fathers during the Framework Period. One of these allegations was reported by the Marist Fathers to AGS nine days after the Marist Fathers being informed of the allegation. A second allegation was reported to both civil authorities on the same day, some 12 days after notification to the Servites. This allegation was against an individual who was deceased upon the Marist Fathers being informed of the allegation. The third allegation was reported to AGS three years and eight months after the Marist Fathers first being informed of the allegation. All three allegations fell short of being reported by the Marist Fathers according to the 'without delay' recommended reporting time outlined in the Framework Document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations reported to the Marist Fathers during the Our Children, Our Church Framework.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the four allegations made known during the Safeguarding Period three were reported to both civil authorities on the same day within the 1-4 weeks duration. One of these allegations was against an individual who was deceased upon the Marist Fathers being informed of the allegation. The remaining allegation was reported to both civil authorities on the same day some seven weeks after being informed of the allegation. The reporting of the four allegations by the Marist Fathers to the civil authorities was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	1	4
<b>Member(s) no longer in the clerical / religious state</b>	1	7
<b>Member(s) Deceased</b>	3	4
<b>Total</b>	<b>5</b>	<b>15</b>

Table 4 shows that 15 allegations are reported to have been made against five members three whom are deceased. Four allegations have been made against these three members. A now former member left the Congregation two years after the first of seven allegations against this man was notified to the Marist Fathers. The remaining four allegations relate to a current member who was placed out of full public ministry by the Marist Fathers three years after the initial allegation was notified to the Marist Fathers – when more allegations were reported to the Marist Fathers. There are no allegations against any member currently in ministry.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **3. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	April 2009
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Armagh Archdiocese	April 2011 June 2012

It can be seen from table 5 above that Marist Fathers operate from their own child protection policy and that of the Dioceses listed above. On behalf of the Marist Fathers both the designated officer and the deputy designated officer have completed training on the Standards Guidance Document run by the NBSCCC. All Marists have received training on the Marist Fathers safeguarding policy and have a copy of the safeguarding policy document. There is an ongoing training programme carried out by the regional safeguarding committee in place, which is supplemented by the ongoing training by the Marist Fathers safeguarding co-ordinator titled 'Safeguarding



Education and Formation Series'. The Regional Safeguarding Committee, established in 2010 meets once a year to monitor and discern how the policy is being implemented. Safeguarding representatives are appointed in the Marist Fathers communities whose role is to raise awareness and promote best practice for their areas. They have responsibility for implementing the safeguarding policy at local level.

In May 2013 the Marist Fathers joined the National Case Management Reference Group (NCMRG). This is the current advisory panel in place. The panel, established by the National (NBSCCCI, is a multi-disciplinary team of eight professionals chaired by a non- NBSCCCI member. The NCMRG offers professional advice to Religious Orders to assist in responding to safeguarding cases. Advice has been offered to the Marist Fathers on the following:

- The initial complaint
- Fitness for Ministry
- Management of Risk

Previous to this the Marist Fathers shared a merger panel with a number of other Religious Orders. This panel was in operation from 2009 until disbanding in May 2013.

All Marist Fathers in public ministry are Garda vetted through the respective Archdioceses where members are in ministry.

#### **4.Managing risk**

Professional risk assessments were carried out for the current member and former member who were both placed out of teaching ministry when the allegations first became known to the Marist Fathers. A covenant of care (safety plan) is in place for the remaining out of ministry member which has been signed by the Provincial and the person against whom an allegation of child sexual abuse has been made. This safeguarding process was implemented some 12 years after the first allegation was reported to the Marist Fathers. The covenant of care was made available to the project team and was deemed to be practical, workable and appropriate to the circumstances of the case. The audit team further noted that the criterion against which the plan was reviewed was a preventative measure by the Marist Fathers in minimising any possible future potential risk to children. The covenant of care is reviewed every three to four months by the Marist Fathers safeguarding co-ordinator who reports to the local Child and Family Agency. No member against whom an allegation of child sexual abuse was made has been convicted of child sexual abuse.

#### **Conclusion**

There is ample information from information gathered, through the CFA meeting and documentation on file that the Marist Fathers are fully cognisant of the requirements placed on them in respect of the child protection process. The Marist Fathers co-operated fully and willingly with the audit process, and were open to advice and guidance in respect of the issues raised during the audit team's contact with them.

In respect of the Marist Fathers child protection policy and procedures document work is needed to improve the current unsatisfactory document and provide a comprehensive, clear and easily understood policy which encompasses all aspects of the safeguarding document, and which is specific to the Marist ministry. There are shortcomings in the policy document. The audit team, for example, has been informed their ongoing training is in place for all concerned in Marist ministry - this is not evidenced in the document. It is not enough to reference the safeguarding

document in their child protection literature; the Marist Fathers policy needs to be an all encompassing stand alone document which can be easily understood, is clear and comprehensive.

This said, the Marist Fathers have committed to updating their policy and would benefit from ongoing support from the NBSCCCI in this regard. The Marist Fathers have indicated a willingness to continue their complete co-operation with the statutory authorities going forward.

Of the seven allegations that were subject to the reporting duration analysis three fell within the Framework period and four within the Safeguarding period. None of these fell within the reporting guideline of 'without delay/immediately.

In addition to the above these areas need to be addressed as a matter of urgency.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Marist Fathers reported that a review by the NBSCCCI was completed in September 2014 and a new comprehensive safeguarding policy document was published in December 2014. The document is to be re-drafted when the new NBSCCCI safeguarding policy is issued in 2016. Both the review report and the safeguarding document are available to view online.

With regard to managing allegations detailed case files regarding allegations are kept in a fireproof cabinet in the Regional Superior's office. Only the Regional Superior and designated safeguarding personnel have access to this cabinet. As a preventative measure the policy on Garda vetting states that all Marist Fathers, staff and volunteers must be Garda vetted and this is renewed every five years. A database is maintained to monitor this.

Regarding child protection training and education a training coordinator has been appointed and a three year safeguarding plan is currently being implemented. All Marist Fathers, staff and volunteers have undergone training. In respect of safeguarding practice at local level each community is held with the responsibility of conducting its annual audit of its safeguarding practice which is submitted with reports from the Regional Superior, designated liaison person and training coordinator to the NBSCCCI for monitoring.

Taking account of the significant changes, as highlighted above, that the Marist Fathers have implemented in the previous years it is clear the Marist Fathers are committed to working in partnership with the NBSCCCI and the civil authorities in striving towards safe child protection practices.

## **24. Mill Hill Missionaries – St. Joseph's Society for Foreign Missions (MHM)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations

<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk
<b>PART 4</b>	Safeguarding + protecting against further risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

St. Joseph's Society for Foreign Missions was founded in 1866 in Mill Hill, North London, England. The primary mission of the Society is evangelisation which is facilitated by the missionaries' holistic approach to answering to the needs of the communities where they are in ministry. The Society established its first foundation in Ireland in 1932 with the opening of a small seminary in Freshford, Co. Kilkenny which later operated as a boarding school for secondary school pupils. This school remained until the 1980's. In 1954 the Society opened a larger seminary in Rathgar, Dublin where students were enabled to access local third level education. The Irish Region of the Mill Hill Missionaries consists of the full island of Ireland.

Today, the Societies' base in Kilkenny concentrates on administrative, fundraising and promotion work with the central administrative for the Republic of Ireland and a facility for those retired and those moving towards retirement at its Dublin base. Its foreign based mission is in Africa, Asia and Latin America where more specialised ministry is the form of formation, counselling and where small Christian communities are growing. The headquarters and Generalate for the Society is based in Maidenhead, England. The Mill Hill Missionaries are not directly involved in the care or education of children in Ireland at present. There are 41 missionaries in the Republic of Ireland. The majority of missionaries reside in the Societies two community houses located in Dublin and Kilkenny. The community house in Dublin is also a retirement house. Six missionaries who conduct pastoral ministry reside in Diocesan accommodation. A further 21 missionaries are on Foreign Missions.

#### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2009 + Protocol in Dealing with Abuse of Children and Vulnerable Adults 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		
1.7	The policy clearly describes the Church's understanding and definitions of abuse.	✓		

<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	✓		

**Recommendation:**

- This policy overall is perfunctory. It routinely directs the reader to the NBSCCCI document. The policy should be written as a local document. This recommendation applies to all sections of this assessment of the policy.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local			✓

	child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			
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**Recommendation:**

- This section 'how to respond to child protection allegations and suspicions' requires comprehensive clear re-drafting for inclusion in the policy document, addressing in clear ways the policy and procedures covering the above named criteria.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.			✓
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.			✓

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve			✓

	physical punishment or any other form of degrading or humiliating treatment.			
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

#### **Recommendation:**

Section three 'Preventing harm to Children' requires comprehensive re-drafting to address all the criteria outlined in the guidance document to meet this standard. It is noted in the policy document that the Society is not directly involved in the care or education of children in Ireland.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills		✓	

	and knowledge.			
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendation:**

- All criteria in this section are to be comprehensively addressed in order to meet the standard in full.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.		✓	
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.		✓	
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendation:**

- The section on communicating its safeguarding message is to be re-drafted to include all of the criteria.

<b>Standard 6</b>	<b>Access to advice + support</b>
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*Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.*

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
6.4	Information is provided to those who have experienced abuse on how to seek support.			✓
6.5	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendation:**

- Full re-drafting of complete section is required.

Standard 7	Implementing + monitoring the Standards
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
7.2	The human or financial resources necessary for implementing the plan are made available.			✓
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	

<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

### Recommendations:

- This section is to be re-written to address all the relevant criteria in full.

**Overall Child Protection Policy Rating:** Satisfactory.

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Mill Hill Missionaries.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	2
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	4
<b>Total no. of allegations against members deceased post 1996</b>	6
<b>Total number of allegations returned</b>	<b>12</b>

The above table shows that a total of 12 allegations were returned in the Section 5 Audit Questionnaire completed by the Mill Hill Missionaries. Two allegations against a current member and former member occurred in the Republic of Ireland. There has been no case of an allegation having occurred in Northern Ireland. Four allegations of abuse occurred overseas. One of these allegations includes a member's self disclosure. The other three allegations relate to another current member and a former member. The remaining six allegations relate to two deceased members. In

summary, 12 allegations have been made against seven current, former and deceased members.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Mill Hill Missionaries by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Society as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	6
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	5
<b>Total number of allegations returned</b>	<b>12</b>
<b>Total no. of allegations subject to verification with the CFA</b>	2*
<b>Total no. of allegations confirmed by the CFA</b>	2
<i>*3 allegations were reported to AGS only or at an earlier date to AGS</i>	
<b>Total no. of allegations subject to verification with AGS</b>	5
<b>Total no. of allegations confirmed by AGS</b>	5

As highlighted in the above table six allegations were notified to the Society by the civil authorities. These allegations relate to the deceased members. There has been no case of a complainant directly notifying a civil authority of an allegation or of the Society not reporting an allegation to a civil authority. A single allegation (the self disclosure mentioned above) was made known to the Society prior to 1996. The remaining five allegations will be commented on later in this report.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Society's reporting of allegations to the civil authorities a total of two allegations was part of the audit team's verification task with the CFA and five with AGS. Both the CFA and AGS confirmed notification of record of the allegations.

### Reporting duration

The following table outlines the time taken by the Society to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		1	-	-
<b>1-12 months</b>		2	1	-
<b>1-5 years</b>		-	1	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>1</b>	<b>3</b>	<b>2</b>	-
<b>Overall Total</b>	<b>5</b>			

It can be seen from table 3 that five allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Three allegations were made known to the Society during this period none of which were reported on time to the statutory authorities. The single allegation referred to in the '1-4 weeks' time frame relates to an allegation against a current member that was reported to a civil authority by the Society four weeks after it was first notified. This allegation was reported to the second civil authority at a later stage. The allegations in the '1-12 months' time frame relate to a second current member and a former member. It took the Society seven months to report one of these allegations and five weeks to report the second to a civil authority. The Society did not adhere to the recommended 'without delay' time frame outlined in the Framework document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

Two allegations relating to abuse that occurred overseas by a former member were notified to the Society within a 13 month period. The Society reported both allegations on the same day to both authorities just over a month after receiving the second allegation. The Society failed to report the allegation within the recommended time frame.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

There were no allegations made known to the Society during this period.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made against.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with</b>	<b>No. of allegations</b>

	allegation (s)	
<b>Member(s) currently in ministry</b>	1	1
<b>Member(s) placed out of ministry</b>	2	2
<b>Member(s) no longer in the clerical / religious state</b>	2	3
<b>Member(s) Deceased</b>	2	6
<b>Total</b>	7	12

Table 4 shows that 12 allegations have been made against seven Mill Hill Missionaries. One member against whom an allegation has been made remains in ministry overseas. Both civil authorities have been involved in this case with the relevant social work department closing the case. Two members remain out of ministry. The relevant authorities are aware of these members. Three allegations have been made against two former members one of whom resides overseas. The relevant CFA area is aware of the member residing in Ireland. Six allegations have been made against two members who are deceased. One member was deceased at the time the Society received one of the allegations against him. This member and the second deceased member were alive at the time of the remaining five allegations being received to the Society. There has been no case of a member being convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2009
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Down and Conor	2011 2012

It can be seen from table 5 above that the Mill Hill Missionary members operate from their own policy document and a 'Code of Conduct' adapted from the Conference of Religious of Ireland 'Ministry with Integrity' consultation document. In continuing to promote and create child protection awareness an aspect of child protection is discussed at the Society's regional days which are held twice yearly. Reference to child protection is also included in the Society's monthly newsletters. The Society has been proactive in receiving specialist training to help members understand clerical child sexual abuse which also included how and why clerics perpetrated abuse. The

Society is also committed to raising awareness with respect to the protection of vulnerable adults.

The following safeguarding structures are in place for the Society:

- The *designated and deputy liaison persons*, both of whom are members of the Society's and reside in each of the Society's two bases in Ireland hold the role of *safeguarding representative* for their community.
- The Society does not have an existing advisory panel in place. A panel was in operation from 2005 until 2007. The Society accesses the support and advisory services of the NBSCCCI as and when required.
- *Support persons* are available for accused priests and complainants.
- A *safeguarding committee* has been established.
- The Society is committed to conducting yearly self audit evaluations of safeguarding practices.
- Members in parish ministry have been Garda vetted.

## **2. Managing risk**

The Society has at present responsibility for the management of one member residing in Ireland. The member was removed from ministry at the time of the Society being notified of the allegation. In later years the member participated in a professional risk assessment and a supervision agreement i.e. a safety plan to support the individual was developed. This plan is reviewed periodically. Appropriate monitoring and supervision arrangements are in place with the Regional Director carrying overall responsibility regarding these. This member is known to the authorities. The second out of ministry member who self disclosed to having perpetrated child sexual abuse resides outside of Ireland is governed by a covenant of care. Monitoring and supervision arrangements are in place. The relevant overseas child protection services are aware of this member.

With regard to the former members one had left the Society thirty years prior to the allegation being received to the Society who then reported it to one authority. The second former member was laicised a number of years after the first allegation was received to the Society. There was a delay in reporting this allegation to the authorities. During this intervening period the member was recalled from ministry overseas and participated in a professional risk assessment and received therapy. This allegation was reported at the time shortly after the second allegation against this member was reported to both authorities. This member is known to the statutory authorities.

## **Conclusion**

The Regional Director and the DLP engaged at all times during the audit process. Their understanding of the safeguarding system is clear as evidenced by the return of required documentation and during discussions at the audit meeting. The safeguarding policy document has been reviewed as satisfactory meaning the basic elements required of a child protection document were contained. Further work is required across all standards in order for the Society to develop a fully comprehensive working document. It must be noted that not all of the safeguarding work being conducted by the Society is included in their policy document for example their ongoing promotion of safeguarding awareness and understanding and of liaising with the statutory authorities. When developing a revised document a single concrete document is preferable with particular attention being focused on the Society's commitment to reporting allegations to the authorities without delay, detailing the contact numbers of both the statutory authorities and counselling

support services and developing and implementing a safeguarding plan including its methods of monitoring all of its safeguarding activity.

The Society has been slow to report allegations to the authorities and in their safety planning. A commitment has been given that all allegations known to the Society have been reported to the authorities and any future allegation will be reported immediately. There have been no new allegations against any member and the last allegation was received a considerable time ago. While they lapsed in this regard other safeguarding measures were implemented by the Society. Members were removed from ministry and professional risk assessments were availed of. Risk management plans are in place for the two out of ministry members with robust supervision and monitoring arrangements being implemented.

The Mill Hill Missionaries are implementing good safeguarding practice. Further work is required so a robust safeguarding system is fully developed and maintained and one that reflects the considerate work being undertaken by current safeguarding personnel that is not reflected in its policy document.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Society was reviewed by the NBSCCCI in 2014. The reviewers noted that core safeguarding requirements are in place and the practice of safeguarding has improved in recent years. The Society has implemented the recommendations outlined in the review report. The Society's policy document on safeguarding children was updated in 2015 which is available to view on the Society's website. This document contains many of the recommendations outlined earlier in this report for example a commitment to reporting all allegations to the civil authorities without delay, the contact details of the statutory child protection agencies and counselling support services, the Society's commitment to working with the statutory child protection agencies, a complaints policy, the appropriate storage of safeguarding data, that the policy document will be regularly reviewed and full update of standard three preventing harm to children.

A lay DLP, also the Society's safeguarding officer was appointed in 2015 who is supported by the previous DLP as deputy DLP. The Society is in the process of ensuring that all members, staff and volunteers will comply with the recruitment and selection process and have signed up to the policy and code of behaviour of the Society. A three year strategic plan and a safeguarding training plan has been developed by the safeguarding committee. The Society is committed to updating its policy document in 2016 in line with the NBSCCCI revised guidelines.

It is clearly evident the Mill Hill Missionaries has improved its efforts in attending to child safeguarding in recent years and is now implementing best safeguarding practice. The Society has demonstrated its commitment to maintaining this into the future.

### **1. Missionaries of Africa (M. Afr)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data

<b>PART 4</b>	Safeguarding and Protecting Against Further Risk
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### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

\* The 'Ministry with Integrity Child Protection Policies and Procedures' was in place from 2007. It was replaced by the 'Safeguarding Children' document in November 2010.

### **PART 1 (B) Overview of Religious Order**

The Missionaries of Africa Society, also known as the White Fathers, was founded in North Africa in 1868 for the evangelisation of Africa. The White Fathers currently work in 23 countries in Africa with the principal ministry being pastoral ministry. Other ministry includes social justice and development. Ireland, being a sector within Europe, is a member of the Province of Europe. The Provincial of the Society resides at the Society's headquarters in Brussels. A Provincial Delegate, appointed in each country where the Society is based reports to the Provincial.

The Society has never been involved with any public forms of education in Ireland. A promotion and formation houses were previously in operation in Counties Longford and Cavan respectively. Promotions and mission appeals work, being the core work of the Society in Ireland, continues from the official house to keep Irish benefactors informed of the work of the Society in Africa. The house also serves as residency for apostolic members returned from missionary work for leave or to retire. In addition to the Provincial Delegate being involved in hospital chaplaincy some members carry out occasional parish supply work on behalf of the Dublin Archdiocese. There is a community chapel on the grounds of the Society in Templeogue where mass is held weekdays and is mostly attended by local neighbours. The local GAA club who have use of the football pitch adhere to their own child protection policies and procedures. Another facility, the 'grind school' is rented out to a body that adhere to their own child protection policies and procedures.

There are 26 members in the Irish sector. Of these nine members, eight priests and a brother, reside in the Society's single community home in Templeogue, Dublin. Another member resides outside of this official residency with family. The remaining 17 members reside in Africa. These do not fall within the jurisdiction or responsibility



of the Irish Provincial Delegate. The Provincial Delegates in the countries where members are based are responsible for any matters relating to them.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		

<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).		✓	
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

**Recommendation:**

- The policy must be signed by the Provincial Delegate. The DLP advised the audit team that in 2015 that the policy document was signed on 03.10.2014.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.			✓
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for		✓	

	safeguarding children at diocesan or congregational level.			
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

### Recommendations:

1. The policy should be written in a more friendly way. It should make clear an understanding of the vulnerability of the victim when making a complaint, and ensure that proper consideration is given to create an atmosphere where the child/victim is supported when making a disclosure of abuse.
2. The role of the designated person is described in a perfunctory way. The role should be developed to include a description of how the designated person will promote the idea of whistle blowing in the organisation.
3. The contact details of the statutory authorities should be made explicit. They should be printed prominently at the beginning of the document – part of the Mission Statement.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.			✓

<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.			✓

**Recommendations:**

1. There must be a section on safe recruiting that conforms to best practice.
2. This document contains a very simple declaration form in the appendix requiring members to state if they are suitable. Further work is required in this section to meet the criteria listed

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.		✓	
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendation:**

- The above section requires comprehensive re-drafting to address all the salient issues raised in the NBSCCI document.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in		✓	

	activities that involve time spent away from home.			
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendation:**

- This policy should be written in the context of the organisation it serves. The area of appropriate conduct should not be relegated to an appendix.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

#### **Recommendations:**

1. The designated liaison person should be named and that name prominently displayed in the document.
2. Details of the local statutory authorities should be prominently displayed in the document.
3. Any changes in the above contact details should be updated in the document.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community,		✓	

	including family members or peers.			
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

### Recommendations:

1. There is no evidence in this document that inter-professional liaison has taken place.
2. The policy should be explicit in providing details of relevant organisations that can provide assistance to a vulnerable person.
3. There should be specific guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### Recommendations:

- It is stated under standard 7 in the document that 'it is the responsibility of the DLP and the safeguarding committee to ensure that all policies and procedures are implemented and that a written plan will be developed that will outline what steps will be taken to keep children safe, who is responsible for implementing the measures and when they will be completed'. However the Society does not have a safeguarding committee in place. The audit team recognises that current safeguarding activity is completed by the DLP and

Provincial Delegate. In order to meet this standard in full all criteria needs to be met or referred to.

**Overall Child Protection Policy Rating:** Satisfactory

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre 1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Missionaries of Africa.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	1
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	4
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	0
<b>Total number of allegations returned</b>	<b>5</b>

The above table shows that a total of five allegations were returned in the Section 5 Audit Questionnaire completed by the Missionaries of Africa. A single allegation against a current member occurred in the Republic of Ireland. Four allegations relating to a current member have occurred in Northern Ireland. There has been no case of an allegation having occurred overseas. In summary, the four allegations have been made against two current members.

**Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Missionaries of Africa by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned as not being reported to a civil authority.



**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	4
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	1
<b>Total number of allegations returned</b>	5
<b>Total no. of allegations subject to verification with the CFA</b>	1
<b>Total no. of allegations confirmed by the CFA</b>	1
<b>Total no. of allegations subject to verification with AGS</b>	1
<b>Total no. of allegations confirmed by AGS</b>	1

It can be seen from the above table that four of the five allegations were notified to the Society by a civil authority. There has been no case of a complainant directly notifying a civil authority of an allegation or of the Society not reporting an allegation to a civil authority. There was no case of an allegation being made known to the Society prior to 1996 or of an allegation that could not be commented on regarding the Society's reporting to the civil authorities. A single allegation will be commented on later in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. A single allegation subject to scrutiny in terms of the Society's reporting to the civil authorities. Both the CFA and AGS confirmed notification of record of the allegation.

### **Reporting Duration**

The following table outlines the time taken by the Society to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Orders to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013

<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		-	1	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>
<b>Overall Total</b>				

It can be seen from table 3 that one allegation is subject for comment:

**Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known to the Society during this period.

**Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

A single allegation was reported by the Society, on the same day to the statutory authorities two years and ten months after being first notified. The Society failed to comply with the recommended 'without delay' reporting time frame outlined in the Our Children, Our Church document.

**Safeguarding Period, 24 February 2009 – 31 December 2013**

There were no allegations made known to the Society during this period.

**Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	2	5
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	0	0
<b>Total</b>	<b>2</b>	<b>5</b>

Table 4 shows that five allegations have been made against two current members who have been placed out of full ministry by the Society. There have been no cases of allegations being made against members in current ministry, former members or deceased members.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese	2011

It can be seen from table 5 above that the Missionaries of Africa operate from their own policy document and that of the Dublin Archdiocese where members assist. The Provincial Delegate informed that each member has received a copy of the Society's child protection policy document. The Society has recently developed a draft 'code of conduct' for pastoral workers and volunteers Society at European level. The expected implementation date for the document is scheduled for mid 2014. The code of conduct comprises ten sections as following: pastoral workers conduct, confidentiality, conduct when working with children and young people, sexual conduct, harassment, record keeping, conflict of interest, denouncing ethical or professional misconduct, administration and well-being. All members will be required to pledge in writing to abide by the code of conduct.

The Provincial Delegate advised that the following safeguarding structures are in place for the Society:

- An appropriately experienced professional is the appointed lay designated liaison officer who also acts as the Society's safeguarding representative. The Provincial Delegate and the DLP meet regularly to discuss policy and case management matters. Both strive to keep themselves up-to-date on safeguarding issues and avail of appropriate safeguarding training.
- A safeguarding co-ordinator who holds responsibility for implementing the Society's child protection policy document for the European Province.
- The Society does not have a safeguarding committee in Ireland.
- Child protection is discussed at Provincial Council meetings which are held quarterly.
- The Society joined the National Case Management Reference Group (NCMRG) in 2011. This is the current advisory panel in place. Previous to this the Society sought advice and guidance from the NBSCCCI. An advisory panel was not in place prior to this. This NCMRG, established by the NBSCCCI, consists of a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG has offered professional advice to the Society on:
  - The initial complaint
  - Fitness for ministry

- Management of risk
- All members involved in promotions and mission work are Garda vetted.

## **2. Managing risk**

The Society is currently managing two members both of whom who have been convicted for child sex abuse offences. Professional risk assessments have been carried out for both members who were placed out of public ministry with children at the time the Society was notified of the allegations. Supervision agreements are currently being implemented by the Society on a verbal basis. The Provincial Delegate advised that a process of implementing written and signed plans is underway (currently in place, 2014). However, a precept was developed for one member prior to his return to Ireland. The Provincial Delegate and Vice Provincial Delegate hold responsibility for monitoring both accused along with a liaison officer who a member of the local Garda Síochána. The Provincial Delegate and liaison officer maintain close contact in order for both members to robustly fulfil their duties. The previous and current Provincial Delegate has maintained contact with the local social work department regarding both members.

It is evident pastoral support was offered to all five complainants.

## **Conclusion**

The Society co-operated fully at all times throughout the audit process. Their understanding of the safeguarding system is clear as evidenced by the return of required documentation and during discussions at the audit meeting. The safeguarding policy document has been reviewed as satisfactory meaning most elements required of a child protection document were included. Further work is required in order for the Society to develop a high-quality working document. With regard to safeguarding work carried out by the Society it is advisable that a safeguarding committee is established whose primary role would involve creating and maintaining safe environments for children. The committee would assist the Provincial Delegate in ensuring safeguarding needs are identified and a safeguarding plan is devised to meet the needs.

The Society was slow to report the single allegation commented on during this audit. Since the time of the notification the Provincial Delegate continues to keep the CFA up-to-date regarding the status of the case. Written communication from both the CFA and the Society was provided to the audit team. The audit team is satisfied that the Provincial Delegate is now aware of his duties and responsibilities in responding to allegations as outlined in the Society's policy document.

With regard to safeguarding children it is evident that the Society is demonstrating its obligation in protecting children. Upon being informed of the allegations members were immediately removed from ministry. Despite taking some time for the Society to institute written risk management plans (2014) the movements of the members were strictly supervised and monitored as per verbal internal and formal external arrangements in place. The risk management plans which are reviewed annually are supported by effective supervision and monitoring arrangements. The process is greatly assisted by the fact the members and both the Provincial Delegate and Vice Provincial Delegate, as appointed monitors and supervisors, reside in the one community.

The Missionaries of Africa are in process of establishing effective safeguarding systems. It is advisable that recommendations made in this report form part of a safeguarding plan going forward.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Society established a safeguarding committee in June 2014. The committee meets every three months to evaluate safeguarding practices and updates the NBSCCCI on this. The NBSCCCI published its review of the Missionaries of Africa safeguarding practices in October in 2014. The reviewers are satisfied that the Society understands its obligations to report and respond to allegations made against members. The use of precepts and supervision plans to risk manage members is noted as a significant example of safe practice in the Society's overall safeguarding response. It was acknowledged by the NBSCCCI that further work was required by the Society to strengthen its safeguarding practices.

The Society updated its safeguarding policy in June 2015. It now includes many of the recommendations noted earlier in this report. It also reflects the current functioning of the Society in Ireland namely relating to standard three 'preventing harm to children' in the NBSCCCI standards and guidance document. The DLP advised that The Society is committed implementing the NBSCCCI revised guidelines in 2016.

It is clear to the audit team that the Society is continuing to be committed and proactive in tending to child safeguarding matters in line with best practice.

### **26. Missionaries of the Sacred Heart (MSC)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Orders
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Orders**

The Congregation of the Missionaries of the Sacred Heart (MSC) was founded in France in 1854. Its first foundation in Co. Cork, Ireland in 1909 was Dyke House which functioned as an apostolic school and later became the headquarters of the MSC Irish Province. The ministry of the Congregation at that time and in subsequent years centred on apostolic schools, education, missions, parish and specialised ministries, preaching and retreats. Today, the Irish Province of the MSC has 60 members residing in Ireland and 59 in Russia, England, South Africa, Venezuela and Texas. As the Congregation is an international one it has some 3000 members worldwide with the Central Leadership for the Congregation based in Rome.

Current ministry of the Congregation comprises two retreats centres in counties Cork and Galway, spiritual direction, parish ministry in counties Cork, Galway and Dublin, work with migrants and refugees, \*secondary education, school chaplaincy, third-level education, hospital chaplaincy, adult education and formation, counselling and therapeutic ministries, care and support for married couples and families.

\*CEIST – Catholic Education, an Irish Schools Trust, a charitable status company formed in 2007 has responsibility for 112 secondary schools associated with five collaborating Congregations in the Republic of Ireland one including the MSC.

A total of 60 members reside in three Congregational communities in counties Galway, Cork and Dublin in addition to those whose ministry is parish pastoral work and reside in parish houses. Members in Ireland include those who have returned from mission ministry abroad.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** July 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Orders. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
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*Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are		✓	

	allegations or suspicions of abuse of a child (historic or current).			
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI		✓	

### Recommendations:

1. A child abuse referral form should be included in the policy document.
2. The Provincial Superior has advised that the contact details for the designated liaison person and both statutory authorities are included on the child protection policy statement in each community. These must be included in the child protection policy statement contained in the policy document.
3. A specific complaints policy in relation to unacceptable behaviour towards children, including timeframes for resolution of same is required.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability	✓		



	to work with children.			
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put	✓		

	in danger and exposed to abuse and exploitation.			
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<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		

<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Orders level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
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*To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.*

	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
7.2	The human or financial resources necessary for implementing the plan are made available.	✓		
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
7.5	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Overall Child Protection Policy Rating:** Excellent.

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Orders to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Orders was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Missionaries of the Sacred Heart.

**Table 1: Allegations included in Religious Orders returns that fall within the remit of this audit**

Allegations included in Religious Orders returns that fall within the remit of this audit	
<b>Total no. of Grid 1 allegations</b> (abuse that occurred in the Republic of Ireland by living members)	53
<b>Total no. of Grid 2 allegations</b> (abuse that occurred in Northern Ireland by living members)	0
<b>Total no. of Grid 3 allegations</b>	5

<i>(abuse that occurred outside of the island of Ireland by living members)</i>	
<b>Total no. of allegations against members deceased post 1996</b>	<b>18</b>
<b>Total number of allegations returned</b>	<b>76</b>

The above table shows that a total of 76 allegations were returned in the Section 5 Audit Questionnaire completed by the Missionaries of the Sacred Heart. Of these allegations 53 occurred in the Republic of Ireland. These have been made against five remaining members and one former member. Included in the allegations against remaining members are 11 self admissions by a member. These are included as an individual whom the member self admitted to abusing later notified the Congregation of an allegation against the member.

There have been no reports of allegations as having occurred in Northern Ireland. A total of five occurred outside of the island of Ireland. These relate to a remaining member and three former members. A total of 18 allegations have been made against four members of the Congregation who are deceased. Of these 18 allegations six occurred outside the island of Ireland. Just one of these allegations was made posthumously. In summary, allegations have been made against six remaining members, three former members and four deceased members.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Missionaries of the Sacred Heart by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	<b>6</b>
<b>Total no. of allegations notified to the civil authorities by complainants</b>	<b>5</b>
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	<b>6</b>
<b>How many allegations were made known to the RO pre 1996</b>	<b>27</b>
<b>Reporting duration could not be categorised/ analysed</b>	<b>10</b>
<b>Reporting duration could be categorised/ analysed</b>	<b>22</b>
<b>Total number of allegations returned</b>	<b>76</b>
<b>Total no. of allegations subject to verification with the CFA</b>	<b>18</b>
<b>Total no. of allegations confirmed by the CFA</b>	<b>18</b>
<b>Total no. of allegations subject to verification with AGS</b>	<b>22</b>
<b>Total no. of allegations confirmed by AGS</b>	<b>17</b>

As highlighted on table 2 above the Congregation was notified of six allegations by the statutory authorities. These relate to three remaining members. A statutory authority was directly notified of four allegations by complainants. These allegations relate to two remaining members. Further, an allegation relating to a remaining member was notified to a statutory authority by an overseas statutory authority. Six allegations were not reported by the Congregation. These relate to two deceased

members. Both members were alive at the time of the Congregation being notified of these allegations.

A total of 27 allegations against 10 members were made known to the Congregation pre 1996. Of these allegations 17 relate to four remaining members, three allegations relate to three former members and the remaining seven allegations relate to three deceased members. In December 1995 a current member self-disclosed to having perpetrated child sexual abuse offences during the 1970's and 1980's. Whilst there was no responsibility placed on Church authorities to report the information received at that time significant risks remained within the Congregation. The Congregation was later notified of an allegation by a complainant the member has previously admitted as having sexually abused. The Congregation failed to act responsibly in reporting the admissions to the statutory authorities at that time it was made. A total of 11 allegations were later made against this man.

Subsequent allegations were also made against a further two of the remaining member's post 1996. There have been no further allegations against the fourth remaining member.

There was difficulty in analysing ten allegations submitted. The following illustrates the circumstances which led to the data submitted by the Congregation being classed under the remit of the 'non analysable' category:

1. Dates were vague, inconsistent or not available to the Congregation as to when the Congregation was notified or notified a civil authority of four allegations.
2. Vague details were provided regarding an allegation against a remaining member.
3. The Congregation notified an overseas statutory authority of three allegations. The CFA was notified of these allegations during the audit process.
4. An allegation was not reported by the Congregation to a civil authority as another agency reported the allegation to a civil authority.
5. The civil authority who the Congregation first notified of an allegation could not confirm a record of the notification.

A total of 22 allegations have been categorised and will be commented on further in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Orders and their compliance with Church policy.

A total of 22 allegations were subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities. Of these 17 allegations was part of the audit team's verification task with the CFA who confirmed record of all notifications. The CFA was made aware of the differing five allegations during the audit process. Of the 23 allegations part of the verification task with the AGS a total of 16 allegations were confirmed by AGS. AGS could not confirm record for six allegations. The CFA verified record of notification for these six allegations as they were reported on the same day to both statutory authorities.

### **Reporting Duration**

The following table outlines the time taken by the Congregation to report 22 allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Orders to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	3
<b>4-7 days</b>		-	-	3
<b>1-4 weeks</b>		-	-	11
<b>1-12 months</b>		3	-	-
<b>1-5 years</b>		1	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		1	-	-
<b>Total</b>	<b>27</b>	<b>5</b>	<b>0</b>	<b>17</b>
<b>Overall Total</b>	<b>22</b>			

It can be seen from table 3 that 22 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

As can be seen from table 3 five allegations were made known to the Congregation during this period. Of the three allegations in the '1-12 months' time frame two allegations relate to two remaining members. One of these allegations was the first notification of an allegation against this member that was notified to a statutory authority. The second remaining member was previously known to a statutory authority. The third allegation relates to a deceased member but who was alive at the time of the Congregation being notified.

The allegation within the '1-5 years' timeframe was made against a member who was deceased at the time of the Congregation being notified of this allegation. The allegation in the '10+ years' time frame relates to an allegation against a remaining member that was reported to the statutory authorities 14 years after the Congregation was first notified.

The Congregation failed to comply in notifying the statutory authorities of all of the above five allegations.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

A total of 17 allegations made known to the Congregation during this time were reported to the civil authorities. Of these three were reported without delay meaning the Congregation did comply with the recommended reporting timeframe. These allegations relate to a remaining member and a deceased member.

Three allegations were reported to the civil authorities in the '1-4 weeks' time frame after the Congregation was first notified. One relates to a remaining member mentioned above and two against another remaining member. The Congregation failed to comply with the recommended time frame of notifying statutory authorities of allegations 'without delay' as outlined in the Safeguarding document. The next 11 allegations were reported to the authorities '1-12 months' after the Congregation was first notified. These were made against three remaining members.

Of the 17 allegations made known to the Congregation during this time period three were reported without delay to the statutory authorities. The Congregation failed to comply with the recommended guideline of reporting 14 allegations immediately. All remaining members against whom allegations were made were known to the Congregation during this time were known to a civil authority with respect to previous allegations.

Up until January 2010 it is clear that it was not the practice of the Congregation to notify the CFA of allegations against members as allegations only became known to the CFA as a result of the audit process. Safeguarding practice improved from 2011 when the Congregation commenced the process of notifying both statutory authorities of allegations.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made:

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	6	52
<b>Member(s) no longer in the clerical / religious state</b>	3	6
<b>Member(s) Deceased</b>	4	18
<b>Total</b>	<b>13</b>	<b>76</b>

Table 4 shows that a total of 76 allegations have been made against 15 members. A total of 52 allegations have been made against six remaining members who have been placed out of ministry by the Congregation. The DLP has advised that two of the members were reinstated to ministry post the audit time-frame of 31.12.2013. The relevant CFA social work department were involved in these cases. Six allegations have been made against three former members. The remaining 18 allegations have been made against four deceased members.



## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Orders but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Orders based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	Dublin Archdiocese Cork Galway	2011

It can be seen from table 5 above that members of the Congregation operate from their own child protection policy document and that of the Department of Education and Science and dioceses listed.

A lay person appointed in 2012 holds the post of designated liaison person (DLP) is also the Congregation's safeguarding co-ordinator. The DLP is assisted by a member of the Congregation as deputy designated liaison person. The Congregation have facilitated child protection training which was held for members in the Congregation's individual communities. All members have been supplied with the Congregation's child protection policy document with all members, employees and volunteers required to comply with it. A training audit recording those who have completed child protection training is maintained and reviewed regularly. Further, superiors of communities, who are the Congregation's appointed safeguarding representatives participated in specialist training provided by 'Mentor Forensics Services', a Cork based agency that provides training, assessments, intervention and consultancy to help safeguard children from sexual abuse. The Congregation implements yearly self audits of their child protection procedures to ensure compliance with the Standards of the NBSCCCI.

The Congregation has an advisory panel in place with the backgrounds of the six members including social work, therapy, canon law, psychology and social care. The safeguarding committee is responsible for ensuring the implementation of the safeguarding plan which includes reviewing the child protection policy document. The Congregation is also a member of the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:

- The initial complaint
- Fitness for ministry
- Management of risk

The Congregation seeks the services of local diocesan offices when completing the process of Garda vetting individuals. All Congregational members, employees and volunteers have been Garda cleared.

## **2. Managing risk**

As per governing structures within the Congregation a new Provincial and Provincial Leadership Team was elected in 2011. In August 2011 the Provincial invited the NBSCCCI to conduct a review of its child protection practices. It quickly became apparent to the NBSCCCI reviewers that cases of allegations of abuse of children had not in the past been reported to the statutory authorities and that the Congregation failed to take action in safeguarding children by those against whom allegations had been made. As a result of this malpractice *significant potential child protection risks existed*. The NBSCCCI alerted senior management of both statutory authorities of the situation and suspended its review to allow the CFA invoke its powers in conducting a Section 3 Intervention under the Child Care Act of 1991 whose function is to promote the welfare of children. During this time AGS examined all files held by the Congregation and commenced a process of notifying the CFA of allegations (the CFA was aware of a small number of allegations i.e. those that were submitted as part of the audit process in 2010 followed by additional allegations on two occasions in 2011). The NBSCCCI worked in conjunction with the statutory authorities throughout the intervention and produced a report in November 2011 concluding their assessment of safeguarding practice by the Congregation included recommendations for the Congregation to rectify the past wrongdoings. The NBSCCCI reviewers noted that there was significant safeguarding deficits in practices by the Congregation i.e. the Congregation did not share significant child protection information with the statutory authorities, leadership failed in their responsibilities to protect children, the significant level of risk within the Congregation was not managed and safeguarding guidelines in place were not adhered to. The NBSCCCI completed its review in 2012.

Since 2012 it is clear that under the direction of the new Provincial the Congregation instituted a process of developing and implementing safeguarding practices to manage risk within the Congregation. The appointment of an external designated liaison officer (DLP) by the Congregation in 2012 has proved hugely beneficial to this process. The DLP is also the Congregation's safeguarding co-ordinator who immediately developed a safeguarding framework to ensure all aspects to safeguarding are met.

### **Individual risk management**

The Congregation holds responsibility for the management of six remaining members against whom 52 allegations of child sexual abuse have been made. Of these allegations single allegations have been made against three members. Regarding two of these members both were removed from ministry upon the time of the Congregation being notified of the allegations. One member was sent for assessment immediately whilst the CFA was involved in the other case. Decrees were instituted by the Congregation for these members. A decree is an interim protective measure pending when the outcome of statutory investigations. With regard to the third member the Congregation did take some safeguarding measures by removing the member from ministry involving children when it first became aware of the allegation. There was no further safeguarding action was taken by the Congregation until 2012, i.e. 12 years later when the member participated in a professional assessment which led to a safety plan being developed and implemented.

A total of 49 allegations and self admissions have been made against the remaining three member's one who has been convicted for child sexual abuse offences. The removal of the members from their ministries by the Congregation was a much more

protracted process than that of the members with single allegations. The implementation of safety plans for these members was also a much delayed practice by the Congregation. The minimal actions the Congregation took with regard to individuals against whom there were multiple allegations is in sharp contrast to the efforts taken by the Congregation to address individuals against whom single allegations were made. At the time of the audit meeting in 2013 just one of these members had engaged in a professional risk assessment.

The superiors of the communities where members against whom allegations have been made reside in conjunction with the DLP are the appointed personnel to monitor and supervise individuals on safety plans/ decrees. Member's subject to safeguarding plans attends regular formal meetings with their superior and with both the superior and the DLP every three meetings. The three community superiors meet with the Provincial and the DLP for peer supervision. The Provincial carries overall responsibility regarding monitoring and supervision arrangements. All members of communities are aware of allegations against fellow members and that risk management structures are in place. The relevant social work departments are aware of members against whom allegations have been made against. The DLP is very proactive in her duties in establishing contacts and maintaining relations regularly with the CFA.

### **Conclusion**

The Missionaries of the Sacred Heart engaged with and co-operated fully with the audit team at all times throughout the audit process. The audit team are satisfied that the Congregation now has a full understanding of child protection issues and is fully aware of the child protection process.

It is evidently clear that the Congregation completely failed to implement safe child protection practices up until 2011. In more recent years there is evidence that the Congregation acted more responsibly in safeguarding children from potential harm. This coincided with the appointment of the current Provincial in 2011. There was a lack of full reporting by the Congregation to the statutory authorities until 2011. There was no culture of protecting children up to this period. Despite the fact that the Congregation had child protection policy documents in place throughout the years it failed to actually implement any of the procedures contained. Having signed the NBSCCCI memorandum of understanding in 2009 which committed them to implementing the standards outlined in the NBSCCCI safeguarding document it failed also to implement these for two and a half years. Notwithstanding the fact that prior to 2011, the quality of reporting allegations was extremely unsatisfactory; there has been a significant shift for the better regarding this process on the part of the Congregation.

The request for the NBSCCCI to undertake a review of its child protection processes by the newly elected leadership of the Congregation in August 2011 cemented the first foundation of the Congregation taking child protection seriously. The commitment demonstrated by the Congregation in conjunction with the NBSCCCI under the direction of the CFA in addressing issues of the past has led the Congregation to developing robust monitoring systems in a planned manner. The appointment of an external DLP has assisted the Congregation in developing robust child safeguarding policies and procedures and has led to a significant change in safeguarding culture within the Congregation.

The Congregation's current child protection policy and procedures document has been reviewed as excellent, with some minor amendments required procedurally. There is now a clear commitment on the part of the Congregation to carry out annual

reviews of their child protection policy and procedures. The reporting of allegations to the statutory authorities has improved in recent years. Further efforts are required by the Congregation to ensuring this standard is met fully and allegations are reported without delay.

The Congregation now demonstrates an acute awareness of the child protection process and have established lines of communication with the relevant social work departments. It is imperative that these new systems are maintained and that child protection including the case management of those who remain within the Congregation against whom allegations of child sexual abuse have been made remains a priority within the Congregation. The Congregation must continue to promote a culture of safe care to children and achieve best practice in this area.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Orders was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Orders since 2013. The Congregation reports that the duties of the safeguarding personnel are continuing to be implemented safeguarding structures: 'we continue with our advisory panel and committee meetings, training and policy development, self-audits and case management'.

#### **27. Missionary Oblates of Mary Immaculate (OMI)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	No *	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

*\* The O.M.I. updated and submitted data concerning allegations of abuse as per the Section 5 audit (2010) as opposed to updating the original Appendix A audit questionnaire*

## **PART 1 (B) Overview of Religious Order**

In 1816, Fr. Eugene de Mazenod called together a group of priests to preach the Gospel to the poor working people of southern France. Other priests, drawn by the work of these men, soon joined the group and in 1826 they received papal approval as a Religious Congregation under the patronage of Mary Immaculate. When Fr. Eugene de Mazenod was appointed Bishop of Marseille, he set about sending Missionary Oblates on missions throughout Europe, Britain and Ireland, Canada, South Africa and Sri Lanka. The Missionary Oblates arrived in Britain and Ireland during the 1840's and continues to function as an Anglo Irish Province.

In the past the Oblates of Mary Immaculate were involved in the running of two reformatory schools, Glencree and St. Conleth's, Daingean and later in Scoil Ard Mhuire, Oberstown. Today, the Oblates operate four parishes on behalf of Dublin Archdiocese with three adjoining each other: St. Michael's Parish, Inchicore, Dublin 8, Parish of Mary Immaculate, Inchicore, Dublin 8, Parish of Our Lady of the Wayside, Bluebell, Dublin 12 and Parish of Our Lady Immaculate, Darndale, Dublin 17.

There are a total of 80 members in the Anglo Irish Province with 47 members residing in four communities in Dublin with one community a nursing home. The ministry of approximately 20 members includes parish ministry, administration and mission development. One member has current direct ministry with children through the Oblate Youth Service where on occasion members may be less than 18 years of age. The remaining members are in retirement.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
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*Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	✓		

### **Recommendations:**

1. The policy document should be signed off by the Provincial.
2. The document should specify review procedures and dates for review of the document.
3. The section on management of individuals who pose a risk to children requires further expansion - also this needs to be in a separate dedicated section in the policy.
4. Definitions of sexual abuse need to be further clarified in the document.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	√		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	√		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	√		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	√		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			√
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		√	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			√

### **Recommendations:**

1. A dedicated complaints procedure for the management of complaints about unacceptable behaviour towards children, with clear procedures and timescales for resolution is required.
2. Contact details for statutory child protection services must be included in the policy document.
3. Section on confidentiality and 'need to know' in relation to allegations is required; this to reference seal of confessional.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have</i>	

*a right to an environment free from abuse and neglect.*

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	√		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	√		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	√		

	<b>Criteria – Code of Behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	√		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			√
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			√
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			√
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			√
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			√

**Recommendations:**

1. An anti- bullying policy is required.
2. A dedicated section is required in the policy in relation to 'whistle blowing'.
3. Behaviour management plan for children that does not involve the use of physical punishment or any other form of degrading or humiliating treatment is required in the document.
4. An anti-discriminatory policy is required.



5. Guidelines on the intimate care of children, including children with disabilities is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	√		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	√		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	√		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		√	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		√	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		√	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		√	

**Recommendation:**

- There needs to be a dedicated training section in the policy document which references entire schedule of training updates for all relevant staff, specialist training, and accreditation processes for training provided.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendation:**

- The above section needs comprehensive re-drafting to meet all of the specified criteria. The policy must state how it will be promulgated, who the Designated Liaison Person is, their contact number, contact numbers for relevant child protection services, and must reference a clear, ongoing communication policy, which will reference the formation of links with the relevant child protection services.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to		✓	

	specialist advice, support and information on child protection.			
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

### **Recommendations:**

1. Those with special responsibilities for keeping children safe must have access to specialist support and advice - this needs to be clearly referenced in the policy.
2. A procedure for the establishment of links to child protection agencies for the provision of support and advice needs inclusion in the policy document.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendations:**

1. A clear implementation plan, with reference to review of same, and including process for obtaining feedback from service users is required.
2. Resource allocation for the implementation of this plan needs clear referencing.

**Overall Child Protection Policy Rating:** Satisfactory.

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the OMI.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	13
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	1
<b>Total no. of allegations against members deceased post 1996</b>	0
<b>Total number of allegations returned</b>	<b>14</b>

The above table shows that a total of 14 allegations were returned in the Section 5 Audit Questionnaire completed by the OMI. Of these 13 allegations occurred in the Republic of Ireland and relate to five current OMI members. There has been no case of an allegation having occurred in Northern Ireland or against any deceased member. A single allegation relating to a current member occurred overseas. In summary, 14 allegations have been made against six OMI members.

**Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the OMI by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	5
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	2
<b>Reporting duration could not be categorised/ analysed</b>	2
<b>Reporting duration could be categorised/ analysed</b>	4
<b>Total number of allegations returned</b>	<b>14</b>
<b>Total no. of allegations subject to verification with the CFA</b>	4
<b>Total no. of allegations confirmed by the CFA</b>	4
<b>Total no. of allegations subject to verification with AGS</b>	4
<b>Total no. of allegations confirmed by AGS</b>	4

As can be seen from the table 2 above the civil authorities notified the OMI of five allegations. These relate to two members. A statutory authority was notified of a single allegation by a complainant. *There has been no case of an allegation not being reported by the OMI.* Two allegations against one member were made known to the OMI prior to 1996. Two allegations could not be commented on in terms of the OMI's reporting to the authorities. One of these allegations against a member in ministry outside of Ireland was notified to the OMI by a diocesan safeguarding office who reported the allegation to the authorities. This is the most recent allegation received to the OMI. With regard to the second allegation relating to a second member overseas the OMI was at the time of the audit in the process of responding to the allegation. Difficulties have arisen due to the allegation being responded to by two jurisdictions. A total of four allegations will be commented on later in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the OMI's reporting of allegations to the civil authorities a total of four allegations was part of the audit team's verification task with both the CFA and AGS. Both authorities confirmed notification of record of all four allegations.

### **Reporting Duration**

The following table outlines the time taken by the OMI to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church</b>	<b>Safeguarding Period</b>
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<b>Guidance Period / Reporting Duration</b>	<b>Not for comment</b>	<b>1-Jan-1996 to 7-Dec-2005</b>	<b>Framework 8-Dec-2005 to 23-Feb-2009</b>	<b>24-Feb-2009 to 31-Dec-2013</b>
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	2	-
<b>1-4 weeks</b>		-	-	1
<b>1-12 months</b>		-	1	-
<b>1-5 years</b>		-	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>2</b>	<b>0</b>	<b>3</b>	<b>1</b>
<b>Overall Total</b>	<b>4</b>			

It can be seen from table 3 that four allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

As can be seen from table 3 above there were no allegations made known to the OMI during this period.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

A total of three allegations were made known during this period none of which were reported on time to the statutory authorities. The allegations relate to three members one of whom currently resides overseas.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The single allegation received to the OMI during this time was reported to the civil authorities within the '1-4 weeks' time frame after being first notified. The allegation was notified to the statutory authorities 10 days after first being informed. The OMI failed to comply with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	1	3
<b>Member(s) placed out of ministry</b>	5	11
<b>Member(s) no longer in the clerical / religious state</b>	0	0

<b>Member(s) Deceased</b>	0	0
<b>Total</b>	<b>6</b>	<b>14</b>

Table 4 shows that 14 allegations have been made against six members. One member against whom three allegations have been made remains in ministry. A total of 11 allegations have been made against five members who are out of ministry due to being retired, ill health or being placed out of ministry by the OMI. There have been no allegations against former or deceased members. There has been no case of an OMI member been convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **3. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese	2011

It can be seen from table 5 above that Oblate members operate from their own policy and that of the Dublin Archdiocese. For those in parish ministry OMI members receive child protection related training through the Dublin Archdiocese. The OMI Child protection policy document serves mainly to raise awareness and understanding of safeguarding with its members.

The Provincial has overall responsibility for implementing the safeguarding children policy document. The Provincial is assisted by the following safeguarding personnel with this task. A professional and experienced lay as *designated liaison person (DLP)* who is also the *safeguarding advisor*. An OMI member is the appointed *deputy designated liaison person*. The superiors of the community houses are the *safeguarding representatives* who are responsible for implementing safeguarding procedures locally. An *advisory panel*, which was established in 2007, comprises four members from civil law, canon law, social care and the DLP. The OMI does not have a safeguarding committee in place. The establishment of a committee would assist in creating safe environments for children by way of reviewing the safeguarding policy document and formulating a safeguarding plan to meet any identified needs to ensure children are protected across all activities within the OMI. The Provincial advised that members in ministry are *Garda vetted* through the Dublin Archdiocese Garda vetting service.

### **4. Managing risk**

The OMI has responsibility for the management of three members in Ireland at present. Monitoring and supervision arrangements are in place for one member who was retired at the time of allegations being received to the OMI. An advisor has been appointed to the member as a support. A second member who participated in a professional risk assessment is also retired due to ill health. A safety plan (contract) is in place for the third member who participated in a professional risk assessment and availed of professional therapy. The member is supervised by the house Superior. The Provincial carries overall responsibility regarding monitoring and supervision arrangements. The relevant social work departments are aware of these members. With regard to the member in ministry overseas a social work department in Ireland was involved in the management of these allegations. The member is participated in a professional risk assessment and is receiving appropriate professional support. The second member overseas remains out of ministry due to ill health.

## **Conclusion**

The audit team is satisfied with the level of engagement demonstrated by the Oblates over the course of the audit process. Full co-operation and commitment to the task was given by the Provincial and the DLP. The subject of concern, child safeguarding systems, was well understood by the Provincial and DLP. The safeguarding document was reviewed by the audit team as satisfactory. It became apparent during the audit process however that safeguarding practices implemented by the Congregation were not reflected in the policy document that is the management of individuals who pose a risk to children. The Oblates have monitoring and supervision arrangements in place for those against whom allegations have been made. Improvements across all of the standards are required especially to include the contact details for the child protection services, training and education and communicating the Congregation's safeguarding message. Also, it is advisable that a safeguarding committee is established whose primary role would involve creating and maintaining safe environments for children. The committee would assist the Provincial in ensuring safeguarding needs are identified, through conducting annual self audit in the Congregation's communities, and a safeguarding plan is devised to meet the needs.

The Congregation has a poor history of reporting allegations on time to the authorities. Whilst there has been no case of an allegation being made known to the Congregation for the past seven years the Provincial has given his commitment to reporting any future allegations to the statutory authorities without delay. With regard to current risk management structures the Congregation is implementing mechanisms to minimise potential risk. The process for same has been completed in an appropriate manner.

The audit team recognises the improvements made by the Congregation in addressing child sexual abuse. The Congregation is committed to implementing robust safeguarding systems in line with best practice.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The NBSCCCI undertook a review of the OMI's safeguarding practices and produced its report in September 2015. The reviewers are satisfied that child safeguarding is an engrained component of Oblate religious life and activities. The Oblates supplemented its 2011 safeguarding policy in 2015 by producing additional guidance. Areas covered in this document include procedures for managing, concerns, suspicions, allegations and disclosures of abuse involving members, staff and volunteers and policies on whistle blowing, complaints, dealing with children's challenging behaviours, anti-bullying, intimate care and



communications with children and young people. Though not yet included in policy a safeguarding committee has been established and a safeguarding plan devised with the aim of the Congregation creating a safe environment for all. The Oblates are committed to updating the overall policy in 2016 in line with the NBSCCCI revised guidelines.

It is evident that the Congregation is continuing to be proactive in keeping children safe.

## **28. Society of the Catholic Apostolate - The Pallottine Fathers and Brothers, Irish Province (SCA)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

*\* There is no record on CFA or Pallottines files that this task was completed. It is likely that confusion arose as to the request for information sought i.e. updating the Section 5 audit as opposed to updating the original audit of 2006-2007.*

### **PART 1 (B) Overview of Religious Order**

In 1835 the Missionary Society of the Catholic Apostolate, better known as the Pallottine Fathers, was founded in Rome by St. Vincent Pallotti as he saw there was a need to revive the faith of Catholics, to renew their love, and to unite all in Christ. He taught that clergy and lay people are sent as apostles for the Church and the world. The Irish Province was founded in 1909 in Thurles, Co. Tipperary where the mother house was opened for the recruiting and forming of students for mission work abroad. At present, the founding house is now a retreat centre and a retirement home. Up to approximately 1967 the Pallottine Fathers had a postulancy system in place where second level students received board and lodgings in the Pallottine house and received their education at a local secondary school. In 1970's the Society

aspired to providing parish pastoral ministry in Ireland and in 1975 two Fathers commenced such ministry in Dublin. The Irish Province is responsible for all members of the Province including those in overseas mission ministry.

In general, members of the Province conduct its ministry in parishes, schools, missions, retreat houses and all types of charitable works in Ireland, England, Italy, Tanzania, Kenya, Argentina, Brazil, Colombia and the United States of America. There are 32 Pallottine members of the Irish Province in Ireland. These reside in either of the Societies two communities in Counties Dublin and Tipperary or diocesan accommodation. The current ministry of ten Pallottine members in Ireland involves working with children at diocesan, school and retreat centre levels. The Society administers two parishes on behalf of Dublin Archdiocese - St. Patrick's Parish, Corduff, Blanchardstown, Dublin 15 (since 1981) and St. Anne's Parish Shankill (since 1995) and have assistant priests in the parishes of Rialto - Dolphin's Barn and Castlecomer, Co. Kilkenny. Two priests of the Society run a retreat and community centre in Co. Tipperary where children attend for retreat and reflection days. The remaining priest works in Youth Apostolate in the diocese of Elphin. Four members are professed students and one a non-professed student.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** May 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in</b>	<b>Partialy in</b>	<b>Not in</b>
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		Place	Place	Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		
1.7	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
1.8	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
1.9	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendation:

- Resource 11: 'How to recognise abuse' as contained in the NBSCCCI standards document is inserted in the Pallottines policy document under Appendix 5. All types of abuse have not been included in the appendix. The appendix is not linked to the policy document. This task requires attention.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
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<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI	✓		

**Recommendation:**

- A complaints procedure in reference to unacceptable behaviour towards children is required.

<b>Standard 3</b>	<b>Preventing harm to children</b>			
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>				
	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>

<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria - Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.		✓	
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

#### **Recommendations:**

1. Anti -bullying policy regarding expected and acceptable behaviour of children towards other children to be drafted and inserted into policy.
2. Behaviour management plans or dealing with children's unacceptable behaviour to be developed and included.
3. An anti-discriminatory policy to be included.
4. A policy on intimate care of children with disabilities to be included.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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				<b>e</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed	✓		

	and available to everyone.			
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

#### **Recommendations:**

1. Monitoring arrangements are required to ensure safeguarding policies and procedures are complied with.
2. The Society's policy in respect of obtaining feedback from parishioners and children regarding the policy needs to be drafted and inserted. If not applicable a statement should be included indicating so.

**Overall Child Protection Policy Rating:** Satisfactory.

#### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre 1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Pallottines.



**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

Allegations included in Religious Order returns that fall within the remit of this audit	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland)</i>	6
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland)</i>	7
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	<b>14</b>

The above table shows that a total of 14 allegations were returned in the Section 5 Audit Questionnaire completed by the Pallottines. Of these allegations six occurred in the Republic of Ireland. These relate to two current members. There has been no case of an allegation having occurred in Northern Ireland. The seven allegations that occurred overseas relate to a current member. The remaining allegation relates to a deceased member. In summary, 14 allegations of child sexual abuse have been made against three Pallottine members.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Pallottines by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Society as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	2
<b>Total no. of allegations not reported to the civil authorities by the RO</b> <i>* Allegations were reported to the authorities as per Section 5 Audit</i>	5*
<b>How many allegations were made known to the RO pre 1996</b>	3
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	4
<b>Total number of allegations returned</b>	<b>14</b>
<b>Total no. of allegations subject to verification with the CFA</b>	4
<b>Total no. of allegations confirmed by the CFA</b>	4
<b>Total no. of allegations subject to verification with AGS</b>	4
<b>Total no. of allegations confirmed by AGS</b>	4

As can be seen from the above table there has been no case of an allegation being notified to the Pallottines by a civil authority. Two cases were made known to the Pallottines by families of two victims. Five allegations relating to a current member who perpetrated abuse overseas were not reported by the Pallottines to the statutory authorities at the time the Society was first notified. The allegations were first reported to the CFA as per Section 5 Audit Questionnaire and to AGS at the same time. Three allegations relating to the current members were made known to the Pallottines prior to 1996. There has been no case of an allegation that could not be categorised in terms of commenting on the Pallottines reporting of allegations to the civil authority. Four allegations will be commented on later in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. A total of four allegations were subject to scrutiny in terms of the Society's reporting of allegations to the civil authorities. The audit team is satisfied that both civil authorities confirmed notification of record of all allegations.

### **Reporting Duration**

The following table outlines the time taken by the Pallottines to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	2
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		1	-	1
<b>1-5 Years</b>		-	-	-
<b>5-10 Years</b>		-	-	-
<b>10+ Years</b>		-	-	-
<b>Total</b>	<b>1</b>	<b>1</b>	-	<b>3</b>
<b>Overall Total</b>	<b>4</b>			

It can be seen from table 3 that four allegations are subject for comment:

### **Framework Period, 01 January 1996 - 07 December 2005**

A single allegation was made known to the Society during this period. The allegation, relating to a current member, was not promptly reported to the statutory authorities. The Society failed in its duty to notify the authorities 'without delay' as recommended in the framework document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Society during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Three allegations were made known to the Society during this time. Two allegations were immediately reported to the civil authorities. The Society did comply with correct procedure in responding to these allegations relating to both current members. The last allegation against a member who was deceased at the time of the Society being notified was reported three months later. The Society delayed in reporting this allegation to the authorities.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	2	13
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>3</b>	<b>14</b>

Table 4 shows that 14 allegations have been made against three members two who have been placed out of ministry with the remaining member deceased.

### **PART 4 Safeguarding and Protecting Against Further Risk**

#### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection</b>	<b>Required</b>	<b>Date</b>
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Policy		
<b>Religious Order based (As discussed above)</b>	Yes	2013
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	Dublin Archdiocese Elphin Cashel and Emly Ossory	2011   2011
<b>Individual organisation where members are in ministry</b>		

It can be seen from table 5 above that Pallottine members operate from their own child protection policy and that of the Department of Education and Skills and the dioceses of Dublin, Elphin, Cashel and Emly and Ossory. The Provincial Rector has overall responsibility for implementing the safeguarding children policy document. The Provincial Rector indicated that each Pallottine member has a copy of the Society's child protection policy document. Included in the policy document are the Society's procedures for Pallottine members working in schools, parishes and other ministries. The policy states that members in ministry outside of the Society are regulated by the organisations where they are in ministry. A section of the policy document concentrates on Pallottine personnel in ministry overseas. The policy applies to all members in Ireland in mission service overseas:

"It is designed to enable them and their co-workers (paid or volunteer workers and permanent or part-time staff) to be confident in establishing safeguards for children in their work and ministry and to assure that any partners, whether pastoral or from whom they received funds for development projects, that the safeguarding of children from abuse is a priority".

The role and responsibilities of an overseas child protection officer is included in addition to a statement indicating that a child protection policy must accompany all applications for project funding.

There is evidence of safeguarding structures in place to assist the Provincial Rector with this task. The *designated liaison officer* is a member of the Society. The Society is seeking to recruit a lay deputy designated officer. *Safeguarding representatives* are appointed in the two community houses who are responsible for ensuring all procedures are in place. There is no safeguarding committee for the Society. The establishment of a committee would assist the Society in creating safe environments for children by way of reviewing the safeguarding policy document, monitoring annual self-audits conducted in the two communities and formulating a safeguarding plan to meet any identified needs to ensure children are protected across all activities within the Society.

The Society is a member of the *National Case Management Reference Group* (NCMRG) as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by non NBSCCCI member. The NCMRG offers professional advice to the Society on:

- The initial complaint
- Fitness for ministry
- Management of risk

The Society has actively accessed advice this group.

The Provincial Rector advised that members are *Garda vetted* through the Irish Missionary Union or dioceses where members are in ministry.

## **2. Managing risk**

The Society has responsibility for the management of two members. One member has never had ministry in Ireland. The member was placed out of ministry with children in the mid 1980's. Prior to returning to live in Ireland the member participated in a professional risk assessment, and was identified as a risk to children; he subsequently participated in further risk assessment. The Society was advised that the member should not have any ministry with children. A safety plan was then instituted by the Society. There has been no case of an allegation being made against this man since the strict plan was implemented. The statutory authorities are aware of the allegations against this member and of the safety plan in place. At a CFA safeguarding meeting with the Provincial Rector and DLP in 2010 the strict supervisory and safeguarding structures in place were discussed. Both the Provincial Rector and DLP are responsible for monitoring and supervising the member.

With regard to the second member the Society responded by removing the member from ministry at the times allegations were received and he participated in professional risk assessments. The member is not permitted to publicly minister. The safety plan in place for the member is reviewed every six months. A member of the Society has been appointed to ensure the member complies with the restrictions.

There has been no case of a member of the Irish Province of the Society being charged or convicted for child sexual offences.

## **Conclusion**

The Pallottine Fathers engaged fully with the audit team throughout the process. Their commitment to implementing good safeguarding practice is evident. The safeguarding policy document has been reviewed as satisfactory meaning most elements required of a child protection document were contained. Further work across four standards is required in order for the Society to implement a high quality working document. That said, the policy contains essential information and procedures that is the designated liaison officer and statutory authority contact details are inserted, an assurance that allegations are reported immediately to the statutory authorities and it is clear the Society is aware how to respond when someone is suspected as having been abused. Also, it is clear that Pallottine members in both internal and external ministry are clear of the appropriate guidelines to be followed.

With regard to safeguarding work carried out by the Society it is advisable that a safeguarding committee is established whose primary role would involve creating and maintaining safe environments for children. The committee would assist the Provincial Rector in ensuring safeguarding needs are identified, through conducting annual self audit in the Society's communities, and a safeguarding plan is devised to meet the needs. Further, the roles and responsibilities of the safeguarding representative and safeguarding committee should be included in the policy document.

The Society has failed to report allegations or there was a delay in reporting to the statutory authorities in the past. An assurance has been given that all allegations have now been reported to the authorities and any future allegations will be reported immediately. With regard to the two current members against whom allegations have been made robust monitoring and supervision mechanisms are now in place. The

Provincial Rector is maintaining contact with the relevant social work department regarding these mechanisms.

The audit team is satisfied that safeguarding improvements have taken place within the Society in recent years. It is important further improvements occur to ensure that effective policies and procedures are in place to keep children safe.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Society was reviewed by the NBSCCCI in June 2014 and the report was published in October 2014. The eight recommendations contained in the report have been implemented by the Society. These included devising an anti-bullying policy, an information technology and the use of electronic devices policy, establishing a safeguarding committee and appointing an advisor who can be available to a priest who may face an allegation.

The NBSCCCI provided training to the members of the safeguarding committee on the role and competencies of the committee. The Provincial Rector advised that safeguarding personnel continue to avail of on-going training provided by the NBSCCCI. Also, all DLP's – those in parishes and within the Society are fully updated on safeguarding matters and are clear in their role of the guidelines to be followed relating to dioceses and Pallottine policy and procedures document.

The Society has been proactive in educating members worldwide on the safeguarding children policies and procedures document. A member of the Society has accepted a place on the 'Diploma in Safeguarding of Minors' course run by the the Institute of Psychology at the Gregorianm University in Rome. This is a new course being run for the first time in 2016.

It is clear the Society is striving towards best safeguarding practices in keeping children safe.

## **29. Congregation of the Passion - Passionists (CP)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes

3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Congregation of the Passion, founded in Italy in the early 1700s arrived to Ireland in 1856 with the opening of their first house at Mount Argus, Dublin. Previous to this the Congregation had spent some years preaching in Ireland. The mission of the Congregation is the evangelization of others by preaching the Gospel of the Passion by the life and apostolate of the Congregation. The Congregation, with 2200 members is present in 55 countries worldwide.

The island of Ireland is part of St. Patrick's Province which also includes Scotland and an English speaking parish in Paris, France as well as missionary foundations in Botswana, South Africa and Zambia. Since 1857 the Congregation continues to administer the Parish of St. Paul of the Cross, Mount Argus on behalf of the Dublin Archdiocese and members are in diocesan ministry in the Dioceses of Down and Connor and Clogher in Northern Ireland. Parish work includes masses, confessions, baptisms, marriages and funerals and visiting the homes of those who are sick or dying. The priests also work together with schools in relation to the celebration of the sacraments. Since the 1800s the Passionists have had a close relationship with An Garda Siochana. This continues today with the Passionists providing a spiritual director to An Garda Siochana. Other ministry includes chaplaincy to Our Lady's Hospice and care services in Harold's Cross, Dublin 6W. Of the 50 members in Ireland 20 reside in the Passionists one community house in Mount Argus with the remaining in diocesan accommodation where members are in ministry.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	√		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			√
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	√		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			√
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	√		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		√	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		√	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	√		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	√		

### **Recommendations:**

1. The policy document should be signed off by the Provincial.
2. The document should specify review procedures and dates for review of the document.
3. The section on management of individuals who pose a risk to children requires further expansion. This needs to be in a separate dedicated section in the policy.



4. The Congregation's definition and understanding of sexual abuse need to be further clarified in the document.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

### **Recommendations:**

1. A dedicated complaints procedure is required.
2. Section on confidentiality and 'need to know' in relation to allegations is required; this to reference seal of confessional.

3. The contact details for statutory child protection services must be included in the policy document.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of Behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. An anti-bullying policy is required.
2. A dedicated section is required in the policy in relation to 'whistle blowing'.
3. Behaviour management plan for children that does not involve the use of physical punishment or any other form of degrading or humiliating treatment is required in the document.
4. An anti-discriminatory policy is required.
5. Guidelines on the intimate care of children, including children with disabilities is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	√		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	√		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	√		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		√	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		√	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		√	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in		√	

	line with current legislation, guidance and best practice.			
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**Recommendation:**

- There needs to be a dedicated training section in the policy document which references entire schedule of training updates for all relevant staff, specialist training, and accreditation processes for training provided.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendation:**

- The above section needs comprehensive re-drafting to meet all of the specified criteria. The policy must state how it will be promulgated, who the Designated Liaison Person is, their contact number, contact numbers for relevant child protection services, and must reference a clear, ongoing communication policy, which will reference the formation of links with the relevant child protection services.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of</i>	

*abuse, as well as being assisted in healing.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		√	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			√
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	√		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	√		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	√		

### **Recommendations:**

1. It must be stated that those with special responsibilities for keeping children safe must have access to specialist support and advice.
2. A procedure for the establishment of links to child protection agencies for the provision of support and advice needs inclusion in the policy document.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			√
<b>7.2</b>	The human or financial resources necessary for			√

	implementing the plan are made available.			
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### Recommendations:

1. A clear implementation plan, with reference to review of same, and including process for obtaining feedback from service users is required.
2. Resource allocation for the implementation of this plan needs clear referencing.

**Overall Child Protection Policy Rating:** Satisfactory.

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Passionists.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

Allegations included in Religious Order returns that fall within the remit of this audit	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	3
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	3
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	8
<b>Total number of allegations returned</b>	<b>14</b>

The above table shows that a total of 14 allegations were returned in the Section 5 Audit Questionnaire completed by the Passionists. Of these three occurred in the Republic of Ireland. These allegations have been made against a current member. Three allegations relating to three members occurred in Northern Ireland. These have been made against two remaining members and a former member. There has been no case of an allegation having occurred overseas. The remaining eight allegations relate to five deceased members. In summary, 14 allegations have been made against eight Passionist members.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Passionists by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	0
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	3
<b>How many allegations were made known to the RO pre 1996</b>	4
<b>Reporting duration could not be categorised/ analysed</b>	2
<b>Reporting duration could be categorised/ analysed</b>	5
<b>Total number of allegations returned</b>	<b>14</b>
<b>Total no. of allegations subject to verification with the CFA</b>	3*
<b>Total no. of allegations confirmed by the CFA</b>	3
<i>*one allegation was reported by the Passionists to AGS only</i>	
<b>Total no. of allegations subject to verification with AGS</b>	4
<b>Total no. of allegations confirmed by AGS</b>	4

As can be seen from the above table there has been no case of an allegation being notified to the Passionists by a civil authority or of a complainant directly notifying a civil authority of an allegation. Three allegations against two members were not reported to the authorities. The allegations became known to the CFA through the audit. Both members were deceased at the time the allegations were received to the Congregation. Four allegations were made known to the Congregation prior to 1996. These will not be commented on in this audit. Two cases could not be categorised in terms of commenting on the Congregation's reporting of the allegations to the civil authorities. The dates when the Congregation was notified of the allegations relating to a deceased member was not known to the Society. Five allegations will be commented on later in this report.

### Civil authorities' verification task

A task of the audit process was to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of

data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities' three allegations was part of the audit team's verification task with the CFA and four with AGS. Both authorities confirmed notification of record of all allegations.

### Reporting Duration

The following table outlines the time taken by the Congregation to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		1	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	2
<b>1-12 months</b>		1	-	1
<b>1-5 years</b>		-	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>4</b>	<b>2</b>	<b>0</b>	<b>3</b>
<b>Overall Total</b>	<b>5</b>			

### Framework Period, 01 January 1996 - 07 December 2005

As can be seen from table 3 above two allegations were made known to the Congregation during this period. One of these allegations, under the '1-3 days' time frame, was reported on time to the statutory authorities. The Congregation complied with the correct reporting procedure regarding this allegation relating to a former member. The second allegation, falling within the '1-12 months' time frame, was reported three months later. The member, now deceased, was alive at the time of the Congregation being notified. The Congregation failed in their duty to notify the authorities of this allegation.

### Our Children, Our Church Period, 08 December 2005 – 23 February 2009

There were no allegations made known to the Congregation during this period.

### Safeguarding Period, 24 February 2009 – 31 December 2013

Three allegations were made known to the Congregation during this time. The Congregation failed to report all three allegations on time to the authorities. The two allegations under the '1-4 weeks' time frame were made against a remaining member.



Both were reported to the authorities three weeks after the Congregation was notified. One of these allegations is the most recent one received to the Congregation.

The allegation within the '1-12 months' time frame was reported to the authorities a year after the allegation was received to the Congregation. The allegation relates to a member who was deceased at the time of the Congregation being notified. The Congregation failed to comply in reporting all three allegations 'without delay' as outlined in the Safeguarding document.

### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	2	5
<b>Member(s) no longer in the clerical / religious state</b>	1	1
<b>Member(s) Deceased</b>	5	8
<b>Total</b>	<b>8</b>	<b>14</b>

Table 4 shows that 14 allegations have been made against eight Passionist members. Of these members two have been placed out of public ministry, one left the Congregation in the mid 2000's and five are deceased. Three of the deceased members were alive at the time of the allegations being received to the Congregation. There has been no case of a member of the Congregation been convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese	2011

	Down and Conor	2012
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It can be seen from table 5 above that Passionist members operate from their own policy document and that of the Archdiocese of Dublin and diocese of Down and Connor. The Provincial advised the audit team that all members have received a copy of the Congregation's child protection policy document and members involved in parish ministry have participated in child protection training provided by dioceses.

The Provincial advised that the following safeguarding structures are currently in place:

- A professional and experienced lay designated liaison person (DLP), appointed in 2010 is assisted by a deputy designated liaison person. The deputy DLP mainly covers safeguarding work in Northern Ireland.
- The safeguarding representative is the Superior of the Congregation's single community home in Ireland. He is responsible for implementing safeguarding measures locally.
- An advisory panel, which was established in 1996 and comprises three members from civil law, forensic psychology, child protection designated officer backgrounds. The panel accesses a canon lawyer on a consultative basis.
- There is no safeguarding committee in place.
- A support person is available to those who make an allegation and an advisor to the person against whom an allegation has been made.
- Members are Garda vetted through the services of the Dublin Archdiocese.

## 2. Managing risk

Professional risk assessments have been carried out for the two members who have been placed out of ministry with children. Professional treatment was availed of by both members. Both members were removed from ministry at the time the allegations were received to the Congregation. Safety plans to support the individuals are currently in place. These were implemented in a timely manner. A superior has been appointed to monitor and supervise the individuals with the Provincial carrying overall responsibility regarding monitoring and supervision arrangements. The plans are reviewed annually by the Provincial, DLP and Superior of the community. The social work departments relevant to the individuals are aware of same.

The allegation against the former member was received to the Congregation after he left. The Congregation had no further role beyond notifying the authorities which it did without delay.

## Conclusion

The Provincial and DLP engaged fully throughout the audit process and submitted all required documentation. A good understanding of the child protection system was demonstrated as evidenced by the data returned and discussions during the audit meeting. A satisfactory rating was applied by the auditors following the review of the safeguarding document. Further work is required across all standards in order for a high-quality working document to be attained. However, there are specific noteworthy procedures. It is very clear in the document that the DLP immediately notifies the CFA and AGS immediately of allegations *before* any other procedural tasks are undertaken. Also, guidance on how to respond to people making an allegation particularly listening to a child is excellent. All members are clear on the policies to be followed in line with their ministry.

With regard to having robust safeguarding structures in place to prevent abuse and protect children it is advisable that a safeguarding committee is established whose role would involve creating and maintaining safe environments for children. The

committee would assist the Provincial in ensuring safeguarding needs are identified, through conducting an annual self audit and a safeguarding plan is devised to meet the needs.

The Congregation has been poor in reporting allegations to the authorities. Efforts were noted in 2009 when all allegations were reported to both authorities. The audit team is satisfied that all allegations have been reported and no new allegations were received to the audit over the time frame of this audit. Awareness exists within the Congregation as, reflected in policy, that all allegations must be reported without delay. The Congregation did take proactive steps in minimising potential risk posed by the individuals in their care. The safeguarding plans continue to be actively supervised and monitored.

The central tenet of safeguarding work is protecting children. It is clear the Passionists are now implementing good safeguarding practice. Further work is required so a robust safeguarding system is maintained.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregation's safeguarding practices were reviewed by the NBSCCCI in December 2014. The reviewers concluded that though the Congregation has achieved the majority of the standards further work is required. The Congregation published an interim 'Safeguarding Children Policy' document in 2015. Contained in this document are many of the recommendations outlined earlier in this audit report i.e. an anti-bullying policy, contact details for the statutory authorities, the function of the established safeguarding committee, a complaints policy and more stringent procedures for managing allegations. The document will be updated in 2016 when the new NBSCCCI revised guidelines are published.

It is evident the Congregation is continuing to develop its safeguarding work in keeping children safe.

### **30. The Brothers of St. Patrick – The Patrician Brothers (FSP)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes

3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Patrician Brothers was founded in Ireland in 1808 by Bishop Daniel Delaney in order to address the current situation facing the young at that time which included poverty and unemployment. Though principally a teaching Congregation a few Brothers worked as farmers on Patrician land in Counties Carlow and Laois. In later years the ministry of the Congregation expanded in response to retired Brothers who wanted to continue in ministry in some form. This broadened the teaching ministry of Brothers to include parish ministry and chaplaincy. The Patrician Brothers slowly spread to other countries and today the Congregation has missions in Australia (1883), India (1875), Pakistan (1911), Yemen (1948), Kenya (1961), United States (1846), Ghana (2007) and Papua New Guinea (1968).

The Irish Province includes Kenya where four Irish Brothers based. There are currently 24 Brothers residing in eight communities throughout Ireland. Of these two Brothers are directly involved in teaching with a further three Brothers school boards of management members. The Congregation is a co-trustee of a school in County Laois. In general Brothers are involved in a variety of ministries throughout the world: leadership in primary and secondary catholic schools, primary and secondary school teaching, catholic education support, hospital and gaol chaplaincy, missions (PNG, Kenya, and Ghana), young adult ministry and job-skill training, nursing, adult faith education and development, parish ministry and adult literacy.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite*

*examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	√		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			√
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	√		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			√
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	√		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		√	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	√		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	√		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	√		

### **Recommendations:**

1. The policy needs to be signed by the Provincial.
2. The review process should be clearly stated in the policy.
3. Management of those against whom an allegation is made, or those who may pose a risk to children needs to be more specifically dealt with in the policy i.e. proposed action by the Congregation requires expansion. Whilst noted in another part of the policy the option of stepping aside from ministry should be included in this section.

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<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	√		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	√		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	√		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	√		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		√	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	√		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			√

**Recommendations:**

1. A sample complaints procedure would be a helpful and useful addition to the policy document.
2. Specific contact number for local child protection services, and the An. Garda Síochána should be included in the document.

<b>Standard 3</b>	<b>Preventing harm to children</b>
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*Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.*

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	√		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	√		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	√		

	<b>Criteria – code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	√		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		√	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers (‘whistle-blowing’), confidentially if necessary.			√
<b>3.7</b>	There are processes for dealing with children’s unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			√
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			√
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.		√	

### **Recommendations:**

1. An anti-bullying policy is required.
2. A whistle-blowing policy is required.

3. Include in the document guidance processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.
4. Specific anti-discrimination policy is required.
5. Guidance on the personal/intimate care of children requires further expansion.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	√		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	√		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		√	

**Recommendation:**

- Policy on the appropriate and safe use of information technology in all its aspects requires further expansion.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		√	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		√	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			√
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best			√



	practice.			
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**Recommendations:**

- Perfunctory reference is made to the topic of training in the policy. This requires a separate, detailed section, with guidance in relation to the standards detailed above, and which specifically details all aspects of training for those involved in the safeguarding process.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendations:**

1. The document should state how the policy will be promoted and promulgated.
2. Policy should state how children will be made aware of their right to be safe from abuse and who to speak to if they have concerns.
3. Contact details for helplines and the police should be included, as well as the relevant child protection services.
4. The policy should state how the order will establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.
5. A clear communications policy, in respect of the safeguarding process is required.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

**Recommendation:**

- The standards in relation to 'access to advice and support' are touched on in various sections of the document. This topic requires a dedicated section of its own, within the policy document, with guidance which comprehensively addresses all of the criteria outlined above.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is			✓

	responsible for implementing these measures and when these will be completed.			
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Recommendation:**

- The Congregation must itself devise a safeguarding plan to include how the policy will be implemented and monitored, reference resource allocation; outline a process for obtaining feedback from parishioners, with appropriate attendant timelines.

**Child Protection Policy Rating:** Satisfactory.

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Patrician Brothers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	7
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post</b>	7

<b>1996</b>	
<b>Total number of allegations returned</b>	<b>14</b>

The above table shows that a total of 14 allegations were returned in the Section 5 Audit Questionnaire completed by the Patrician Brothers. Of these allegations seven occurred in the Republic of Ireland. They have been made against a current member and five former members. There has been no case of an allegation as having occurred in Northern Ireland or outside the island of Ireland. The remaining seven allegations relate to three deceased members one of whom who passed away post the audit time frame. In summary, 14 allegations have been made against nine current, former and deceased members

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Patrician Brothers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Patrician Brothers as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	4
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	1
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	8
<b>Total number of allegations returned</b>	<b>14</b>
<b>Total no. of allegations subject to verification with the CFA</b>	3
<b>Total no. of allegations confirmed by the CFA</b>	3
<i>*Difference in number of allegations due to allegations being reported to AGS only or reported at an earlier date to AGS</i>	
<b>Total no. of allegations subject to verification with AGS</b>	8
<b>Total no. of allegations confirmed by AGS</b>	8

As highlighted in the above table four allegations were notified to the Congregation by the civil authorities. These relate to a current member, a former member and a deceased member. A further allegation, against a deceased member was directly reported to a civil authority by a complainant. *There has been no case of an allegation not being reported to the statutory authorities by the Congregation* or of an allegation being known to the Congregation prior to 1996. A single allegation, relating to a former member was deemed non analysable as the data provided was not deemed valid. A total of eight allegations will be commented on in terms of analysing the Society's compliance with its reporting procedures.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received

details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of three allegations was part of the audit team's verification task with the CFA and with eight AGS respectively. Both authorities confirmed notification of record of all allegations.

### Reporting Duration

The following table outlines the time taken by the Congregation to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		2	-	1
<b>1-12 months</b>		2	-	-
<b>1-5 years</b>		1	-	1
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		1	-	-
<b>Total</b>		<b>6</b>	<b>0</b>	<b>2</b>
<b>Overall Total</b>	<b>8</b>			

It can be seen from table 3 that two allegations are subject for comment:

### Framework Period, 01 January 1996 - 07 December 2005

A total of six allegations were made known to the Congregation during this period none of which were reported on time to the statutory authorities. The allegations relate to two former members and two deceased members. Both deceased members were alive at the time of the Congregation being notified of the four allegations against these members. The Congregation did not comply with the reporting procedure in place during this time period.

### Our Children, Our Church Period, 08 December 2005 – 23 February 2009

There were no allegations made known to the Congregation during this period.

### Safeguarding Period, 24 February 2009 – 31 December 2013

A total of two allegations were made known to the Congregation during this time. Neither allegation was reported to the civil authorities in line with the guiding

procedure. The allegations were made against two former members. The Congregation failed to comply with the recommended time frame of ‘without delay’ as outlined in the Safeguarding document.

### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	1	1
<b>Member(s) no longer in the clerical / religious state</b>	5	6
<b>Member(s) Deceased</b>	3	7
<b>Total</b>	<b>9</b>	<b>14</b>

Table 4 shows that 14 allegations have been made against eight members of the Congregation. Half of the allegations have been made against the current member and five former members. One former member passed away following the audit data time frame of 2013. The remaining seven allegations relate to three deceased members all of whom were alive at the time the allegations were received to the Congregation. There has been no case of a member being convicted for child sexual abuse offences whilst members of the Congregation.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member’s ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	No	-

It can be seen from table 5 above that the members of the Congregation operate from their own policy document and that of the department of education and skills. The Provincial advised that all members' have an individual copy of the safeguarding document.

The following safeguarding structures are in place:

- A Congregation member as *designated liaison person* who is also the designated officer overseeing 168 boards of management in the diocese of Kildare-Leighlin.
- The Superiors of the eight communities are the appointed *safeguarding representatives* whose role is to implement the safeguarding policy in their respective communities.
- A three member *advisory panel* comprising members of the Congregation.
- The Provincial advised that the task of completing *Garda vetting* process for members in ministry is underway. Congregation leadership is responsible for completing this task.

## **2. Managing risk**

The Congregation is not at present actively managing any member against whom an allegation of child sex abuse has been made. The member returned 'out of ministry' in this audit was withdrawn from ministry for health issues almost 20 years prior to the allegation being received to the Society. Given these health issues the member is not likely to return to ministry. All former members had departed the Congregation prior to the allegations being notified to the Congregation. All of these allegations are known to the statutory authorities. The audit team is satisfied that the Provincial and DLP have provided all known identifying information relating to these members to the audit team. The whereabouts of two former members remain unknown.

## **Conclusion**

The Provincial and DLP engaged fully throughout the audit process and submitted all required documentation. A good understanding of the child protection system was demonstrated evidenced by the data returned and discussions during the audit meeting. The Congregation's safeguarding policy was reviewed as satisfactory meaning basic and fundamental child protection elements were contained. A revised policy document should include the recommendations noted in particular the contact details of the State's child protection services and of counselling support agencies. Taking into consideration its small presence in Ireland the Congregation must reasonably increase its efforts in communicating its safeguarding message. With the exception of two members in education ministry members of the Congregation are not involved in any other ministries where children are present.

All safeguarding roles and responsibilities are currently being undertaken by the Provincial, the DLP and another member of the Congregation who is part of the advisory panel. Future work of the Congregation should concentrate on developing a safeguarding framework to meet its overall, yet limited safeguarding needs using existing safeguarding personnel and structures. Consideration should be given at this point to recruiting a lay person or an individual external to the Congregation to assist with this safeguarding activity.

The Congregation has been slow in the past in reporting allegations to the authorities. The Provincial advised that all known allegations have been fully reported to both authorities and it is committed to promptly reporting any future allegation.

The audit team is satisfied that the Congregation has good safeguarding structures in place and both the Provincial and DLP have demonstrated good child protection

awareness. When the above recommendations are implemented the safeguarding policy will be deemed appropriate given the limited ministry of members and small presence in Ireland.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. In 2013 the NBSCCCI reviewed the Congregation's safeguarding practices. The Congregation's commendable awareness and leadership in implementing safeguarding to date and in particular their approach to working with victims was noted in the review report. The Congregation's safeguarding policy was updated the following year. The Provincial advised that 12 of the criteria cited earlier in this report as not being in place are now contained in the updated document. The Congregation has also indicated its commitment to including all of the recommendations in line with the NBSCCCI revised policy in 2016.

### **31. Presentation Brothers (FPM)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

*\* Rather than the Presentation Brothers completing the questionnaire retrospectively a copy of the Safeguarding Children Policy Statement implemented by the Congregation in 2009 was received to the CFA.*

#### **PART 1 (B) Overview of Religious Order**

The Congregation of the Presentation Brothers was founded in Co. Waterford in 1802 by Edmund Rice under the authority of the local Bishop. In 1889 the Congregation gained pontifical status and ceased to be a Diocesan Congregation. The headquarters



of the Congregation is located at Mount St. Joseph in Co. Cork. Ireland is part of the Anglo Irish Province which also includes England. Teaching was primarily the main ministry of the Presentation Brothers. In 2009 the Congregation handed over the trusteeship of their eight schools to the Presentation Brothers Schools Trust, a lay trust that continues to provide catholic education in the spirit and tradition of the Congregation.

The ministries of members include school chaplaincy, teaching, novitiate training in Killarney, Co. Kerry, youth ministry with the 'Students Harness Aid for the Relief of the Elderly' (SHARE) organisation in Cork, the *Integration and Support Unit* located at Mount Sion, in Co. Waterford and "Glór na hAbhann" Ecology and Spirituality Centre also in Waterford.

At the time of the audit meeting there was a total of 47 Brothers in the Anglo Irish Province plus two novices from Sri Lanka, two from Africa and one from Guyana. Three members are in residence in the United Kingdom. In Ireland one brother resides alone with a further brother residing in Christian Brother accommodation in Mount Sion, Waterford. Both brothers are attached to one of the Presentation communities. The remaining 42 Brothers reside in the Congregation's eight communities. Four of these communities are Cork based with the remaining in Counties Dublin, Offaly, Kerry and Waterford.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** September 2011

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial or a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
1.6	The policy states how those individuals who pose a risk to children are managed.		✓	
1.7	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
1.8	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
1.9	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

**Recommendation:**

- Mention should be made in the management of those who may pose a risk to children of the options to be considered to include continuance in ministry.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
2.1	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are	✓		

	allegations or suspicions of abuse of a child (historic or current).			
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI		✓	

### Recommendations:

1. Guidance on confidentiality in the child protection process needs to be more specific, and reference security of storage.
2. A complaints procedure in regard to unacceptable behaviour towards children is required, which includes clear timescales for resolution of same.
3. Dedicated section required in the policy in reference to all aspects relating to the issue of confidentiality in the child protection process.
4. Specific contact details for the statutory authorities should be included.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in</b>	<b>Partially in</b>	<b>Not in</b>
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		Place	Place	Place
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.		✓	
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.		✓	
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### **Recommendations:**

1. A behaviour management policy which offers guidance on dealing with children's unacceptable behaviour and which does not involve physical punishment or any other form of degrading or humiliating treatment should be included in the policy document.
2. A whistle blowing policy needs to be drafted and included in the policy.
3. Separate guidance in relation to anti-discriminatory behaviour is required.
4. A policy on guidance in relation to the personal/intimate care of children is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

**Recommendation:**

- More specific guidance in relation to adequate levels of supervision for children's activities should be included in the policy.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendation:**

- A statement should be included in the policy which states that training programmes are approved by the NBSCCCI, and updated in line with current legislation, guidance and best practice.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.		✓	
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

**Recommendation:**

- Although a generic telephone number is included in the policy for contact with the statutory authorities, it is recommended that specific telephone numbers for the local offices of these authorities be included.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities	✓		

	for keeping children safe have access to specialist advice, support and information on child protection.			
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendation:**

- Specific mention should be made on the importance of establishing, at local/national level, contacts with child protection/welfare agencies and helplines that can provide information, support and assistance to children and church personnel.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

**Recommendations:**

1. A more comprehensive plan of implementation and monitoring of the policy, and who will be responsible for this should be drafted and included.
2. Process to be put in place to seek the views of service users in relation to the policy (children and parents/carers).
3. Procedure for the recording and storage of information in regard to incidents, allegations/suspensions of abuse to be included as separate section in policy.

**Overall Child Protection Policy Rating:** Satisfactory

**PART 3 Allegations Data**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Presentation Brothers.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	3
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	2
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	4
<b>Total no. of allegations against members deceased post 1996</b>	5
<b>Total number of allegations returned</b>	<b>14</b>

The above table shows that a total of 14 allegations were returned in the Section 5 Audit Questionnaire completed by the Presentation Brothers. Of these allegations three occurred in the Republic of Ireland. The allegations relate to a remaining brother and two former brothers. The two allegations that occurred in Northern Ireland relate to a second remaining member. The four allegations that occurred outside the island of Ireland relate to a third remaining member and a former member. The remaining five allegations relate to three deceased members. In summary, 14 allegations have been made against eight members.



### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Presentation Brothers by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	4
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1
<b>Reporting duration could not be categorised/ analysed</b>	0
<b>Reporting duration could be categorised/ analysed</b>	9
<b>Total number of allegations returned</b>	<b>14</b>
<b>Total no. of allegations subject to verification with the CFA</b>	9
<b>Total no. of allegations confirmed by the CFA</b>	9
<b>Total no. of allegations subject to verification with AGS</b>	9
<b>Total no. of allegations confirmed by AGS</b>	9

Table 2 above shows that four allegations were made known to the Presentation Brothers by a statutory authority. These relate to two remaining members and a deceased member. There was no case of a complainant directly notifying a civil authority of an allegation or *of an allegation not being reported by the Presentation Brothers to the statutory authorities*. The Congregation was notified of a single allegation prior to 1996. The allegation relates to a now deceased member who was alive at the time of the Congregation being notified. There is no case of an allegation that cannot be commented in terms of the Congregation's reporting of allegation to the authorities. A total of nine allegations will be analysed later in this report.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of nine allegations was part of the audit team's verification task with the CFA and with AGS respectively. Both authorities confirmed notification of record of these nine allegations.

### Reporting duration

The following table outlines the time taken by the Congregation to report nine allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>	-	-	-	-
<b>4-7 days</b>	-	-	-	-
<b>1-4 weeks</b>	-	-	-	1
<b>1-12 months</b>	-	1	-	-
<b>1-5 years</b>	-	3	-	-
<b>5-10 years</b>	-	1	-	-
<b>10+ years</b>	-	3	-	-
<b>Total</b>	<b>1</b>	<b>8</b>	<b>0</b>	<b>1</b>
<b>Overall Total</b>	<b>9</b>			

It can be seen from table 3 that eight allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

A total of eight allegations were made known to the Congregation during this period none of which were promptly reported to the statutory authorities. The allegation under the '1-12 months' time frame relates to a remaining member. The allegation was reported to a statutory authority eight months after the Congregation was first notified. The member was retired at this time and participated in a professional risk assessment during these months. The three allegations, referred to in the '1-5 years' category relate to a former member. These allegations were notified to a statutory authority 15 months after the Congregation was first notified. The remaining four allegations relate to the former member mentioned above and three deceased members. Two of the now deceased members were alive at the time of the Congregation being notified of the three allegations against these members.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The single allegation made known to the Congregation during this time was reported to the civil authorities within the '1-4 weeks' time frame after the Congregation was first notified. This allegation, against a former member was notified to the statutory authorities 10 days after the Congregation was first informed. The Congregation failed to comply with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	1	1
<b>Member(s) placed out of ministry</b>	2	3
<b>Member(s) no longer in the clerical / religious state</b>	2	5
<b>Member(s) Deceased</b>	3	5
<b>Total</b>	<b>8</b>	<b>14</b>

Table 4 shows that 14 allegations have been made against eight Presentation Brothers. Of these allegations a single allegation has been made against a remaining member currently in ministry that does not involve children. The relevant CFA social work department liaised with the Congregation regarding the management of this allegation and it has been addressed appropriately. Three allegations have been made against two members who have been placed out of ministry with children by the Congregation. One of these members who passed away in 2016 had, in an appropriate manner, his ministry faculties restored in recent years. The second member was retired at the time of the Congregation being notified of the allegation. A total of five allegations have been made against two former members. The remaining five allegations have been made against three members who are deceased.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2011
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	No	-
<b>Specific organisations where members are in ministry</b>	Yes	As per organisation

It can be seen from table 5 above that the Congregation operates from their own child protection policy, the Department of Education and Skills and of the organisations where members are in ministry. With regard to maintaining a culture of child safeguarding the Congregation held a child safeguarding training day in 2013. The Provincial advised the audit team that all members have a copy of the Congregation's child protection policy document. The required safeguarding structures are in place:

1. A lay person who holds the post of designated liaison person is assisted by a member of the Congregation as deputy designated liaison person.
2. Safeguarding representatives are appointed in each of the Congregation's communities. These are either community leaders or other brothers in residence. Each community meets on a monthly basis where the topic of child protection is discussed.
3. The Congregation's safeguarding committee comprises the safeguarding representatives, the designated liaison officer and the director of communications.
4. In 2012 the Congregation became a member of the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:
  - The initial complaint
  - Fitness for ministry
  - Management of risk

The Congregation has sought advice from this group. Previous to this panel the Congregation's advisory panel was in operation from 2002.

Members in ministry with children are vetted through the Irish Missionary Union and Department of Education and Skills for those in teaching. The Provincial confirmed that all members who have a ministry with children are Garda vetted.

## **2. Managing risk**

Professional risk assessments have been carried out for three members with two assessments being instituted in a timely manner. All three members are known the relevant CFA areas with the outcome of two being closed to the relevant CFA areas. A safety management plan along with supervision and monitoring arrangements were in place for one member who was placed out of ministry while a statutory investigation took place. The member had ministry faculties restored. As mentioned above the second member was retired at the time the allegation was received to the Congregation.

Of the two former members one had left prior to the Congregation being notified of the allegation against him. This member joined another Religious Order. The Provincial of this Religious Order and the statutory authorities are aware of this allegation against the member.

The second member left the Congregation after participating in a professional assessment and receiving therapy upon the Congregation first being notified of the allegations against the former member. The member was immediately removed from ministry upon the Congregation being first notified of the allegations. The CFA social work areas local to where these former members reside are aware of the allegations against these former members and have liaised with the members as appropriate.

There has been no case of a member of the Congregation has being convicted for child sexual abuse offences.

## **Conclusion**

The Congregation demonstrated its commitment to the audit process over the course of its duration. This has been evidenced by the submission of requested data, further information gathered at the audit meeting and ongoing correspondence between both the Congregation and the CFA audit team. The Congregation's child safeguarding protection policy and procedures document has been reviewed as satisfactory meaning further adjustments are required. The policy document is very clear and understandable. Its format is drawn from the seven standards guidance document with the relevant resources related to each standard included as part of each standard and not as appendices. This allows the document to be very readable and enables individuals who may not be familiar with the general safeguarding process to develop a good understanding of same. Of the recommendations noted by the audit team it is advisable that specific contact details for the statutory authorities (An Garda Síochána and the Child and Family Agency) are inserted immediately. Also, additional guidance is required regarding how individuals who may pose a risk to children are managed. The Congregation is proactive in implementing safeguarding measures in managing potential risk. These efforts need to be reflected in the policy document.

Notwithstanding the Congregation's interpretation of the AGS Joint Protocol issued in 1995 there have been deficits in the Congregation's reporting of allegations to the civil authorities as evidenced during the framework period in the past and in more recent years. Of the eight allegations assessed by the audit team the Congregation failed to comply in reporting any of these allegations to the statutory authorities within the recommended 'without delay' time frame. It is clear other Safeguarding action was being instigated by the Congregation notably the removal of members from ministry upon been first notified of allegations.

The Congregation has clear guidance on what to do if a child protection concern or allegation arises. Yet child protection systems are only effective if they are implemented. Following the audit meeting with the Provincial and the safeguarding personnel it is clear the Congregation is aware of the importance of notifying the statutory authorities of allegations immediately.

The Congregation has the required safeguarding structures in place e.g. safeguarding representatives, safeguarding committee, membership of the NBSCCCI advisory panel. The implementation of these structures demonstrates the Congregation's efforts in creating and maintaining a culture of safeguarding.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregation advised that it was reviewed by the NBSCCCI in 2014. The reviewers noted the efforts by the Province Leader and his team in safeguarding children and in managing allegations and risk presented by members of the Province.

In August 2013 the Presentation Brothers employed a coordinator of youth ministry who has since been trained as a NBSCCCI safeguarding trainer. Safeguarding training workshops were held for brothers and lay staff in 2013, selected brothers and lay staff in 2014, volunteers working in the Edmund Rice Action Camp in 2012, 2013, 2014, 2015 and volunteers in the Congregation's Youth Ministry (PBYM) in September 2015.

A further development occurred with the rearranging of the safeguarding committee. Since 2015 the safeguarding committee now comprises lay people with two young people and is independent of members of the Congregation. A young person from the Presentation Brothers Youth Ministry (PBYM) addressed the National Safeguarding Conference, organised by the National Board (NBSCCCI) on 28<sup>th</sup> February 2015.

It is clear the Congregation is being proactive in their strengthening of robust safeguarding systems which are in line with best practice.

## **32. Congregation of the Most Holy Redeemer (Redemptorists) CSsR**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Congregation of the Most Holy Redeemer, founded in Naples (Italy) in 1732, arrived in Ireland in 1851. The mission of the Congregation is to reach out with the Good News of Jesus Christ to the poor and most abandoned. Worldwide the Congregation has approximately 5,500 members. Worldwide the Congregation comprises five Conferences with Ireland being part of the Europe Conference. The Superior General, who oversees the work of the full Congregation, is based in Rome. In Ireland, the Congregation, led by a Provincial is organised into nine communities, two in Northern Ireland and seven in the Republic. The Redemptorists run two parishes on behalf of Dublin Archdiocese; the parish of Cherry Orchard and the parish of Ballyfermot; a parish on behalf of Armagh Archdiocese – St. Joseph's, Dundalk, Co. Louth; and a parish in the Diocese of Down and Connor – St. Gerard's in Newtownabbey, Co. Antrim.

At present the various ministries of members include youth, church, parish, retreat, mission promotion and appeal, hospital chaplaincy, administration, publication of monthly magazines, chaplaincy to Travellers, and ecumenical/peace work. The Redemptorists are the trustees of a secondary school in Limerick.

In December 2013 there were 114 Redemptorists in the Dublin Province. There are three communities in Dublin city; two in Belfast city; and one each in Cork city, Limerick city, Co Galway (near Athenry) and Dundalk. A further 38 Irish Redemptorists are on overseas mission work in the Philippines, India, Brazil, Siberia, Rome and Mozambique.

A breakdown of the ministries of the 114 members in Ireland is as follows:

- Six members are involved in youth ministry in Counties Dublin, Limerick, Galway, Antrim and Cork. A member is also a part-time chaplain in the secondary school in Limerick.
- 33 are in Church ministry in Counties Dublin, Limerick, Galway, Louth and Antrim.
- 11 are part of the mission teams in Counties Dublin, Limerick, Cork, Louth and Antrim.
- 21 are in parish ministry in Counties Dublin, Cork, Galway, Louth and Antrim.
- Five are involved in hospital chaplaincy in Counties Dublin, Cork, Louth and Antrim.
- Three are involved in adult retreat ministry in County Galway.
- Six are involved in other ministries, viz. Provincial administration, publications, ecumenical work, chaplaincy to travellers, and academic work in Counties Dublin, Limerick and Antrim.
- The remaining 29 members are retired due to ill health, retirement or, in two cases, 'stepping aside'.

Those involved in overseas mission work are under the responsibility of the Vice-Province where they are in ministry.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** June 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	✓		

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	



	Criteria	Fully in Place	Partially in Place	Not in Place
2.1	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
2.2	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
2.3	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
2.4	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
2.5	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
2.6	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
2.7	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI	✓		

**Recommendation:**

- The Provincial has advised the audit team that the Congregation has a process for recording incidents, allegations and suspicions and referrals. This must be stated in the document.

Standard 3	Preventing harm to children
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	Criteria - Safe recruitment and vetting	Fully in Place	Partially in Place	Not in Place
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<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

**Recommendation:**

- The anti-bullying policy requires expansion as per criteria.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all	✓		

	times.			
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		✓	

### **Recommendations:**

1. It is stated in the policy document that the safeguarding committee has responsibility for ensuring the provision of an ongoing training for all Redemptorists, their co-workers, employees and volunteers. More specific guidance is required in respect of updating of safeguarding skills/knowledge for identified church personnel.
2. The DLP has advised that those with additional responsibilities receive training and that training programmes as approved by the NBSCCCI given that four individual's have completed the NBSCCCI 'train-the-trainers' course and are now accredited NBSCCCI safeguarding trainers. Both of these activities need to be included in the policy document.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

**Recommendation:**

- The communications policy needs to be expanded in more a comprehensive fashion.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone		✓	

	within the Church or in the community, including family members or peers.			
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

### Recommendations:

1. The audit team is aware that Redemptorist personnel with specific safeguarding responsibilities for keeping children safe have access to specialist advice, support and information on child protection. This needs to be clearly stated in the policy document.
2. The section on responding to and supporting a child suspected of having been abused requires fuller guidance.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

### Recommendations:

1. The Congregation has the required safeguarding structures and processes in place. A child safeguarding plan is required to co-ordinate, plan and manage the Congregation's safeguarding activity.
2. It must be referenced in the policy document that human or financial resources necessary for implementing the plan are made available.
3. The Congregation's processes regarding seeking parishioners views about child safeguarding within the Congregation need to be inserted in the policy document.

4. As per criteria 2.4 the Provincial has advised the audit team that the Congregation has a process for recording incidents, allegations and suspicions and referrals. This must be stated in the document.

**Overall Child Protection Policy Rating:** Excellent.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Redemptorists.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	9
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	2
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	<b>12</b>

The above table shows that a total of 12 allegations were returned in the Section 5 Audit Questionnaire completed by the Redemptorists. Of these allegations nine occurred in the Republic of Ireland. These have been made against five current members. There has been no case of an allegation having occurred in Northern Ireland. Two allegations that occurred overseas have been made against two former members. The remaining allegation relates to a member deceased since the mid 1990's. In summary 12 allegations have been made against eight members of the Congregation.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Redemptorists by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the

numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	2
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1
<b>Reporting duration could not be categorised/ analysed</b>	1
<b>Reporting duration could be categorised/ analysed</b>	8
<b>Total number of allegations returned</b>	<b>12</b>
<b>Total no. of allegations subject to verification with the CFA</b>	6
<b>Total no. of allegations confirmed by the CFA</b>	6
<b>Total no. of allegations subject to verification with AGS</b>	8
<b>Total no. of allegations confirmed by AGS</b>	8
<i>*Two allegations were reported by the Congregation to AGS only</i>	

As highlighted on table 2 above the Congregation was notified of two allegations by the statutory authorities. These relate to two remaining members. There has been no case of a complainant directly notifying a civil authority of an allegation or of the Congregation not reporting an allegation to a civil authority. A single allegation relating to a deceased member was received to the Congregation prior to 1996. One allegation could not be analysed in terms of commenting on the Congregation's reporting to the civil authorities. The allegation relates to abuse that occurred overseas by a former member. The allegation was made known to the CFA during this audit process and later reported by the Congregation to An Garda Síochána. Eight allegations will be commented on later in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of six allegations was part of the audit team's verification task with the CFA and eight with AGS. Both authorities confirmed notification of record of all allegations.

### **Reporting Duration**

The following table outlines the time taken by the Congregation to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church</b>	<b>Safeguarding Period</b>
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<b>Guidance Period / Reporting Duration</b>	<b>Not for comment</b>	<b>1-Jan-1996 to 7-Dec-2005</b>	<b>Framework 8-Dec-2005 to 23-Feb-2009</b>	<b>24-Feb-2009 to 31-Dec-2013</b>
<b>1-3 days</b>		-	-	1
<b>4-7 days</b>		1	-	1
<b>1-4 weeks</b>		-	-	3
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		1	-	-
<b>5-10 years</b>		1	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>3</b>	<b>0</b>	<b>5</b>
<b>Overall Total</b>	<b>8</b>			

It can be seen from table 3 that eight allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Three allegations were made known to the Congregation during this period none of which were reported on time to the statutory authorities. All allegations relate to three remaining members. Two allegations were reported to AGS only who confirmed receipt of notification of same. The Congregation failed to comply with the recommended time frame of 'without delay' as outlined in the Framework document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Five allegations were made known to the Congregation during this period. One of these against a remaining member was reported without delay to the authorities. The remaining four allegations relating to the same remaining member and an additional member were not reported on time to the authorities. The Congregation failed to comply with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	2	2
	3	7



<b>Member(s) placed out of ministry</b>		
<b>Member(s) no longer in the clerical / religious state</b>	2	2
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>8</b>	<b>12</b>

It can be seen from table 4 that 12 allegations have been made against eight members of the Congregation. Two allegations relate to two members who have been placed in restricted ministry by the Congregation. They are not permitted to engage in any ministry, nor have unsupervised contact with children. Both have participated in professional risk assessments and are compliant with safety plans in place. Seven allegations have been made against three members who have been removed from ministry. Two allegations have been made against two members who were laicised by the Congregation in recent years. A single allegation was made against a member who was alive at the time of the allegation being received to the Congregation. There has been no case of a member of the Congregation being convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2013
<b>Department of Education and Skills</b>	Yes*	-
<b>Diocesan**</b>	Dublin Archdiocese Down and Conor Armagh Archdiocese Limerick Cork & Ross Clonfert	

*\*Letter dated 25.10.2013 received from school principal, Limerick confirming compliance.*

*\*\*Redemptorists also have their own policy displayed in parish Churches.*

It can be seen from table 5 above that the members of the Congregation operate from their own policy document, that of the Department of Education and Skills and those of the six dioceses listed. The Provincial advised that all members are aware of the Congregation's child protection policy and procedures document, have a copy of same and have agreed in writing to implement same. Specific training sessions are held for members involved in youth ministry.

With regard to safeguarding structures in the Congregation the following are in place:

- A professional and experienced lay *designated liaison person* (DLP) is assisted in his role by a Redemptorist member as *deputy designated liaison person*. The DLP is one of the authors of the ‘Train the Trainers’ programme currently implemented by the NBSCCCI.
- *Safeguarding representatives* are appointed in the Congregation’s nine communities. The representatives are a mix of Redemptorist members and lay people. Local safeguarding committees are in place in some Communities.
- The Province *safeguarding committee* is composed of the safeguarding representative of each community and a lay chair appointed by the Provincial. The committee is responsible for creating, maintaining and monitoring safe environments for children in all aspects of Redemptorist life and activities. The committee meets at least four times yearly.
- The Redemptorists issue a ‘*celebret*’ to members in good standing. This ID card is issued by the Provincial and states that the member is Garda vetted, is aware of the Congregation’s child protection policies and procedures document and have participated in safeguarding training.
- The Redemptorists are registered with the Garda Central Vetting Unit in the Republic and Access NI in Northern Ireland. The DLP is registered with the Garda Central Vetting Unit as an authorised signatory / vetting officer for the Congregation. All members with ministerial duties have been Garda vetted. Members with Diocesan ministry have also been vetted by their respective dioceses.
- In 2011 the Congregation became a member of the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. The NCMRG is a multi-disciplinary team of eight professionals, including the Redemptorist child protection designated liaison person, and chaired by a non-NBSCCCI member. The NCMRG offers professional advice to the Congregation on:
  - The initial complaint
  - Fitness for ministry
  - Management of risk

Previous to this, the Congregation’s advisory panel was in place from 2002 until joining the above group in 2011. This panel was composed of a clinical psychologist, a psychotherapist, a social worker, a solicitor and another Congregational Leader (also a ‘Keeping Safe’ trainer). The panel had access to a canon lawyer.

- A *support person* is available for complainants and *advisors* to members against whom allegations have been made.

## **2. Managing risk**

The Congregation is currently managing five members all who have participated in professional risk assessments. Three members remain out of full ministry with two in restricted supervised ministry that does not involve children. Safety plans in place to support all individuals are reviewed periodically. The Rectors and his House Council/Leadership Team are appointed to monitor and supervise the individuals with the Provincial carrying overall responsibility regarding monitoring and supervision arrangements. Initially there were delays by the Congregation in taking safeguarding measures at the time of being notified of allegations. Safeguarding mechanisms later instituted that is risk assessments, safety plans, support persons, supervision and monitoring arrangements have continued to be consistently maintained in an appropriate and considerate manner. The members in Ireland are known to the relevant social work departments.

The two former members were laicised from the Congregation in recent years. The two allegations against these members were reported by the Congregation to the statutory authorities.

### **Conclusion**

The Congregation co-operated fully during the audit process. A professional and helpful approach was demonstrated by the Congregation in its dealings with the audit team. It is clearly evident that robust safeguarding systems are in place. The Congregation has developed all of the required safeguarding structures which comprise both Congregation and lay members within the various structures. This approach highlights their commitment to demonstrating effective safeguarding practices in line with best practice. The safeguarding policy was reviewed as excellent meaning the policy included all elements required in a child protection policy they were stated clearly and was easy to read and understand. Minor amendments are required as per recommendations.

Efforts to report allegations to the statutory authorities have been poor in the past. Significant improvements have been made in recent years. The audit team is satisfied that all allegations against members of the Congregation are known to the statutory authorities. The Congregation's risk management plans and monitoring and supervision arrangements have been developed in a professional manner with each tailored to the specific needs of the members and within the structures of the Congregation. Safeguarding mechanisms continue to be implemented clearly and appropriately.

The audit team is satisfied that the Congregation have a full understanding of the child protection process and are continuing to implement effective and robust safeguarding measures.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregation's safeguarding practices were reviewed by the NBSCCCI in 2014. The reviewers noted the Congregation's commitment to developing best practice in child safeguarding and of its appropriate and effective structures and processes in place. Also in 2014 the Congregation published a 'safeguarding children and young people' leaflet. Sections in this guide include the Congregations' safeguarding policy statement, responding to child abuse, types of Redemptorists ministry with children, preventing harm to children, safeguarding structure in place and contact information. The Provincial has advised that with regard to safeguarding training and education action areas have been included in the Congregation's 'safeguarding plan 2015-2019'. It is stated in this plan that those involved in active ministry must attend compulsory training every three years and those involved in youth ministry will be required to attend specialised training on a yearly basis.

Lastly, the Congregation is committed to updating its policies in line with the NBSCCCI revised guidelines in 2016.

It is clear the Congregation is continuing to maintain a culture that promotes safe environments for children and members.

### 33. Institute of Charity Gentili Province – The Rosminians (IC)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
1.	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	1.	CFA consultation with RO	Yes
2.	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	2.	Section 5 Audit Updated Data 2013	Yes
3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

\* A copy of the child protection policy document in place in 2009-2010 was received to the CFA during the audit meeting.

#### PART 1 (B) Overview of Religious Order

The Rosminians, officially the Institute of Charity, founded in Italy by Antonio Rosmini had its first origins in 1828. At the request of Rosmini in 1835 Luigi Gentili and two companions were sent to England and in 1860 the Rosminians laid its first foundation in Ireland when they were requested to run St. Patrick's Industrial School in Upton, Co. Cork. In addition to this school the Rosminians also ran St. Joseph's Industrial School, Tipperary and St. Joseph's School for the Blind, Dublin 9. The ministry of the Order also included secondary level education where the Order ran two schools; one in Omeath, Louth which closed in 1986 and one in Drumcondra, Dublin 9 which is now a community school. The Order in Ireland has had, over the years, four different locations for its novitiate, Omeath, Kilmurray, Glencomeragh and Dublin. A House of Prayer, set up by the Order in 1989 in Glencomeragh, Co. Tipperary continues to operate today.

Today, the Gentili Province covers England and Wales, Ireland, the United States and New Zealand. Of the 30 members in the Order 28 members reside in six Rosminian communities in Counties Dublin, Cork, Louth and Tipperary. The remaining two members are in ministry abroad. At the time of the audit meeting in 2013, two members from overseas were working and residing in Ireland. The current ministerial roles of ten members include school and hospital chaplaincy and parish ministry which are outside of the aegis of the Congregation. Two members are parish

priests in Counties Louth and Tipperary, one is involved in voluntary parish ministry in County Tipperary with a further two being curates in Counties Louth and Dublin.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2012

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	√		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	√		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	√		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	√		
<b>1.5</b>	The policy addresses child protection in the		√	

	different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	✓		

### Recommendations:

1. It would be helpful if more specific mention was made of the actual ministry, past and present, of the Order.
2. The section on management of individuals who may pose a risk to children requires further expansion.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about			✓

	unacceptable behaviour towards children, with clear timescales for resolving the complaint.			
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		√	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI		√	

### Recommendations:

1. Section on recording to be expanded to include reference to storage of information.
2. Include a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.
3. The confidentiality statement should reference seal of confession.
4. The Provincial has advised that contact details for local child protection services are contained on the Orders website. These require inclusion in the policy document.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	√		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	√		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	√		

	<b>Criteria – Codes of Behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on	√		

	appropriate/ expected standards of behaviour of, adults towards children.			
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. A whistle-blowing policy is required.
2. Specify processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.
3. Procedures in relation to anti-discrimination, and the personal, intimate care of children require expansion.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

**Recommendations:**

1. Guidance on assessing all possible risks when working with children is required.
2. Guidance on operating projects/ activities children is required.



<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	√		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	√		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	√		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	√		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	√		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		√	
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	√		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			√
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep		√	

	children safe.			
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		√	

**Recommendation:**

- All of the above criteria are referred to in the policy document; however it would be helpful if the procedural implementation details were included in respect of these.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		√	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		√	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		√	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		√	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		√	

**Recommendation:**

- All of the above criteria are referenced in policy; further specific expansion is required to specify how these criteria will be met in practice.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening</i>	

*consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.*

	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		√	
7.2	The human or financial resources necessary for implementing the plan are made available.	√		
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.		√	
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		√	
7.5	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		√	

**Recommendation:**

- A clear, specific implementation plan is required, with details of relevant procedures included, in reference to all of the above.

**Overall Child Protection Policy Rating:** Satisfactory.

**PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Rosminians.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

Allegations included in Religious Order returns that fall within the Remit of this audit	
<b>Total no. of Grid 1 allegations</b> (abuse that occurred in the Republic of Ireland by living members)	69
<b>Total no. of Grid 2 allegations</b>	0

<i>(abuse that occurred in Northern Ireland by living members)</i>	
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	1
<b>Total no. of allegations against members deceased post 1996</b>	76
<b>Total number of allegations returned</b>	<b>146</b>

The above table shows that a total of 146 allegations were returned in the Section 5 Audit Questionnaire completed by the Rosminians. A total of 69 allegations relates to abuse that occurred in the Republic of Ireland by living members. These have been made against six current members and nine former members. There has been no case of an allegation having occurred in Northern Ireland. A single allegation relating to a current member occurred overseas. The remaining 76 allegations relate to 16 deceased members. To summarise, 146 allegations have been made against 31 current, former and deceased including former deceased Rosminian members.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Rosminians by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	5
<b>Total no. of allegations notified to the civil authorities by complainants</b>	25
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	2
<b>How many allegations were made known to the RO pre 1996</b>	7
<b>Reporting duration could not be categorised/ analysed</b> <i>* Explanation provided below</i>	11 84*
<b>Reporting duration could be categorised/ analysed</b>	12
<b>Total number of allegations returned</b>	<b>146</b>
<b>Total no. of allegations subject to verification with the CFA</b> <b>Total no. of allegations confirmed by the CFA</b> <i>*Six allegations were reported to AGS only or at an earlier date to AGS</i>	5 5
<b>Total no. of allegations subject to verification with AGS</b> <b>Total no. of allegations confirmed by AGS</b>	11 11 (+84)

As highlighted in the above table five allegations were notified to the Rosminians by the civil authorities. These relate to three current members and a former deceased member. A further 25 allegations were notified directly to the civil authorities by complainants. These relate to a remaining member, six former members and nine deceased members three of whom were former member at the time of death.

Two allegations relating to a former member and a deceased member were not reported by the Rosminians to the statutory authorities at the time of being notified. The complainants later reported the allegations directly to a civil authority. Seven

allegations relating to a current member and three former members were made known to the Rosminians prior to 1996.

It can also be seen in the table above that a total of 11 allegations could not be analysed as the level of detail was insufficient for accurate analysis. The following illustrates the circumstances which led to the data submitted by the Rosminians being classed under the remit of the 'non analysable' category:

1. A single allegation relating to a deceased member was not deemed analysable as an external agency reported the allegation to a civil authority.
2. A civil authority was unable to verify notification of record of one allegation relating to a current member.
3. Dates provided by the Rosminians as to when it was first notified of an allegation or when a civil authority was notified of an allegation were unknown, vague or inconsistent. Nine allegations including self-admissions relate to four current members, three former members and a deceased member came under this section.

In the early years of the Rosminians receiving allegations of child sexual abuse an informal verbal arrangement regarding the reporting of allegations was agreed with AGS local to where the institutions operated by the Rosminians were based. The Rosminians has advised that the verbal reporting of allegations, by telephone, to AGS was the agreed process at that time. It was in later years that this process was formalised. In 2007 the Rosminians formally reported all known allegations at that time to AGS. Evidence of this practice has been submitted to the audit team. This process was replicated in 2009. The Rosminians has confirmed that all 84 allegations have been reported to both civil authorities in writing. AGS has verified confirmation of record for these 84 allegations.

A total of 12 allegations will be categorised in terms of commenting on the Rosminians reporting of allegations to the civil authorities later in this report. The Rosminians advised that a comprehensive list of all complaints was forwarded to the CFA during the audit process. The CFA has confirmed this.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the actual allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of five allegations was part of the audit team's verification task with the CFA and 11 with AGS. The CFA confirmed notification of record of three of these allegations. However, while the CFA could not verify the allegations supplementary evidence provided by the Rosminians confirmed the allegations were reported to the CFA. AGS confirmed notification of record of all allegations.

### **Reporting Duration**

The following table outlines the time taken by the Rosminians to report allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	2
<b>4-7 days</b>		-	1	-
<b>1-4 weeks</b>		1	-	1
<b>1-12 months</b>		-	-	1
<b>1-5 years</b>		-	-	-
<b>5-10 years-</b>		5	1	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>6</b>	<b>2</b>	<b>4</b>
<b>Overall Total</b>	<b>12</b>			

It can be seen from table 3 that 12 allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

A total of six allegations were made known to the Rosminians during this period none of which were reported on time to the statutory authorities. The allegations relate to two current members and a deceased former member. The Congregation failed to comply with the recommended reporting time frame of ‘without delay’ as outlined in the Framework document.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

Two allegations were made known to the Congregation during this time. The allegations which relate to two former members were not promptly reported to the authorities. The Congregation failed to comply with the recommended reporting time frame of ‘without delay’ as outlined in the Our Children, Our Church document.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

Four allegations were made known to the Congregation during this time. Of these two were promptly reported to the civil authorities. This was in compliance with policy at that time. The allegations relate to a member who was deceased at the time the allegation was received to the Congregation and a former member. A further allegation, within the ‘1-4 weeks’ time frame, relates to a former member. The remaining allegation, relating to a deceased member, was reported to the civil authorities four months after first being notified. The now deceased member was alive at the time of the Congregation being notified. The Congregation failed to comply in reporting these allegations in line with the recommended time frame of ‘without delay’ as outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	3	6
<b>Member(s) placed out of ministry</b>	3	16
<b>Member(s) no longer in the clerical / religious state</b>	9	48
<b>Member(s) Deceased</b>	16	76
<b>Total</b>	<b>31</b>	<b>146</b>

Table 4 shows that 146 allegations have been made against 31 individuals who were members of the Congregation at the time the abuse occurred. Six allegations have been made against three current members in ministry. Two members, who were placed out of ministry whilst statutory investigations took place, participated in professional risk assessments prior to faculties to return to ministry being granted. The allegation against the third member was appropriately managed and faculties to minister have been restored. A further 16 allegations have been made against three members who have been placed out of ministry. A total of 48 allegations relate to nine former members four of whom have been convicted for child sex abuse offences whilst members of the Congregation. The remaining 76 allegations relate to 16 deceased members five of whom were former members at the times of death.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2012
<b>Department of Education and Skills</b>	Yes	-
<b>Diocesan</b>	Dublin Archdiocese Armagh Archdiocese Cork and Ross Waterford and Lismore	
<b>Individual organisations where members are in ministry</b>		

It can be seen from table 5 above that the Rosminian members operate from their own policy and those of the Department of Education and of the dioceses listed. Others follow the policies in their respective places of ministry. The Provincial advised that all members of the Congregation are aware of the current safeguarding policy and that child protection training occurs as required. A staff member is a NBSCCCI accredited child safeguarding trainer.

The following safeguarding structures are in place:

- A professional and experienced lay *designated liaison person* (DLP) who is assisted by a Rosminian member as *deputy designated liaison person*.
- The *safeguarding representatives* appointed in each of the Congregation's six communities are responsible for disseminating the child protection policy at local level.
- A *safeguarding committee*, in place since 2012 meets every three months. The committee is responsible for the provision of training, monitoring compliance with the child protection policy, regular review of child protection policies in place and communicating and promoting child protection issues within the Congregation.
- The Rosminians are a member of the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. This is the current *advisory panel* for the Congregation. It is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Rosminian Provincial on:
  - The initial complaint
  - Fitness for ministry
  - Management of risk

The Rosminians presented a case to the NCMRG for advice on two occasions.

- A *support person* is available to those who make an allegation and an *advisor* to the person against whom an allegation has been made.
- All members in ministry have either been *Garda vetted* or are in the process of being vetted.

## 2. Managing risk

The Congregation is currently managing three members who have been placed out of ministry. Two members were promptly removed from ministry upon the allegations being received to the Congregation and participated in professional risk assessments in Ireland and overseas shortly after. There was a delay in removing the third member from ministry who later participated in a professional risk assessment. All members are bound by continuing care contracts (i.e. safety plans). The contracts in place state the specific requirements each member is to comply with. Prior to this safeguarding structure being implemented verbal plans were in place for these members. There was considerable delay in formalising these contracts. The Provincial and the DLP meet on a regular basis or when requested with those members subject to a contract to address any concerns and to offer support. Superiors are appointed to monitor and supervise the individuals. The Provincial carries overall responsibility regarding monitoring and supervision arrangements.

With regard to the nine former members, four of whom received custodial sentences for child sexual abuse offences committed whilst Rosminian members, the Congregation acted swiftly in removing the members from ministry upon being notified of allegations. All individuals participated in professional risk assessments at this time also which coincided with the members leaving the Congregation. Five



further members had already left the Congregation by the time the allegations were received. The statutory authorities are aware of five of the former members.

With regard to the 11 deceased Rosminian members four were retired from ministry and five were deceased at the time the allegations were received to the Congregation. The remaining two members were removed from ministry at the time of the Congregation being informed of the allegations with one having participated in a professional risk assessment and subject to a continuing of care contract until his time of death.

## **Conclusion**

The Congregation participated in full over the course of the audit process. The Provincial and DLP demonstrated a good understanding of the child protection system. Members in ministry are guided by the policies in their respective places of ministry which are external to that of the Congregation. The safeguarding children policy document was reviewed as satisfactory meaning it contained the basic elements required of a child protection policy. Further work is required to raise this rating higher. Particular emphasis is required with regard to the Congregation's management of those against whom allegations of abuse have been made, including the contact details for the child protection services in the policy document, and for the Congregation to develop a safeguarding plan to meet any safeguarding needs and monitor compliance. The Congregation must complete the task of Garda vetting for all members in ministry and those with safeguarding responsibilities.

Evidenced by the audit teams review of the Congregation's process for formal notifying the statutory authorities of allegations the Congregation has been slow to report allegations in the past. Improvements have been made in this area evidenced by the prompt reporting of the most recent allegation to the authorities in 2012. The Provincial informed that all allegations received to the Congregation have been reported to the statutory authorities. Whilst there was a delay in reporting the Congregation was implementing other safeguarding measures. The Congregation acted swiftly when the first allegation that was reported in 1979 by immediately removing the member from ministry. With the exception of one case the approach to remove members from ministry upon notification of an initial allegation remained consistent over the years. It took some time for formal written safety plans to be implemented for members placed out of ministry. There are monitoring and supervision arrangements in place to support this protective measure. The Congregation needs to seek professional input from the statutory authorities to ensure the plans are robust.

The audit team is satisfied that safeguarding improvements have taken place within the Congregation in recent years. Further action is required by the Congregation to demonstrate a culture of safeguarding aimed at keeping children safe.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The DLP advised that the safeguarding policy document which was updated in 2015 contains the recommendations mentioned earlier in this report. All members in ministry have received Garda vetting clearances with one still in process. A monitoring committee comprising both Congregation and lay professionals has been established. The Congregation has developed a strategic plan aimed at identifying and meeting safeguarding tasks. The NBSCCCI reviewed the Congregation in 2015 where the reviewers concluded that appropriate safeguarding structures are in place and are operational. Both the NBSCCCI review report and the

Congregation's updated policy are available to view online on the Congregation's website. Lastly, the Congregation is committed to developing its policy document in line with the NBSCCCI revised guidelines in 2016.

It is clear the Congregation is committed to working towards best practice in keeping children safe.

### **34. Salesians of Don Bosco (SDB)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

The Salesians of Don Bosco, the second largest male Religious Order of the Catholic Church, was founded by an Italian priest John Bosco in 1859 who in 1934 was canonized as a saint of the Catholic Church. The Congregation was founded to help the young Italian people cope with social problems presenting at the turn of the industrial revolution. Educating the youth, homeless, illiterate and those in need was the mission of John Bosco. As the work grew and spread many young men who helped him became known as 'Salesians' and later established as a Congregation known as 'The Salesians of Don Bosco'. The work of the Congregation spread to South America in 1875 and Ireland in 1919 when the first Salesian House was founded in Pallaskenry, County Limerick. In 1920 an agricultural college was established which continues to operate today under the trusteeship of the Congregation. A secondary school also operates today at this campus. In 1922 a second agricultural and horticultural college was established in Warrenstown, Co. Meath which is now closed. The Province of Ireland also includes Malta.

Overall the current ministry of members of the Congregation involves schools, care homes, university hostels, parishes, agricultural education, community projects, third

level education, prison services, army and navy chaplaincy, spirituality centres, retreats and prayer, the social media, drug rehabilitation and non formal education.

There are 56 members residing in six communities in Counties Dublin, Limerick, Meath and Kildare. Of these 10 members are involved in parish ministry, five in chaplaincy with a small number in community projects and retreat and spiritual work. A large amount of members are retired or work in administration.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2010

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		

<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints		✓	

	made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			✓

### Recommendations:

1. There needs to be a separate complaints policy in regard to unacceptable behaviour towards children with attendant timescales for resolution of same.
2. Specific guidance in reference to confidentiality and information sharing is required.
3. Contact numbers for local child protection services in relevant jurisdictions need to be included in the policy.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		

<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓*		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓*		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

*\*Though not included in the policy booklet the Salesians have developed anti-bullying and whistle blowing policies. They will be included in the revised policy document in 2014.*

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children		✓	

	are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

### Recommendations:

1. The policy must include reference to an induction process into the child protection policy for Church personnel.
2. It must be indicated in the policy document that all training programmes are approved by the NBSCCCI.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		✓	
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.		✓	
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

**Recommendations:**

1. A clear policy on making children aware of their right to be safe and protected from abuse is required in the document.
2. Contact details for the statutory child protection services should be included in the document- these to include telephone helplines and the designated person. These are referenced in the policy as being on display in the appropriate churches and parishes- however they also need to be included in the policy itself.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in</b>	<b>Partially in</b>	<b>Not in</b>
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		Place	Place	Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
7.2	The human or financial resources necessary for implementing the plan are made available.			✓
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.		✓	
7.5	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### Recommendations:

1. Specific mention of the allocation of the requisite resources financial or otherwise must be included.
2. The review process needs to be more specific i.e. how often, and by whom.
3. There is detailed reference in the policy that diocesan based priests follow the policies in the respective dioceses. Diocesan policy would cover this criterion.

**Overall Child Protection Policy Rating:** Excellent.

### PART 3 Allegations Data

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Salesians of Don Bosco.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

Allegations included in Religious Order returns that fall within the remit of this audit	
<b>Total no. of Grid 1 allegations</b> (abuse that occurred in the Republic of Ireland by living members)	3
<b>Total no. of Grid 2 allegations</b>	0

<i>(abuse that occurred in Northern Ireland by living members)</i>	
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	1
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	5

The above table shows that a total of five allegations were returned in the Section 5 Audit Questionnaire completed by the Salesians of Don Bosco. Of these allegations three occurred in the Republic of Ireland. These relate to three current members. There have been no reports of allegations having occurred in Northern Ireland. A single allegation occurred outside the island of Ireland. The remaining allegation relates to a member deceased since the mid 2000's.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Salesians of Don Bosco by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	2
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	2
<b>Reporting duration could be categorised/ analysed</b>	1
<b>Total number of allegations returned</b>	5
<b>Total no. of allegations subject to verification with the CFA</b>	1
<b>Total no. of allegations confirmed by the CFA</b>	1
<b>Total no. of allegations subject to verification with AGS</b>	1
<b>Total no. of allegations confirmed by AGS</b>	1

As highlighted on table 2 above the Congregation was notified of two allegations by the statutory authorities. These relate to a member who resides outside of Ireland and a deceased member. There has been no case of an allegation being notified to the statutory authorities by a complainant, of an allegation not being reported by the Congregation to the statutory authorities or of an allegation being made known to the Congregation prior to 1996. There was difficulty in analysing two allegations. The statutory authority whom the Congregation notified of one of these allegations could not confirm a record of the notification. Regarding the second allegation the abuse occurred overseas. The audit team have been advised that the Provincial in the relevant Province was notified of the allegation. A single allegation will be commented on in terms of the Congregation's reporting to the statutory authorities.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

A single allegation was subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities. Both the CFA and AGS confirmed notification of record of the allegation.

### Reporting Duration

The following table outlines the time taken by the Salesians of Don Bosco to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	1
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		-	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>
<b>Overall Total</b>	<b>1</b>			

It can be seen from table 3 that a single allegation is subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known to the Congregation during this period.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

The single allegation made known to the Congregation during this time was reported to the civil authorities within the recommended time frame of 'without delay' as outlined in the Safeguarding document.

### Distribution of allegations by ministry status

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

Number of allegations by ministry status	No. of members with allegation (s)	No. of allegations
Member(s) currently in ministry	1	1
Member(s) placed out of ministry	2	3
Member(s) no longer in the clerical / religious state	0	0
Member(s) Deceased	1	1
<b>Total</b>	<b>4</b>	<b>5</b>

Table 4 shows that five allegations have been made against four Salesian members. One member remains in ministry. The member was placed out of the ministry whilst the allegations were being responded to. Appropriate steps were taken by the Congregation in restoring the member to ministry. Three allegations have been made against two members who are out of ministry. One of these members has since passed away (2015). A single allegation has been made against a deceased member.

## PART 4 Safeguarding and Protecting Against Further Risk

### Child protection policy and structures

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
Religious Order based (As discussed above)	Yes	2010
Department of Education and Skills	Yes	2011
Diocesan	Dublin Archdiocese Limerick Kildare and Leighlin Meath	2011 2012
<b>Individual organisations where members are in ministry</b>		

It can be seen from table 5 above that Salesian members operate from their own policy document and that of the four dioceses named. Members in ministry in external organisation are guided by the policies in these organisations. The Provincial

and designated liaison person informed that each member has a copy of the Congregation's child protection policy document. The *designated and deputy designated liaison personnel* are Congregational members. All members participate in the Congregation's yearly child protection refresher training. The Rectors in each of the six community homes are the nominated *safeguarding representatives* who carry responsibility for ensuring all procedures according to policy are in place. The Congregation's safeguarding policy statement, code of behaviour and initial reception of a complaint statement are presented in each community setting. Child protection is part of the agenda of the monthly Provincial Council and community meetings.

The Congregation is currently in the process of implementing identification cards which will be granted to priests who are required to assist in parishes. The ID card will replace the celebret letter currently in practice. The ID card, issued by the Provincial will state that the priest is Garda vetted; child protection trained and is of good standing.

The Congregation's current *advisory panel* comprises six members from religious, teaching and social services backgrounds. The Congregation is also a member of the National Case Management Reference Group; a group established by the NBSCCCI consisting of eight professionals whose offer advice to the Congregation on:

- The initial complaint;
- Fitness for ministry;
- Management of risk.

The Congregation has presented cases to this group.

The task of *Garda vetting* is completed by the agencies or Dioceses where members are in ministry.

### **Managing Risk**

One member remains out of public ministry as imposed by the Congregation in accordance with their procedures. The member was immediately removed from ministry upon the Congregation being notified of the allegation. As mentioned early this allegation was reported without delay to the authorities. Appropriate steps have been taken by the Congregation in responding to the allegation including contacting and liaising with the relevant CFA social work department. Monitoring and supervision arrangements are in place for the member. The Provincial carries overall responsibility regarding monitoring and supervision arrangements. The member has since passed away (2015).

Regarding the member who resides overseas restrictions on the movement of this member is in place. The Provincial of the Province where he resides is responsible for monitoring and supervision of the member.

There has been no case of a member of the Salesians of Don Bosco being charged or convicted for child sexual offences.

### **Conclusion**

The Provincial and his team engaged wholeheartedly with the audit team throughout the process. Their co-operation and commitment was evident. The safeguarding policy was reviewed as excellent. The pertinent parts required of a policy document were included which demonstrates their clear understanding of the child protection process. The contact details for the appointed safeguarding personnel and statutory authorities must be included in the policy document and safeguarding policy statement immediately. The Congregation has demonstrated their working rapport

with the statutory services as a result of responding to allegations in a planned and appropriate manner. The audit team is satisfied that the Congregation has effective policies and procedures in place in keeping children safe.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The NBSCCCI carried out their review of the Congregation's policies and practices in 2015. The reviewers noted their 'satisfaction with the commitment of the Provincial and the Salesians in Ireland to child safeguarding and to their standard of safeguarding practice'. The Congregation has provided a response to the six recommendations contained in the NBSCCCI review report. The recommendations will be included in the Congregation's new guidelines that will be developed from the revised guidelines published by the NBSCCCI in 2016. These will include a complaints procedure, a child safeguarding plan and a training needs analysis, contact details of the statutory authorities, specific information for complainants of abuse and a written child safeguarding communications policy. Also, the Congregation has developed a professional and independent mediation procedure that is available for use with complainants.

It is clear to the audit team that the Salesians of Don Bosco is committed to implementing best child safeguarding practice.

**Footnote:** A lay designated liaison person has since been appointed by the Congregation.

### **35. Servites – Friar Servants of Mary (OSM)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

## **PART 1 (B) Overview of Religious Order**

In 1233 the Servite Order was founded in Florence, Italy by a group of merchants who came together to discern God's will for them. They eventually became one of the Mendicant Orders of Friars. As stated in the Article 1 of the Orders Constitution the Order, which arose as an expression of evangelical apostolic life, is a community of men gathered together in the name of Jesus the Lord. In 1949 the first Servite priory in Ireland was opened at Benburb, Co. Tyrone by a Province in the United States. This house served as a house of formation. A priory was opened in Dublin in 1969 to facilitate students continuing their studies in Ireland. From 1978 the order ran the Parish of St. Mary of the Servants in Blakestown, Dublin 15 on behalf of the Dublin Archdiocese. This continued until 2006 when due to a shortage of personnel it was handed back to the Dublin Archdiocese.

The Servite Province of the Isles covers Ireland, England and Scotland. There are three Servite communities in Ireland; 1. Benburb, Co. Tyrone, 2. Kiltipper, Co. Dublin and 3. Divine World Parish, Marley, Dublin 16. As of March 31 2013 the Servite Order has 18 Friars in the Island of Ireland. Of these seven friars are based in the Republic of Ireland. Overall the Friars are involved in the following ministries: prison chaplaincy, pastoral work, adult retreats, prayer and community groups, community service, third level education and operating the St. Peregrine Oratory in Rathfarnham shopping centre where mass and the sacrament of reconciliation is held daily.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** April 2009

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and</i>	

*protected by all.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partial y in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.			✓
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.		✓	
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.		✓	

### **Recommendations:**

1. The Servites user friendly guide booklet covers each of the seven standards. However, a policy document should not merely be a booklet rather an actual concrete child protection policy and procedures document that states the Servites child protection policy and outlines the procedures to implement the policy. To ensure the child protection policy is written in a clear and understandable way there should be full text without constant references to the NBSCCCI Standards and Guidance Document.
2. The policy document should be signed by the Provincial.
3. The policy document should state all the Servite personnel are required to comply with the policy.
4. A statement of when the policy is to be reviewed, which complies with any changes to State or Church guidance or legislation, should be included.
5. The policy document should state how exactly child protection is addressed and who is required to comply with the policy in the various Servite ministries.
6. A statement of how individuals who may pose a risk to children are managed/ supported should be included.



7. The Servites understanding of and definitions of abuse should be expanded and include the signs and symptoms of the various types of abuse.
8. There should be a statement that all child protection concerns are reported to the civil authorities 'without delay'.
9. As the Servites administer parishes on behalf of dioceses it should be stated that Servite members comply with the policies of such dioceses e.g. Dublin and Armagh Archdioceses. This also applies to other areas where members are in ministry. Copies of such policies should be available in the Servite communities.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.			✓
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland)			✓

	the local health and social services trust and the PSNI.			
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**Recommendations:**

1. The following should be included to ensure procedures on how to respond to child protection allegations and suspicions are outlined:
  - (i) A time frame for when the designated officer informs the civil authorities of allegations i.e. without delay.
  - (ii) Complainants should be informed of the Servites procedure for reporting the complaint to the civil authorities.
2. There should be a statement that the policy is consistent with State legislation in the Republic and Northern Ireland i.e. Children First and Co-operating to Safeguard Children.
3. There should be a clear and defined outline of the role and responsibilities of the designated officer.
4. There should be an assurance that incidents, complaints, suspicions and referrals are recorded and stored securely.
5. A procedure for dealing with complaints made by adults and children about unacceptable behaviour towards children should be included.
6. There should be comprehensive guidance about the area of confidentiality and appropriate information sharing of complaints.
7. The telephone numbers and addresses of the civil authorities in the Republic of Ireland and Northern Ireland should be stated i.e. the National Bureau of Criminal Investigation (An Garda Siochana) and the local Child and Family Agency duty social work department in the Republic of Ireland and the relevant Police Service Northern Ireland and local Social Services Trusts in Northern Ireland.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.		✓	

**Recommendations:**

1. There should be full text outlining the Servites policy for the safe recruiting of personnel and assessing their suitability for working with children should be stated.
2. There should be a statement that the safe recruitment and vetting policy is in line with best practice guidance.
3. This statement should include the need and importance of declaration forms and that a declaration form for all persons working with children and young people as volunteers or individuals assisting in one off events held by the Servites (such as a photographer) is part of the Servites recruiting procedures. A sample declaration form should be included as an appendix.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. An anti-bullying policy is required.
2. A whistle-blowing policy should be developed to allow Religious Order personnel raise allegations and suspicions about unacceptable behaviour towards children by other Religious Order personnel or volunteers.
3. There should be further guidance regarding dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of degrading or humiliating treatment.
4. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
5. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

### **Recommendations:**

1. There should be clear guidance and full text included in the policy on how to keep children safe during their involvement in activities including trips away from home.
2. Guidance should also include procedures relating to Garda vetting, the supervision of children, health and safety and various contexts where parental consent may be required. A sample parental consent form should be included as an appendix.
3. Guidance should be developed to ensure there is appropriate use of information technology equipment as listed above to ensure children are not put at risk and exposed to abuse and exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓

<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓
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**Recommendations:**

1. It should be stated that all Servite personnel are inducted into the Servites child protection policy and procedures when they commence working with the Congregation.
2. It should be stated that identified Servite personnel are provided with appropriate child protection training and opportunities to keep themselves knowledgeable in how to keep children safe.
3. It should be stated that specialist training is provided for those with extra child welfare and protection roles and responsibilities e.g. designated officers, risk managers.
4. It should be reflected in the policy that child protection training programmes are approved by the NBSCCCI and are updated in line with State and Church legislation.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

**Recommendations:**

1. It should be stated that the child protection policy is openly displayed and available to everyone e.g. displaying child protection statements or safeguarding notices in each Servite community.
2. It should be included that the Servites highlight the importance of establishing a culture that enables children to have free and open discussions if they have concerns and are aware of their rights to be safe from abuse.
3. It should be stated clearly how the Servites communicate their child protection policy to personnel, parishioners, external agencies and children and that this is done in a clear and open manner.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			✓
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

### **Recommendations:**

1. It should be stated in the policy document that Servite personnel with additional specified child protection responsibilities for example designated officer, case manager, safeguarding advisor have access to specialist advice, support and information. This will allow personnel to respond more effectively to an individual who wishes to disclose their experience of abuse.
2. There should be up-to-date contact details for counselling agencies including a list of services, authorities and organisations in the local area that can provide assistance to children and religious personnel.

3. There should be guidance on how to respond to and support a child/ person making an allegation whether the abuse was perpetrated by a member of the Servites or the general community including family or peers.
4. It should be specifically reflected in the policy how one that has experienced abuse can access advice and support either from the Servites and/or a counselling agency. There should be up-to-date contact details for counselling agencies.
5. It should be noted in the policy how perpetrators of abuse are assisted and supported by the Servites in seeking help.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.		✓	
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			✓

### **Recommendations:**

1. It should be stated what the Servites action plan is to monitor the effectiveness of the steps to be taken to ensure children are safe. Details of the monitoring process and the addition of a self audit template as an appendix which shows how the process will be implemented.
2. It should be included in the policy that necessary resources required to implement the policy are available.
3. To ensure the Servites child protection policy and procedures are effective there should be guidance on how the Servites seek the views on the policies and procedures from the parents/ children members are in ministry with.
4. It should be reflected in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Unsatisfactory

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Servite Order.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	2
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	2
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	3
<b>Total number of allegations returned</b>	7

From Table 1 it can be seen that a total of seven allegations were returned in the section 5 audit questionnaire completed by the Servite Order. Two allegations occurred in the Republic of Ireland and two in Northern Ireland. Three allegations relate to a now deceased member who was alive at the time of the Servites being informed of the allegations. No allegations are reported to have occurred outside the island of Ireland.

### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Servite Order by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Servite Order as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	1
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	1



<b>Reporting duration could not be categorised/ analysed</b>	4
<b>Reporting duration could be categorised/ analysed</b>	1
<b>Total number of allegations returned</b>	7
<b>Total no. of allegations subject to verification with the CFA</b>	0
<b>Total no. of allegations confirmed by the CFA</b>	0
<b>Total no. of allegations subject to verification with AGS</b>	1
<b>Total no. of allegations confirmed by AGS</b>	1

As outlined above the Police Service of Northern Ireland informed the Servite Order of one of the seven allegations. *There was no case where an allegation was not reported to the civil authorities.* One allegation was made known to the Servite Order pre 1996.

It can also be seen in the table above that a total of four allegations could not be analysed as the level of detail was insufficient for accurate analysis. The following illustrates the circumstances which led to the data submitted by the Servite Order being classed under the remit of the 'non analysable' category:

1. One allegation was reported by a complainant to an agency who reported the allegation to the CFA. The date the Servite Order was informed of the remaining three allegations is unknown.

#### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

A single allegation was subject to scrutiny in terms of the Servite Order reporting of allegations to the civil authorities namely AGS who confirmed notification of same. This allegation was not reported to the CFA but its counterpart in Northern Ireland.

#### **Reporting Duration**

A single allegation can be analysed in terms of the reporting of allegations to the civil authorities by the Servite Order. The following table outlines the time taken by the Servite Order to report the allegation to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
		1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 +
<b>1-3 days</b>	-	-	-	-
<b>4-7 days</b>	-	-	-	-

<b>1-4 weeks</b>	-	-	-	-
<b>1-12 months</b>	-	-	-	1
<b>1-5 years</b>	-	-	-	-
<b>5-10 years</b>	-	-	-	-
<b>10+ years</b>	-	-	-	-
<b>Total</b>	0	0	0	1
<b>Overall Total</b>	<b>1</b>			

It can be seen from table 3 that a single allegation is subject for comment:

**Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known during this period.

**Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known during this period.

**Safeguarding Period, 24 February 2009 – 31 December 2013**

One allegation was made known to the Servite Order during the Safeguarding Period. The allegation was reported by the Servite Order to the civil authorities approximately two months after the Servites was first informed of the allegation. The reporting of the allegation by the Servite Order to the civil authorities was not in compliance with the Safeguarding Period recommendation of reporting child protection concerns to the civil authorities without delay.

**Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Distribution of allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	4	4
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	1	3
<b>Total</b>	<b>5</b>	<b>7</b>

Table 4 shows that single allegations were made against four members all of whom are out of ministry involving children. Three allegations were made against a

deceased member. This member was alive at the time the Servite Order was informed of the allegations.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based</b> (As discussed above)	Yes	March 2010
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Armagh Archdiocese	April 2011 June 2012
<b>Other(s)</b>	Safeguarding Standards Northern Ireland	

It can be seen from table 5 above that Servite Order members operate from their own child protection policy and that of Diocesan policies and the Northern Ireland Safeguarding Standards where members are in ministry. On behalf of the Servite Order both the *designated liaison person* and the *deputy designated liaison person* have completed training on the Standards Guidance Document run by the NBSCCCI. All friars have received training on the Order's safeguarding policy and have a copy of the Order's safeguarding policy document. There is an ongoing training programme carried out by the local safeguarding committees in place, which is supplemented by the on-going training by the Order's safeguarding co-ordinator titled 'Safeguarding Education and Formation Series'.

The Provincial *safeguarding committee*, established in 2010 meets once a year to monitor and discern how the policy is being implemented. At local level the Republic of Ireland communities share the diocesan safeguarding committee. *Safeguarding representatives* are appointed in the Order's communities whose role is to raise awareness and promote best practice for their areas. They have responsibility for implementing the Order's safeguarding policy at local level.

In May 2013 the Servite Order joined the National Case Management Reference Group (NCMRG). This is the current *advisory panel* in place. The panel, established by the National NBSCCCI, is a multi-disciplinary team of eight professionals chaired a non- NBSCCCI member. The NCMRG offers professional advice to Religious Orders to assist them in responding to safeguarding cases. Advice has been offered to the Servite Order on the following:

- The initial complaint
- Fitness for ministry
- Management of risk

Previous to this the Servite Order shared a merger panel with a number of other Religious Orders. This panel was in operation from 2009 until disbanding in May 2013.

All friars in public ministry are *Garda vetted* through the Archdioceses where members are in ministry.

## **2. Managing risk**

Professional risk assessments have been carried out for three members who have been placed out of ministry by the Servites. Covenants of care (i.e. safety plans) are in place for three members which have been signed by the Provincial Prior and the person against whom an allegation of child sexual abuse has been made. Previous to these internal monitoring plans were in place. External monitoring arrangements i.e. probation service and public protection service are currently in place for two of the accused. These covenants of care have been made available to the project team and have been deemed to be practical, workable and appropriate to the circumstances of the case. A covenant of care plan is currently on hold for the fourth member against whom an allegation of child sexual abuse has been made. This case is currently being managed by the Servites. The same member is out of ministry with children and does not carry out a function in the local Diocese. Covenants of care are reviewed on a monthly basis by the local Provincial Prior and yearly by the Orders safeguarding co-ordinator who in turn updates the appropriate civil authorities. Two members of the Servite Order have been convicted of child sexual abuse one of whom is deceased.

## **Conclusion**

The Servites, Friar Servants of Mary, engaged fully and comprehensively with the audit team during the overall audit process. The audit team found them to have a good understanding and are compliant with the procedures in respect of the child protection process. All documentation requested as per audit was in place.

Upon review of the child protection policy document which was rated by the audit team as unsatisfactory it became clear that the policy does not reflect the actual safeguarding structures and practices implemented by the Servites for example, the implementation and monitoring of covenants of care plans in place for accused members, the training programme implemented by the safeguarding co-ordinator. There is conspicuous over use of references to the Safeguarding guidance document instead of clear articulation of aspects of the policy. The audit team strongly recommends the re-drafting of the child protection policy document in conjunction with the NBSCCCI.

With regard to the reporting of allegations; there was only one of seven allegations which could be checked with reference to reporting timelines. This was because accurate records did not appear to have been maintained for half of the remaining allegations. However, the audit team are confident that processes are now in place to ensure the appropriate and timely notification of allegations to the statutory authorities.

Lastly, in terms of managing risk it is evident that safeguarding practices have improved with the implementation of covenants of care and the ongoing monitoring and assessment of their effectiveness which includes liaising with the statutory authorities.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their

Religious Order since 2013. The Servites reported that safeguarding structures and practices changed significantly since the audit commenced in 2006 until 2015. A review by the NBSCCCI was completed in October 2014 and a new comprehensive safeguarding policy document was published in November 2014. The document is to be re-drafted when the new NBSCCCI safeguarding policy is issued in 2016. Both the review report and the safeguarding document are available to view online.

With regard to effectively responding to and managing allegations the Servites are committed to engaging fully both with complainants and with the statutory bodies to ensure that allegations are fully investigated. Allegations are reported to the statutory bodies within twenty four hours of receiving them. Detailed case files regarding allegations are kept in a fireproof cabinet in the Provincial residence and only the Provincial and designated safeguarding personnel have access to this cabinet.

As a preventative measure the policy on Garda vetting states that all Servite friars, staff and volunteers must be Garda vetted and this is renewed every five years. A database is maintained to monitor this.

Regarding child protection training and education a training coordinator has been appointed and a three year strategic training plan is currently being implemented. All Servite friars, staff and volunteers have undergone training. The Provincial has attended training for leaders by NBSCCCI and members of committees have received task oriented training.

Where necessary covenants of care (safety plans) that have been agreed with the CFA/HSC are in place and are monitored on a monthly basis by a designated person. There are also regular meetings between the provincial, designated liaison person and the person appointed to monitor the covenants to include the CFA/HSC as required from time to time.

The safeguarding committee for Ireland, which meets every quarter, monitors the implementation of the NBSCCCI seven standards and accounts to the prior provincial. The local safeguarding committees have been strengthened and their role expanded in addition to the annual province safeguarding committee meeting which serves the needs of the Province. These local committees meet on a regular basis to create and maintain a safe environment. The annual Province Safeguarding Committee meeting continues and serves the needs of the whole Province. Safeguarding forms part of the agenda for every Provincial Council meeting and the annual Provincial Chapter. Each local Servite community carries out an annual audit of its safeguarding practice and this is submitted with reports from the Prior Provincial, designated liaison person and training coordinator to the NBSCCCI.

Taking account of the significant changes, as highlighted above, that the Servites have implemented in the previous years it is clear the Servites are committed to working in partnership with the NBSCCCI and the civil authorities in striving towards safe child protection practices.

### **36. Society of St. Paul (SSP)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data

<b>PART 4</b>	Safeguarding and Protecting Against Further Risk
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*\* As allegations have been made against a single Society of St. Paul member sections of part 3 have been altered. Due to the Society's changing presence in Ireland over the years this report reflects the situation of the Society in Ireland in 2016.*

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	NA*	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	NA	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	See part 2	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

***\*The SSP was not part of the original Ferns Audit***

#### **PART 1 (B) Overview of Religious Order**

In 1914 the Society of St. Paul was founded by Blessed James Alberione at Alba, Italy. Its members are known as the Paulines. The Society is dedicated to preaching Gods word through the apostolate of mass media. From 1955 the Society established themselves in two communities in Ireland, in Maynooth Co. Kildare and Ballykeeran, Co. Westmeath. Following the closure of the Ballykeeran community the Maynooth community closed in 2012 due to the small numbers of members within the Society. The services provided by the Society continued to be provided by lay people employed by the Society. Publishing parish mass leaflets and distributing religious books being the core of this work. In November 2015 the Society re-opened their community in Maynooth, Co. Kildare where two members are now based. Ireland, England, India and Nigeria form one Province of the Society. The Provincial Superior is based in Mumbai, India and the General Superior in Rome, Italy. In December 2015 the two members received faculties from the Archdiocese of Dublin to administer diocesan duties if requested.

#### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

The Society of St. Paul has a very small presence in Ireland. At Society level the ministry of members does not involve children. Preaching Gods word through the medium of mass media is the apostolate of the Society. In January 2016 the audit team was informed that given their apostolate the Society does not have a child safeguarding policy, procedures and practices document. The Society members were advised by the audit team to link with the Dublin Archdiocesan office and the NBSCCCI to discuss safeguarding training, become familiar with safeguarding

practices within the Archdiocese as any diocesan ministry will bring them into contact with children and seek assistance in developing a safeguarding policy that will be reflective of their work. The Society members assured the audit team that their full attention will be given to child safeguarding in the coming months.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Society of St. Paul.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland)</i>	<b>2</b>
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland)</i>	<b>0</b>
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland)</i>	<b>0</b>
<b>Total no. of allegations against members deceased post 1996</b>	<b>0</b>
<b>Total number of allegations returned</b>	<b>2</b>

The above table shows that two allegations that occurred in the Republic of Ireland were returned in the Section 5 Audit Questionnaire completed by the Society of St. Paul. There has been no case of an allegation having occurred in Northern Ireland, overseas or against a member deceased since 1996. The allegations relate to a former member who was dismissed from the Society in early 1970's. At this time there were no allegations known against this man. In the late 2000's an external agency notified the Diocese where the complainants reside of complaints against the former member. The Diocese appropriately notified the relevant agencies of the allegations that is the CFA, An Garda Síochána, the Provincial of the SSP and the Diocesan Bishop where

the former member was known to reside. The CFA was previously aware of one of these allegations and followed up appropriately at the time.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Even though the allegations were not directly reported by the Society this task was completed with the CFA and AGS. Both the CFA and the SCMU confirmed with the audit team of being aware of the allegations.

### **Conclusion**

Since 2016 both members of the Society engaged fully with the audit team. Their willingness to complete and gather audit data and accept advice and guidance is clearly evident and demonstrates their commitment to the audit and child safeguarding. Following the initial audit meeting in January 2016 the Society has liaised with a fellow Congregation to become more familiar with the child protection process. The NBSCCCI reviewed the Society the following month. The reviewers noted the member's 'keenness to work safely in their ministry with children and have made appropriate contacts to guide them in putting in place safe practice'. Overall, given that the Society comprises two members, their specific ministry does not involve children and they are committed to familiarising themselves with child safeguarding the audit team have no concerns relating to the Society.

### **37. Society of the African Missions (SMA)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes



5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes
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### **PART 1 (B) Overview of Religious Order**

A French Bishop founded the Society of African Missions (SMA) in Lyon, France in 1856. The SMA is a Society of Apostolic Life where members take an oath of commitment to the Society and its mission. The Society's mission is to assist with the evangelization of the abandoned people in Africa and those of African descent and the formation of indigenous clergy for care for the new communities to enable the Society to move forward and care for others still in need. The first Irish SMA house was opened in Cork in 1878 by Fr. Francois Devoucoux and the current headquarters located in Blackrock Road, Cork was built in 1881. Today, administration work for the Society in Ireland and abroad is conducted from the Cork headquarters.

The SMA worldwide is made up of seven separate Provinces, as well as a number of established districts (3) and districts-in-information (6). Each Province operates as a separate stand-alone entity. SMA internationally has a Rome based Superior General currently the former Provincial of the Irish Province. Internationally, the Society has missions in 16 countries in Africa with the Irish Province engaged in missionary activities in seven African countries. The Irish Province, the full island of Ireland, was founded in 1912. The SMA is present in each Province in Ireland with its five communities located in Counties Cork, Galway, Dublin and Down. Mission promotion work is conducted from all its communities.

The Society administers two parishes on behalf of the Diocese of Cork and Ross - St. Josephs SMA parish, Blackrock Road, Cork and St. Josephs SMA parish, Wilton Road, Cork. Blackrock Road property houses the office of the Provincial Leader and his council, a community for its members, a nursing unit and also the promotions building where the communications department, publications department, main office, development office, family vocations crusade are based. Fundraising for the SMA and mission animation are conducted from the Wilton Road property which also serves as a community for those assigned to parish work and retired missionaries. A retreat and conference centre is operated by the community in Dromantine, Co. Down and also members are involved in youth ministry. With the exception of the community in Dublin the remaining four communities also serves as retirement communities.

There are 195 members in the Irish Province. Of these 55 members are retired, 67 are based in Africa, 12 are located in other SMA Provinces, 40 reside in the communities in Ireland and the remaining members are involved in diocesan ministry. The latter named members reside in diocesan accommodation. In addition to administering two parishes members in Ireland are involved in third level education. Members based in Northern Ireland are involved in youth ministry. The Irish Province has responsibility for Irish members on missions in Africa.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2012 and 2013 draft document

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.
- Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.
- The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
1.6	The policy states how those individuals who pose a risk to children are managed.		✓	
1.7	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
1.8	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
1.9	The Policy should be created at diocese or	✓		

	Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.			
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### Recommendations:

1. The current policy and procedures document comprises an actual policy document that has been supplemented by further policies developed by the safeguarding committee. It is advisable that when all policies are developed a concrete policy document is produced to include all SMA child safeguarding policies and procedures.
2. It should be stated clearly how individuals who pose a risk to children are managed.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is	✓		

	absolute.			
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI	✓		

**Recommendation:**

- It should be stated in the document that child protection procedures are consistent with legislation on child welfare civil guidance for child protection.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of		✓	

	degrading or humiliating treatment.			
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

### Recommendations:

1. The sections on anti -bullying and dealing with children's' unacceptable behaviour, although referenced in the document, would benefit from further expansion.
2. An anti-discrimination policy is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		

<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in</b>	<b>Partially in</b>	<b>Not in</b>
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		Place	Place	Place
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### **Recommendation:**

- A child safeguarding plan to be developed to reflect and frame the ongoing safeguarding work being completed by safeguarding personnel.

**Overall Child Protection Policy Rating:** Excellent.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre 1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Society of African Missions.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	15
<i>(Location unknown)</i>	1
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	3
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	10
<b>Total no. of allegations against members deceased post 1996</b>	7
<b>Total number of allegations returned</b>	<b>36</b>

The above table shows that a total of 36 allegations were returned in the Section 5 Audit Questionnaire completed by the Society of African Missions. Of these allegations 15 relates to abuse that occurred in the Republic of Ireland. These allegations have been made against three current members and a former member. The location of where one allegation of abuse occurred was not disclosed to the Society. The three allegations that occurred in Northern Ireland relate to a current member and two former members. A total of 10 allegations relating to three current members and a former member occurred in two overseas locations. The remaining seven allegations have been made against five deceased members. In summary, 36 allegations have been made against 16 current, former and deceased members.

### **Quality of allegations data**



The first section of the following table highlights the number of allegations made known to the Society of African Missions by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Society of African Missions as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	10
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	6
<b>Reporting duration could not be categorised/ analysed</b>	6
<b>Reporting duration could be categorised/ analysed</b>	14
<b>Total number of allegations returned</b>	<b>36</b>
<b>Total no. of allegations subject to verification with the CFA</b>	9
<b>Total no. of allegations confirmed by the CFA</b>	9
<i>*Difference in number of allegations in this task due to allegations being reported by the Society to AGS only or at an earlier date to AGS</i>	
<b>Total no. of allegations subject to verification with AGS</b>	14
<b>Total no. of allegations confirmed by AGS</b>	13

As highlighted in the above table ten allegations were notified to the Society by the civil authorities. The allegations have been made against two current members. There has been no case of a complainant directly notifying the civil authorities of an allegation or of the Society not reporting an allegation to the authorities. A total of six allegations were made known to the Congregation pre 1996. These relate to two current members, a former member and two deceased members. A further six allegations were not deemed analysable in terms of the Society's reporting to the authorities in the Republic of Ireland. As the member against whom the allegations were made against resided overseas at the time of the Society being notified of the allegations the Society reported the allegations to the authorities overseas. A total of 14 allegations will be commented on later in this report.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the allegations subject to scrutiny in terms of the Society's reporting of allegations to the civil authorities a total of nine allegations was part of the audit team's verification task with the CFA and 14 with AGS respectively. The CFA confirmed notification of record of all allegations. AGS confirmed notification of record of thirteen allegations. Confirmation could not be given for one allegation. The CFA did confirm notification of record of this allegation.

### Reporting duration

The following table outlines the time taken by the Society of African Missions to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		1	-	1
<b>4-7 days</b>		1	-	1
<b>1-4 weeks</b>		1	-	2
<b>1-12 months</b>		2	-	2
<b>1-5 years</b>		1	1	-
<b>5-10 years</b>		-	1	-
<b>10+ years</b>		-	-	-
<b>Total</b>		<b>6</b>	<b>2</b>	<b>6</b>
<b>Overall Total</b>	<b>14</b>			

It can be seen from table 3 that 14 allegations are subject for comment:

### Framework Period, 01 January 1996 - 07 December 2005

As can be seen from table 3 above six allegations were made known to the Society during this period. A single allegation against a former member was promptly reported by the Society to the statutory authorities. There was a delay by the Society in reporting the remaining five allegations to the authorities. These allegations relate to two current members and two deceased members. The Society failed to report these allegations 'without delay' to the authorities.

### Our Children, Our Church Period, 08 December 2005 – 23 February 2009

Two allegations were made known to the Society during this period. The allegations relate to two current members. In both cases the abuse occurred overseas. Whilst the abuse occurred overseas the Irish Province has responsibility for Irish members on missions in Africa. For this reason the allegations are included in this section. The Society failed to report these allegations 'without delay' to the authorities. Safeguarding measures were implemented by the Society upon notification of the allegations.

### Safeguarding Period, 24 February 2009 – 31 December 2013

Of the six allegations notified to the Society during this period a single allegation against a deceased member was immediately reported to the authorities by the Society. There were delays by the Society in reporting the remaining five allegations.

The Society failed to immediately report these allegations which have been made against two current members, two former members and a deceased member.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	3	13
<b>Member(s) placed out of ministry</b>	4	12
<b>Member(s) no longer in the clerical / religious state</b>	4	4
<b>Member(s) Deceased</b>	5	7
<b>Total</b>	<b>16</b>	<b>36</b>

Table 4 shows that 36 allegations have been made against 16 members of the Society. Of these, 13 allegations have been made against three members who remain in restricted or full ministry. One member has faculties to undertake in-house ministry and external restricted ministry where no children are present. The relevant CFA area is aware of this arrangement. The remaining two members that reside overseas are involved in ministry under the direction of senior Church officials. The Society, having discussed the cases with CFA child protection professionals, is satisfied that there are no safeguarding risks posed by these members. A total of 12 allegations have been made against four current members who are no longer involved in ministry. One of these members is a member of another Province of the Society. A total of four allegations have been made against four former members of the Society. One of these members was convicted for perpetrating a child sexual abuse offence. The remaining seven allegations have been made against five deceased members.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b> +	Yes	2012

<b>Policy for Retreat and Conference Centre in Dromantine, Co. Down</b>		
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Down and Conor Tuam, Elphin Cork and Ross	

It can be seen from table 5 above that members operate from their own policy documents and those of the four dioceses listed. All Society members are aware of the SMA's child protection policy document and have received a copy of same. Between the years 2010 and 2013 safeguarding information days were held in each community setting on the basis of new or relevant information. Safeguarding is an item on the agenda at community meetings which are held quarterly. The Provincial Leader advised that specific sessions are allocated to safeguarding issues when community leaders meet with the Provincial Leadership Team annually or more often if necessary.

The following safeguarding structures are in place:

- Society members as *designated and deputy designated liaison persons*.
- The Superiors of each apostolic community are the appointed *safeguarding representatives* and are responsible for implementing the Society's child protection policy locally. All Superiors meet twice yearly to discuss safeguarding related topics. Additionally, the Provincial Council meets with the Superiors of each apostolic community yearly where child protection is discussed.
- Apostolic community meetings are held yearly where implementation of the child protection policy is reviewed. All members of the Society are required to attend including members residing in diocesan accommodation.
- A *safeguarding committee*.
- The existing *advisory panel*, established in 2011 comprises nine members from medical, education, an Garda Síochána backgrounds and the superiors of each community (5). Prior to this panel the SMA availed of the diocesan panels for advice and guidance as well as the National Board for Safeguarding Children in the Catholic Church in Ireland.
- An *advisor* is available to the person against whom an allegation has been made.
- Society members providing parish ministry have been *Garda vetted* by their respective dioceses. Members involved in mission appeal ministry have been Garda vetted through the Irish Missionary Union.

## 2. Managing risk

The Society has safeguarding measures in place for five members. Upon notification the Society promptly removed all members from ministry. Safety plans are in place for all members against whom allegations of child sexual abuse have been made and who are residing in Ireland. Initially, safety plans were implemented by the Society on a verbal basis. Formal plans were developed by the Society in more recent years. Where deemed necessary the Society availed of professional risk assessments. A Superior has been appointed to monitor and supervise individual's subject of safety plans. The Provincial carries overall responsibility regarding monitoring and supervision arrangements. Advisors have been appointed as a support to members. All members are known to the relevant CFA social work departments.

With regard to former members two had left the Society prior to the Society being notified of the allegations against the members. A third member left at the same time

an allegation was made against the member. The allegation against the remaining member was made known to the Society prior to the member departing the Society. All four former members are known to reside outside of the Republic of Ireland. Regarding the five deceased members two were deceased at the time the allegations were received to the Society. The remaining three members were known to a statutory authority as a result of notifications received from the Society.

### **Conclusion**

The Society engaged well with the audit process. The Provincial demonstrated a good understanding of the child protection system evidenced by the audit data returned and discussions during the audit meeting. The Society's safeguarding children policy and procedures were reviewed as excellent. A few amendments are required to ensure all safeguarding measures are in place. Whilst the Society demonstrates good safeguarding practice this is not fully reflected in the policy document. There should be more definitive procedures included as to how the Society actively manages individuals against whom allegations have been made. The audit strongly advises the Society to develop a single policy document that incorporates all policies for implementation in Ireland and tailored to incorporate the Society's ministries abroad. It is acknowledged that a safeguarding committee has been established by the Society. The role and function of the committee requires insertion in the policy document. Further, a function of the committee should include the devising of a child safeguarding plan to ensure all safeguarding needs are identified and an implementation plan to meet safeguarding needs is devised.

With regard to reporting allegations to the authorities the Society has been slow to report allegations and particularly to the CFA in the past. The Provincial advised that all allegations have now been reported to both authorities and any future allegation(s) will be promptly responded to. There are appropriate safeguarding mechanisms in place to prevent any risk being posed. These include robust monitoring and supervision arrangements. There is evidence that the Provincial has and continues to engage with the relevant CFA child protection personnel around safeguarding measures.

It is clear that Society is committed to implementing good safeguarding practice. Safeguarding is taken very seriously with considerate and careful safeguarding planning being implemented.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Society was reviewed by the NBSCCCI in early 2013. This was prior to the this CFA recommencement of the audit in 2013. A total of six recommendations were contained in the NBSCCCI review report. The areas of recommendation included further development of individual safety plans for members who might pose a risk to children, a complaints policy, a *social networking policy*, a whistle-blowing policy, amendments to the Camp Dromantine child protection policy guidelines, a written child safeguarding plan for the Society, a communications policy and a plan to ensure its policies are consistent with State guidelines. All recommendations were responded to by the end of 2013. The Society is committed to implementing the NBSCCCI revised guidelines in 2016.

### 38. Society of the Divine Saviour – the Salvatorians (SDS)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

*\* As all allegations have been made against a single Salvatorian member sections of part 3 have been altered*

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	NA*	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

*\*The SDS was not part of the original Ferns Audit*

#### **PART 1 (B) Overview of Religious Order**

The Society of the Divine Saviour, also known as the Salvatorians, is an international, Religious Society of priests and brothers in the Catholic Church, founded in Rome, 1881, by the Father Francis Mary of the Cross Jordan. The mission of the Society is to strengthen, defend and spread the Catholic faith. The Society arrived to Britain in 1901 and later to Ireland, as part of the British Province in 1977 when two priests came to work in a parish attached to the Dublin Archdiocese. In 1982 the SDS was assigned the parish of Our Lady of Victories, Sallynoggin, Dun Laoghaire, County Dublin where three members were in ministry. The parish was handed back to Dublin Archdiocese in September 2013. As an international and apostolic Society it is currently present in 40 countries worldwide including India, Mexico, Ukraine, Philippines, Tanzania, Cameroon, Australia and Venezuela.

The Society has a very small presence in Ireland with just a single community being provided. In 2013 there were six members of the Society residing in Ireland; in Counties Dublin, Clare and Donegal. Of these members one was in active pastoral ministry in Co. Clare, two were retired and the remaining three retired members were involved in occasional education and supply diocesan ministry in the Archdiocese of Dublin and Dioceses of Galway and Derry. *All members adhere to the diocesan and*

department of education guidelines where they are in ministry. The Society itself has never provided any direct ministry to children in Ireland.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy Document:** February 2012\*

*\*In February 2012, the Society's ministry came under the Catholic Safeguarding Advisory Service in the UK and a new policy was adopted for Ireland. The safeguarding structures referred to are slightly different to those in Ireland. All current ministering SDS members are guided by diocesan policies.*

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	√		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			

<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	√		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	√		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	√		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	√		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	√		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	√		
<b>1.9</b>	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	√		

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	√		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	√		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	√		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These	√		



	will be stored securely, so that confidential information is protected and complies with relevant legislation.			
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

### Recommendations:

1. There is a requirement for a complaints policy in relation to unacceptable behaviour towards children with attendant timescales for resolution of same.
2. Contact numbers for local child protection services are required in the policy document.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.			✓

### Recommendation:

- The criteria relating to 'safe recruitment and vetting' requires appropriate referencing in the policy document.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	√		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			√
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			√
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	√		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			√
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			√

**Recommendation:**

- The criteria viewed as 'not in place' requires appropriate referencing in the policy document.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	√		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	√		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the	√		

	Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			
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<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	√		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	√		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		√	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		√	

**Recommendations:**

1. It should be specifically stated that there is specialist training for those with additional responsibilities in the area of safeguarding.
2. NBSCCI training should be referenced in the document

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	√		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	√		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to	√		

	contact them.			
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

**Recommendation:**

The contact details for the child protection services to be included in the policy.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
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<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	√		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	√		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	√		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	√		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	√		

**Overall Child Protection Policy Rating:** Satisfactory.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Salvatorians.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> (abuse that occurred in the Republic of Ireland by living members)	0

<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	6
<b>Total number of allegations returned</b>	0

The above table shows that a total of six allegations were returned in the Section 5 Audit Questionnaire completed by the Salvatorians. All allegations relate to abuse that occurred in Ireland by a convicted member deceased since 2009. The member was alive at the time the allegations were received by the Society. The member also admitted to abusing 100 children over a sixty year period. There has been no case of an allegation against a current or former living member as having occurred in the Republic of Ireland, Northern Ireland or overseas.

### **Reporting and management of allegations**

The Society was notified of four allegations within a few days during the Framework Period (01/01/1996-07/12/2005). Two allegations were first made known by a diocesan child protection service. In addition the diocesan office immediately notified both the CFA and An Garda Síochána (AGS) of the allegations. Shortly after this two further complainants directly notified a civil authority of their complaints. The member who served as Provincial of the Society during the 1960's and 1970's was ministering in Ireland at the time these offences occurred. The member was later convicted for these offences perpetrated in the mid 1960's and the early 1990's and served a custodial sentence. Upon his release from prison a diocesan 'covenant of care' and a precept was implemented whilst he resided overseas. The convicted member died ten months post prison release.

It transpired that prior to the second allegation being notified to the diocesan office the perpetrator disclosed to a fellow cleric of having abused the second complainant. The complainant had previously corresponded with the perpetrator and requested that the perpetrator receive treatment. The Society responded by internally managing the allegation. The member was removed from pastoral ministry in Ireland, received professional support and was moved overseas where he was initially appointed as General Archivist of the Society and said mass in a private hospital. Whilst AGS were interviewing the accused member as part of their investigation into the first allegation the member disclosed to AGS of having abused the second complainant. With four allegations now known to the Society the member was sent for a professional risk assessment overseas. It was during this assessment that the member admitted to abusing approximately 100 children over a sixty year period. The member engaged in professional treatment overseas until his conviction three years later.

With regard to the two remaining and most recent allegations the complainants were advised by the Society to make their complaints to An Garda Síochána.

### **Civil authorities' verification task**

A task of the audit process was to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each

Religious Order and their compliance with Church policy. Even though the allegations were not directly reported by the Society this task was completed with the CFA and AGS. Both the CFA and the SCMU confirmed with the audit team of being aware of the allegations.

### **Reporting Duration**

Outside of the above mentioned allegations there were no further allegations made known to the Society during the Framework, Our Children, Our Church or the Safeguarding periods.

### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	0	0
<b>Member(s) no longer in the clerical state</b>	0	0
<b>Member(s) Deceased</b>	1	6
<b>Total</b>	<b>1</b>	<b>6</b>

Table 4 shows that six allegations have been made against one SDS member who was convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	Dublin Archdiocese Galway Derry	2011 2012

It can be seen from table 5 above that SDS members operate from their own policy and those of the dioceses listed. The Provincial Superior advised that SDS members were involved in the development of the Society's child protection policy. All current ministering SDS members are guided by diocesan policies.

The Society has in place the following safeguarding structures:

- A professionally experienced *designated liaison person* who is also the safeguarding co-ordinator for the Society for both Ireland and the United Kingdom. The chair of the Society's safeguarding commission is available to act as deputy designated liaison person if required.
- A child *safeguarding commission* who is responsible for the provision of training, safe recruitment of staff and volunteers, regular review of child protection policies in place and communicating and promoting child protection issues in the society. Members are a mix of lay people and clergy who meet a minimum of four times a year and include a child care professional and former member of the Police Force. This commission, following the UK structures, undertakes the work of the Advisory Panel.
- The Child Safeguarding Advisory Service is the child protection structure in place by the Church in England.
- Members in ministry receive *Garda clearances* in conjunction with the diocese where they minister.

## **2. Managing risk**

The Society does not have at present any living member against whom allegations of child sexual abuse have been made. Over the course of their existence in Ireland the Society had responsibility for responding to risks posed by one member. From the time the member first admitted to abusing a child and being convicted for child sexual abuse offences significant risks were posed by this man covering a five year period. Upon the member self-admitting to abusing a child, confirmed later by the complainant, the Society responded by removing the member from pastoral duties in Ireland and accessing the support of an agency that treats people who have sexually abused children. Following this the member was moved overseas for two years where he commenced pastoral ministry in a private hospital. Following the first four allegations being reported to the Society further professional support was sought for the member whilst he resided in a different overseas location. It was during this time the member admitted to abusing an enormous number of children. Risks posed by this man only went on hold whilst he was imprisoned three years later. The Society completely failed to address existing safeguarding risks during this time. Upon release from prison the movements of the member were firmly restricted. The member engaged in a post sentence risk assessment, a 'covenant of care' was issued by the local diocese and a precept by the Society. The member complied with these structures until his death.

## **Conclusion**

The Society fully engaged with the audit process. The Society has always had a very small presence in Ireland with just six members residing throughout the country. It is clear those members in parish and occasional education ministry adhere to the safeguarding policies where they minister. The safeguarding policy document for the Society was reviewed as satisfactory meaning adjustments are required in order for a fully comprehensive and high-quality document to be arrived. Of the recommendations included in the review report there is a need for the Society to insert immediately the contact details of the statutory authorities in Ireland. It is clear that Leadership within the Society completely failed in their responsibilities to protect children and the significant level of risk within the Society was not managed



appropriately. Given the safeguarding structures now in place it is evident that there is a clear understanding of the safeguarding system held by the Provincial and the lay designated liaison person. It is crucial that Leadership, safeguarding personnel and Society members are fully aware of the safeguarding document and how to implement same in addition to diocesan policies members are obliged to adhere.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The DLP informed that at this time the NBSCCCI was conducting its review of the Society's safeguarding practices and the report was expected to be published in March 2016. Having viewed this report the CFA audit team note that the report contained seven recommendations for how the Society should improve its safeguarding. The CFA audit team was also advised that the term of office for the DLP ended and a professional lay person was recruited to the role. The Society is committed to the implementing the NBSCCCI revised guidelines in 2016 and referencing the recommendations referred to in this report as appropriate to the Society's presence and functioning in Ireland.

### **39. Society of the Divine Word Missionaries (SVD)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

The Divine Word Missionaries was founded in Holland, in 1875 by Arnold Janssen. The Society of the Divine Word (SVD) popularly called the Divine Word Missionaries is an international Society of Catholic priests and brothers who primarily work where

the gospel has not yet been preached or preached insufficiently and where the local Church is not yet viable on its own. Today more than 6,000 SVD missionaries work in over 76 countries across the world. As part of the British Province, now the Irish British Province (IBP), the Society arrived to Donamon Castle, Co. Roscommon with the opening of St. Patrick's noviciate in 1939. Initially the main focus of the Society was training members for overseas missions, supporting them and providing for their needs. In 1957 the Divine Word printing press began in Donamon, Co. Roscommon. In 1969 a Mission House was opened in Maynooth, Kildare followed by the Divine Word School of English in 1991 with the latter opened to prepare SVD members from overseas for missions in English speaking countries. The Kairos magazine was published by the SVD from 1973 until 1992. Today the ministry of members in Ireland is mission awareness, communications, pastoral ministry and social justice. Mission members serve in countries such as Argentina, Brazil, Mexico, Chile, Thailand, India, Vietnam, Russia, Kenya and South Africa. Mission areas of work include providing basic education, primary healthcare, rural development, income generation and human rights.

There are a total of 49 members in SVD Irish British Province with 41 members residing in Ireland and the remaining on overseas missions. Approximately 26 members reside in the Society's four communities located in Counties Dublin, Roscommon and Kildare. A further 11 members are in parish ministry and reside in Diocesan accommodation. The remaining four reside independently and are attached to a SVD community (for the purposes of receiving child protection training/awareness). The ministry of some members include administration, hospital chaplaincy and communications with the remaining being semi/retired or in nursing care.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** June 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
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<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).		✓	
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### **Recommendations:**

1. The policy document submitted by the Society was not signed by the Provincial. The DLP has advised that the policy was signed off by the Provincial Council and General Leadership in Rome and that this is recorded in minutes.
2. The policy should make it clear that it will be reviewed at the required intervals.
3. The policy should be placed in the context of the full scope of the Society's activities and functioning in Ireland.
4. The policy should make plain the 'protective' steps taken to manage an alleged abuser on receipt of an allegation and link the relevant sections under standards one, two and six.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.		✓	

### **Recommendations:**

1. A report form is required in the policy document.
2. Further clarity is required regarding reporting procedures. The reporting procedures described under 'procedure for referring an allegation of abuse to the authorities' and 'procedure for the Provincial administration's response on receiving an allegation' is confusing. These must be written clearly and be easy to understand.

3. The complaints policy needs to include time-frames for resolving the complaint.
4. Contact details for both statutory authorities should be included.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Code of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		

<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		
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**Recommendation:**

- A ‘whistle –blowing policy is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church’s policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.	✓		
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
<b>6.3</b>	There is guidance on how to respond to and	✓		

	support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.			
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Overall Child Protection Policy Rating:** Excellent.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.



It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Society.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	3
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	2
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	<b>6</b>

The above table shows that six allegations were returned in the Section 5 Audit Questionnaire completed by the Divine Word Missionaries. Three allegations, against two remaining members, relate to abuse that occurred in the Republic of Ireland. There have been no allegations that occurred in Northern Ireland. Two allegations occurred outside the island of Ireland. These were made against one of the above mentioned remaining members. The last allegation relates to a member who was deceased upon the time the society being notified. In total, the six allegations relate to three members of the Society.

#### **Quality of allegations data**

The first section of the following table highlights the number of allegations made known to the Divine Word Missionaries by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Divine Word Missionaries as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	3
<b>Total no. of allegations notified to the civil authorities by complainants</b>	0
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	1
<b>Reporting duration could be categorised/ analysed</b>	2
<b>Total number of allegations returned</b>	<b>6</b>

<b>Total no. of allegations subject to verification with the CFA</b>	0
<b>Total no. of allegations confirmed by the CFA</b>	0
<b>Total no. of allegations subject to verification with AGS</b>	2
<b>Total no. of allegations confirmed by AGS</b>	2

As can be seen from table 2 above a civil authority notified the Society of three allegations. These three allegations relate to two remaining members. *There was no case of an allegation not being reported to a civil authority or of an allegation made known to the Society prior to 1996.* The audit team could not determine the Society's compliancy in notifying the civil authorities of one allegation. This allegation, brought to the attention of the Society by a diocese, was reported to the civil authorities by the diocese. As a pastoral response the Society did later initiate contact with the complainant. Two allegations could be analysed in terms of the Society's reporting of the allegations to the civil authorities.

### **Civil authorities' verification task**

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy.

Of the two allegations subject to scrutiny in terms of the Society's reporting of allegations to the civil authorities both formed part of the audit team's verification task with AGS. As the CFA was not notified of these allegations this task was not required of the CFA. The SCMU confirmed notification of these two allegations.

### **Reporting Duration**

A total of two allegations can be analysed in terms of reporting completed by the Society. The following table outlines the time taken by the Society to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		-	-	-
<b>1-12 months</b>		-	-	-
<b>1-5 Years</b>		-	-	-
<b>5-10 years</b>		-	-	-
<b>10+</b>		2	-	-

<b>years</b>				
<b>Total</b>		<b>0</b>	<b>0</b>	<b>0</b>
<b>Overall Total</b>	<b>2</b>			

It can be seen from table 3 that two allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

Two allegations were made known to the Society during the Framework Period. The allegations, against a remaining member, relate to abuse that occurred in the USA in the 1970's and 1980's. The Irish British Province was first made aware of the allegations in the early 2000's, three years after the member return to Ireland. It was at this time also that two further allegations were made against this man. The Society notified AGS of these allegations 11 years after first being informed. These are the allegations referred to under the civil authority's verification task section above

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Society during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

There were no allegations made known to the Society during this period.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	1	1
<b>Member(s) placed out of ministry</b>	1	4
<b>Member(s) no longer in the clerical / religious state</b>	0	0
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>3</b>	<b>6</b>

It can be seen from table 4 that six allegations have been made against three members one of whom is deceased and the remaining two being current members one of whom is in ministry, not with children, and the second who has been placed out of ministry by the Society.

### **PART 4 Safeguarding and Protecting Against Further Risk**

#### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious

Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

Type of Child Protection Policy	Required	Date
<b>Religious Order based (As discussed above)</b>	Yes	June 2013
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin Archdiocese Elphin Kildare and Leighlin	2011 2009

It can be seen from table 5 above that the Society operates from their own child protection policy and that of the dioceses named. With regard to raising member's awareness of the Society's child safeguarding policy document the *designated liaison person* (DLP), a NBSCCCI accredited child safeguarding trainer and also the society's *safeguarding manager* held training sessions in each of the Society's communities in 2013. Members of the Society in diocesan parish pastoral ministry have participated in child protection training in the respective dioceses. The appointing of *safeguarding representatives*, a mix of society members and lay people are appointed in each community ensures the policy document is implemented at local level. The Society does not have a safeguarding committee in place. This committee would serve as an additional safeguarding structure whose role is to create and maintain safe environments for children within the Society in order to achieve best safeguarding practice. The current DLP does however apply some of the tasks a safeguarding committee would have responsibility for. At the time of the CFA audit visit in 2013 the DLP was in process of conducting a training audit for the Society.

In December 2012 the Society became a member of the *National Case Management Reference Group* (NCMRG) as established by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI). The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the society on:

- The initial complaint
- Fitness for ministry
- Management of risk

Previous to joining this panel the Society did not have an advisory panel in place.

The Provincial informed the audit team that all employees and volunteers of the Society have been *Garda vetted* and members in ministry have been Garda vetted either through the respective Dioceses or the Irish Missionary Union.

## **2. Managing Risk**

In the late 1980s' the current 'out of ministry' member participated in a professional risk assessment in the USA followed by receiving professional treatment in Ireland. Despite the Society in Ireland being aware that concerns existed for the member the Province of the Society in the USA did not notify the IBP of the allegations against the member upon his return to Ireland. The Society appointed the member to administrative duties. The member was not permitted to have any form of ministry with children. It was during this time however that the member perpetrated further

abuse on two occasions for which he was later convicted. As a means of managing future potential risk posed by the member the Society placed a number of restrictions on him following the conviction for child sexual abuse offences. A more formal structure was only instituted by the Society in the form of a safety plan in recent years. This safety plan is reviewed periodically. The superior (praeses) of the community where the convicted member resides has been appointed by the Provincial to monitor and supervise the member with the Provincial carrying overall responsibility regarding monitoring and supervision arrangements. As informed by the Provincial the member is compliant with the safety plan. As a supporting mechanism the DLP/ safeguarding manager holds regular supervision meetings with the superior. The CFA social work department relevant to this individual is aware of the individual.

Appropriate steps have been taken by the Society in terms of managing the allegation against the member currently in ministry which does not involve children. The relevant social work department is aware of the case. Regarding the allegation against the deceased member, this member was deceased a number of years upon the time the Society being notified.

### **Conclusion**

The Divine Word Missionaries engaged fully with the audit team over the course of the audit process. As outlined under Part 2 minor adjustments are required to the otherwise excellent child safeguarding document. There have been clear deficits in the Society's reporting of allegations to the civil authorities and management of potential risk relating to the remaining member. The poor exchange of crucial information between Provinces of the Society when a member transfers from and to a Province is alarming. This ultimately led to the member perpetrating further abuse for which he was convicted for. Both Provinces failed in their ability to protect children. Prior to joining the NCMRG in 2012 the non existence of an advisory panel is concerning. The structure of having an established professional group would have assisted the Society in managing allegations.

Efforts by the Society in introducing robust safeguarding measures only occurred from 2013 with the appointment of a professional, knowledgeable and experienced DLP who also acts as safeguarding manager. A process of establishing and implementing safeguarding structures occurred notably with the introduction of the safety plan for the convicted member, implementation of the current policy document, appointing of safeguarding representatives and conducting of safeguarding training within the Society. The DLP also established links with the relevant CFA social work departments. All of the above work is encouraging. The continuation of these safeguarding measures in addition to procedures and practices outlined in the child safeguarding policy document will ensure the Society is achieving best safeguarding practice.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Society was reviewed by the NBSCCCI in August 2014 with the report published in May 2015. The Provincial has indicated that all of the 11 recommendations outlined in the report have been implemented. The Society strengthened its safeguarding structures in March 2015 with the establishment of a safeguarding committee. The task of ensuring annual self audits are completed in each of the Society's communities is one activity of the committee. This enables the safeguarding committee to then construct a safeguarding plans for the Society. With respect to safeguarding awareness and education a safeguarding training day was

held in 2015 for all members in ministry. Members also attended safeguarding training in the various dioceses where they are in ministry. A training log is being maintained and both those in Leadership and safeguarding roles attended NBSCCCI safeguarding training. With regard to members transferring to and from the IBP a process is now in place whereby a letter of good character is sought from the sending Province regarding all members returning from abroad or coming to the IBP for the first time. Lastly, the Society has indicated its commitment to updating its child safeguarding policy document in line with the revised guidelines being published by the NBSCCCI in 2016.

These safeguarding improvements between 2013 and 2015 are noteworthy. Yet, work remains to ensure clear guidelines are in place that demonstrate the Society's understanding of the child protection process particularly with regard to responding to allegations of abuse.

#### **40. St. Patrick's Missionary Society (SPMS)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

##### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No*	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

\* The child protection policy document in place at this time was 'Integrity in Ministry' (2005).

##### **PART 1 (B) Overview of Religious Order**

St. Patrick's Missionary Society (SPMS), also known as the Kiltegan Fathers was founded on St Patrick's Day, 17 March 1932 by Monsignor Patrick Whitney (1894 - 1942) at Kiltegan in County Wicklow. The Missionary Fathers is the only Irish Missionary Society to have its headquarters in Ireland. Its original aim was the Christian evangelization of Nigeria. In 1951, the Society expanded its missionary

activities outside of Nigeria. The Society has 307 priests in four continents including the countries of Nigeria, Cameroon, Kenya, Malawi, South Sudan, Zambia, Zimbabwe, South Africa, Grenada, Brazil, the United States, England, Scotland, Wales and Ireland. The SPMS Region of Ireland includes the island of Ireland, England, Scotland, USA and Mexico and is one of five Regions of the SPMS. The Central Leadership Team for the international Society is based in Kiltegan, Wicklow. The current ministry of members in Ireland includes parish pastoral ministry, third level education, hospital chaplaincy, publication of Africa magazine, running of the Tearmann Spirituality Centre in Glendalough, Wicklow and Sli an Chroí Retreat Centre and Sophia Counselling Centre with based in Kiltegan.

There are currently 155 members in the Irish Region of whom 132 reside in Ireland. A total of 60 members who are mostly retired, are resident in Kiltegan which also facilitates a nursing care unit for 24 members. A further 15 members reside in communities in Counties Dublin, Mayo and Cork. The remaining members, in parish ministry reside in diocesan accommodation. Members are currently in ministry in the following Dioceses: Armagh, Clogher, Cork and Ross, Down and Connor, Dublin, Elphin, Galway, Kerry, Kildare and Leighlin, Limerick, Meath, Ossory, Tuam and Waterford.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2012

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

<b>Criteria</b>	<b>Full</b>	<b>Partial</b>	<b>Not</b>
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		y in Plac e	y in Place	in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.		✓	
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		
1.7	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
1.8	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
1.9	The Policy should be created at diocese or Congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or Congregational policy and approved.	✓		

### Recommendations:

1. A schedule of review dates is required in the policy document.
2. It would be helpful if the specific ministries of the Society were listed in the document.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partial y in Place</b>	<b>Not in Plac e</b>
2.1	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		



<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

### Recommendations:

1. A complaints procedure is required.
2. The procedures should include contact details for local child protection services.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed			✓

	and recorded.			
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### **Recommendation:**

This section requires detailed expansion, to reference best practice guidance, and comprehensive vetting policy. Declaration forms should be included in order to meet safe recruitment and vetting procedures.

	<b>Criteria – Code of behaviour</b>	<b>Full y in Plac e</b>	<b>Partial y in Place</b>	<b>Not in Plac e</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.		✓	
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### **Recommendations:**

1. An anti-bullying policy is required.
2. Guidance on "whistle blowing" requires further detail and inclusion in main policy document.
3. There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment. These should be detailed in the policy document.
4. An anti-discrimination policy is required.
5. The policy should include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partial y in Place</b>	<b>Not in Plac e</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓

<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendations:**

1. The policy must include guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.
2. The policy should include guidance on adequate supervision levels for children's activities.
3. The policy on correct use of information technology to be expanded to include social media, mobile phones etc.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.		✓	
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendation:**

- The policy document must contain a dedicated section on all training requirements which references and addresses all of above requisite criteria.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
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*Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.*

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.		✓	
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendation:**

- The above section requires full and comprehensive drafting, to address all of above criteria, for inclusion in the policy document.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Full y in Plac e</b>	<b>Partial l y in Place</b>	<b>Not in Plac e</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓

<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

### Recommendations:

1. While the above criteria are referenced in the Society's documentation, fuller guidance is required to fully meet all of the above criteria; this should be detailed in a separate, dedicated section of the policy.
2. The policy should indicate how contacts will be established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

### Recommendation:

- A clear implementation and review plan to be drafted for inclusion in the policy; to reference resource allocation, and processes for obtaining feedback from service users.

## **Overall Child Protection Policy Rating: Satisfactory.**

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre 1996. These are not within the remit of this audit. The following table highlights the number of allegations returned by St. Patrick's Missionary Society.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	36
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	5
<b>Total no. of allegations against members deceased post 1996</b>	1
<b>Total number of allegations returned</b>	<b>42</b>

The above table shows that a total of 42 allegations were returned in the Section 5 Audit Questionnaire completed by the Society. Of these allegations 36 occurred in the Republic of Ireland. These have been made against four current members of the Society and three former members. One of these allegations includes a self disclosure by a member that has been assessed as being appropriate to include in the audit. There has been no case of an allegation having occurred in Northern Ireland. A total of five allegations occurred outside the island of Ireland. These have been made against two current members one of whom also perpetrated abuse in the Republic of Ireland as mentioned above and three former members. Two of these former members also perpetrated abuse in the Republic of Ireland. The remaining allegation relates to a member now deceased.

The audit team was advised of allegations against a former member who perpetrated abuse whilst a member of the Society. The member was later incardinated into a diocese and has been included in the diocesan audit. In summary, 42 allegations have been made against ten current, former and a deceased member of the Society with abuse having occurred in the Republic of Ireland and overseas.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Society by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Society as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	2
<b>Total no. of allegations notified to the civil authorities by complainants</b>	2
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	1
<b>How many allegations were made known to the RO pre 1996</b>	2
<b>Reporting duration could not be categorised/ analysed</b>	7
<b>Reporting duration could be categorised/ analysed</b>	28
<b>Total number of allegations returned</b>	<b>42</b>
<b>Total no. of allegations subject to verification with the CFA</b>	9
<b>Total no. of allegations confirmed by the CFA</b>	8
<i>**Difference in numbers of allegations due to allegations being reported by the Society to AGS only or at an earlier date to AGS</i>	
<b>Total no. of allegations subject to verification with AGS</b>	28
<b>Total no. of allegations confirmed by AGS</b>	28

As highlighted in the above table two allegations were notified to the Society by the civil authorities. These relate to two former members. A further two allegations were directly reported to a civil authority by complainants. These allegations were made against two former members. A single allegation was not directly reported to the authorities by the Society. The initial source of the referral notified the authorities of the allegation against a former member prior to informing the Society. A responsibility remained with the Society to implement its reporting procedure upon receiving the allegation. Two allegations relating to a former member and a deceased member were received to the Congregation prior to 1996.

A total of seven allegations are not analysable in terms of the Society's reporting to the statutory authorities. The following outlines the reasons the allegations have been classed as falling within this remit:

- A statutory authority could not confirm having received three allegations notified to them by the Society.
- There was no reporting of the self disclosure by a member. The Society advised that the authorities were notified of concerns held by the Society in the mid 1990's.
- With regard to three allegations there was a discrepancy in dates provided as to when allegations were initially received to the Society and when they were reported by the Society to the authorities.

A total of 28 allegations will be commented on later in this report.

### Civil authorities' verification task



A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of nine allegations was part of the audit team's verification task with the CFA and 28 with AGS respectively. The CFA confirmed notification of record of eight of these allegations. Both authorities confirmed notification of record of all allegations. The CFA is now aware of all allegations as a result of the audit process.

### Reporting Duration

The following table outlines the time taken by the Society to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Order to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		1	-	-
<b>4-7 days</b>		-	-	-
<b>1-4 weeks</b>		6	1	1
<b>1-12 months</b>		9	-	7
<b>1-5 years</b>		3	-	-
<b>5-10 years</b>		-	-	-
<b>10+years</b>		-	-	-
<b>Total</b>		<b>19</b>	<b>1</b>	<b>8</b>
<b>Overall Total</b>	<b>28</b>			

It can be seen from table 3 that 28 allegations are subject for comment:

### Framework Period, 01 January 1996 - 07 December 2005

A total of 19 allegations were received to the Society during this period. The Society acted appropriately in reporting to one allegation against former member to a civil authority. The remaining 18 allegations, against a current member and the above mentioned former member were not reported without delay to the authorities. The Society failed to implement the correct reporting procedure in this regard.

### Our Children, Our Church Period, 08 December 2005 – 23 February 2009

The single allegation made known to the Congregation during this time was reported to the authorities a month after the Society was initially notified.



**Safeguarding Period, 24 February 2009 – 31 December 2013**

Of the eight allegations received to the Society during the Safeguarding period there has been no case of an allegation being immediately reported to the authorities. The allegations relate to two current members and a former member. The Society failed to comply in reporting these allegations in line with the recommended time frame of 'without delay' as outlined in the Safeguarding document.

**Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	5	6
<b>Member(s) no longer in the clerical / religious state</b>	4	35
<b>Member(s) Deceased</b>	1	1
<b>Total</b>	<b>10</b>	<b>42</b>

Table 4 shows that 42 allegations have been made against ten current, former and a deceased member. A total of six allegations have been received to the Society against five current members who have been placed out of ministry by the Society. A self disclosure by a member is included in this. A total of 35 allegations have been made against four former members of the Society. Two of these members have been convicted for child sexual abuse offences perpetrated whilst members of the Society. The remaining allegation relates to deceased member who was alive at the time the Society receiving the allegation pre 1996.

**PART 4 Safeguarding and Protecting Against Further Risk****1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes *Including Sli an Chroi Policy	2012 2012
<b>Department of Education and Skills</b>	No	-
<b>Diocesan</b>	Dublin and Armagh	

	Archdioceses Clogher, Cork and Ross, Down and Connor, Elphin, Galway, Kerry, Meath, Kildare and Leighlin, Limerick, Ossory, Tuam and Waterford.	
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It can be seen from table 5 above that members operate from their own policy documents and those of the dioceses listed. The Provincial Leader advised that all members have a copy of the Society's child protection policy document and including nursing staff, all have participated in child safeguarding training. There is a commitment by safeguarding personnel to participating in ongoing relevant training to keep themselves fully familiar with safeguarding topics. Child protection training sessions are held yearly within the Society. A record of ALL training completed to date was viewed by the audit team. The various training sessions held internally and provided by external agencies including the CFA from July 2006 until the most recent session in July 2013 were noted.

The following safeguarding structures are in place for the Society:

- A professional and experienced lay *designated liaison person* (DLP) who is assisted by a *deputy designated liaison person*.
- A *child protection co-ordinator* whose role is to ensure the implementation throughout the Society of the child protection document.
- A *safeguarding committee* which holds responsibility for creating safe environments in all communities. The committee has also responsibility for maintaining the Society's training register. It has no involvement in case management.
- The *advisory panel*, established in 2000, comprises nine members from the following posts and backgrounds: designated liaison person, Regional Leader, Assistant Regional Leader, Assistant Society Leader, a general practitioner, teaching, nursing and canon law.
- A *support person* is available to those who make an allegation and an *advisor* to the person against whom an allegation has been made.
- Members in diocesan ministry are *Garda vetted* by the respective Dioceses. Members in ministry provided by the Society these are Garda vetted by the Society through the central Garda vetting unit.

## **2. Managing risk**

The Society has safeguarding measures in place for five members. Whilst concerns were held and no initial complaints being received to the Society regarding two members it is evident the Society took some measures in managing risk. With respect to one of these members the Society imposed restrictions on the member's movements. Following the member's engagement in a professional risk assessment the member was stepped aside from ministry. Supervision arrangements were implemented the following year. An allegation against this member was later received to the Society. A safety plan is currently in place for this member. The Society acted swiftly in recalling a second member from ministry and availing of a professional risk assessment. The member was later fully excluded from ministry, subject to restrictions and was closely monitored. The formal and written safety plan which was instituted years later continues to be in place with appropriate supervision and monitoring arrangements. Professional risk assessments were availed of upon the notification of allegations against a third member. The Society is having difficulty in implementing safeguarding measures to prevent potential risk posed by this member. The Society acted swiftly in implementing safeguarding measures for the fourth member namely availing of professional a risk assessment, removing the member

from ministry and instituting a safety plan. Appropriate supervision arrangements are in place for the fifth member who was elderly and retired at the time of the allegation being received to the Society. The member does not have any form of ministry.

The Provincial Leader carries overall responsibility regarding monitoring and supervision arrangements. There is evidence that the Society has liaised with the relevant social work departments regarding arrangements in place for these above mentioned members.

Two of the four former members have been convicted for child sexual abuse offences whilst members of the Society. Of the 35 allegations against these ex-members 24 were received to the Congregation prior to the members being dismissed and laicised from the Society. The remaining 11 allegations were received following the member leaving the Society.

One member was immediately removed from ministry at the time the Society was notified of the initial allegation which he was later convicted whilst a member. The member had left the Society prior to the second allegation being made known. Concerns around a second former member existed for seven years prior to the member being stepped aside from ministry. During this period the Society sought professional advice and treatment for this former member. Over a period of 18 years a significant number of allegations have been made against this convicted member both prior to and after the member was dismissed from the Society. The ex-member was convicted following dismissal from the Society. A third member left the Society four years after an allegation was received against the member. The Provincial Leader advised the audit team that the status of the member's ministry during the intervening years is unknown. The Society was informed of an allegation against the fourth member on two occasions in the 2000's. Prior to this the member was appointed to a more senior role outside of the Society. Safeguarding responsibility for this member was outside the remit of the Society. It is known the member was later subject of a care plan and was known to the authorities prior to completely leaving the clergy state.

## **Conclusion**

The Provincial Leader and both past and present safeguarding personnel participated at all times during the audit process. A good understanding of the child protection system was demonstrated. Members in ministry are fully aware of the safeguarding policies they are required to adhere to in their respective places of ministry. The safeguarding document was reviewed as satisfactory meaning the fundamental elements required of a policy were contained. There is a need for a fully comprehensive document to be developed to include the recommendations noted in this report. It is advisable that the work of the safeguarding committee would include the devising of a safeguarding plan and ensuring appropriate arrangements are in place to monitor compliance with its safeguarding policies and procedures. It is essential that the contact details of the child protection agencies, the DLP and counselling support services are included. Further, efforts are required to promoting the message of safeguarding throughout the Society.

With regard to appropriately responding to allegations the Society has demonstrated very poor practice in implementing correct reporting procedures. The Society failed to promptly report 27 of 28 allegations that were commented on in this report. With this and the delay in implementing safety plans significant unidentified potential risks to children existed. The Provincial Leader has advised that all allegations have been reported to the statutory authorities and any future allegations will be

immediately notified to the authorities. Safeguarding measures are being implemented for four of the five current members. With regard to the fifth member efforts are required to formally manage this non compliant member. The member is known to the relevant social work department and the Society continues to liaise with the CFA regarding this member.

The Society is in the process of establishing effective safeguarding systems. It is advisable that recommendations outlined earlier in this report form part of a safeguarding plan going forward. The Society must continue to promote a culture of safe care to children in order achieve best practice in this area.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. It must be noted firstly that the Society was reviewed by the NBSCCCI early 2013 which was prior to the recommencement of the CFA audit. Over the course of the following year the Society implemented the recommendations contained in the review report. In May 2014 a lay designated liaison person was appointed in addition to a safeguarding committee being established. The work of the committee has included the devising of a three year strategic plan for safeguarding within the Society, updating of the safeguarding policy, provision of training for members, staff and volunteers and improving efforts in communicating the safeguarding message. All members, staff and volunteers have complied with the recruitment and selection process and have signed up to the code of behaviour policy. The Society is committed to updating its policy document in line with the NBSCCCI revised guidelines in 2016. A statement of same is available to view on the Society's website. The details of the DLP and statutory child protection agencies are outlined in this statement. These details and those of counselling support services remain to be inserted into the policy document.

Since the audit meeting it is evident that as a result of more stringent procedures being implemented the Society has demonstrated its commitment to developing and maintaining best safeguarding practice.

### **41. The Vincentians (CM)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review & Recommendations
<b>PART 3</b>	Allegations Data
<b>PART 4</b>	Safeguarding and Protecting Against Further Risk

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	Yes
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	Yes

	2009/2010				
3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

## **PART 1 (B) Overview of Religious Order**

The Vincentian Fathers was founded by Vincent de Paul in 1625 to give parish missions to the country people of France and to help with the formation of the clergy. The Irish Vincentians are an Anglo-Irish Province with members in both jurisdictions. Initial ministry of the Congregation included parish missions and education. Due to a shortage of vocations in later years this ministry changed. There was a withdrawal by the Congregation from schools, specialised ministry (working with the deaf in Dublin and Glasgow, Scotland) and from foreign missions – previously in China, Australia and Nigeria. The Congregation today administer two parishes each in Ireland and the United Kingdom. Irish parishes are St. Peter's Church, Phibsboro, Dublin 7 and Sunday's Well Parish, Sunday's Well Road, Cork. Chaplaincy and administration are the other ministries members are currently involved in.

There are 52 members in the full Province; 11 members in the U.K., 37 whom live and work in Ireland and four members are in International Mission ministry in China, Kenya and the United States. Three members from other Provinces of the Congregation also live and work in Ireland. The six CM communities are located in Counties Dublin, Cork and Antrim and three in London, England.

Ministry of the 37 members in Ireland includes; two in administration, 16 are retired, five are in parish ministry and the remaining members are in chaplaincy ministry in the following settings –secondary school (access to children), third level colleges, hospital, special needs, to religious sisters, ministry of sick priests, formation of priests, retreats and renewal of faith. With respect to the two members involved in secondary school ministry one is in administration with the second being president of the school.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI*

*Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.		✓	
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### **Recommendations:**

1. The policy document over relies on references to NBSCCCI guidance, referring the reader to the Safeguarding Children resources. These should be adapted for

- inclusion into the actual policy document itself for ease of understanding and greater clarity.
2. The policy should expand on the management of those who may pose a risk to children-e.g. their status of ministry if subject to an allegation of abuse.
  3. Definitions of abuse require greater detailed description.
  4. Insert 'without delay' into section on reporting procedures.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.		✓	
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI		✓	

### **Recommendations:**

1. The role of the designated liaison person should be outlined in full in the document.
2. The policy should include dedicated guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.
3. The document should include actual contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An. Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear			✓



	that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			
<b>3.9</b>	Policies include guidelines on the personal/intimate care of children with disabilities, including appropriate and inappropriate touch.	✓		

**Recommendations:**

1. A whistle-blowing policy is required.
2. An equality policy is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.		✓	

**Recommendation:**

- Guidance on safe usage of information technology should include use of e-mails and mobile phones.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting		✓	

	staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.		✓	

**Recommendation:**

- Training is referenced in the policy document with regard to all church personnel. However, a more comprehensive, detailed training plan is required which specifies actual training programmes, their frequency, training for those with specialised roles, and updating of skills.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.		✓	
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		✓	
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.		✓	

**Recommendations:**

1. Criteria 5.1 and 5.2 are briefly referred to in the document. This needs to be more specific in line with best practice.
2. The policy should provide contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.
3. The policy should state clearly how above criteria will be met and implemented.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.		✓	
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.		✓	
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.		✓	

**Recommendation:**

- While all of the above criteria are referenced in the policy, further detail is required in respect of the actual process of implementation of same.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures	✓		

	and when these will be completed.			
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Overall Child Protection Policy Rating:** Excellent.

### **PART 3 Allegations Data**

Similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

It must be noted that the majority of Category 1 Religious Orders returned statistics and details relating to child sexual abuse allegations against members' deceased pre1996. These are not within the remit of this audit.

The following table highlights the number of allegations returned by the Vincentians.

**Table 1: Allegations included in Religious Order returns that fall within the remit of this audit**

<b>Allegations included in Religious Order returns that fall within the remit of this audit</b>	
<b>Total no. of Grid 1 allegations</b> <i>(abuse that occurred in the Republic of Ireland by living members)</i>	2
<b>Total no. of Grid 2 allegations</b> <i>(abuse that occurred in Northern Ireland by living members)</i>	0
<b>Total no. of Grid 3 allegations</b> <i>(abuse that occurred outside of the island of Ireland by living members)</i>	0
<b>Total no. of allegations against members deceased post 1996</b>	3
<b>Total number of allegations returned</b>	<b>5</b>

The above table shows that a total of five allegations were returned in the Section 5 Audit Questionnaire completed by the Vincentians. Of these allegations two occurred in the Republic of Ireland. These relate to a remaining member and a former member. There has been no case of an allegation having occurred in Northern Ireland

or overseas. The remaining three allegations relate to three deceased members. In summary, five allegations have been made against five Vincentian members.

### Quality of allegations data

The first section of the following table highlights the number of allegations made known to the Vincentians by the civil authorities. This is followed by allegations that were directly notified to the civil authorities by complainants and further the numbers of allegations that were returned by the Congregation as not being reported to a civil authority.

**Table 2: Quality of allegations data provided and analysis of reporting duration**

<b>Total no. of allegations notified to the RO by the CFA or AGS (PSNI)</b>	1
<b>Total no. of allegations notified to the civil authorities by complainants</b>	1
<b>Total no. of allegations not reported to the civil authorities by the RO</b>	0
<b>How many allegations were made known to the RO pre 1996</b>	0
<b>Reporting duration could not be categorised/ analysed</b>	1
<b>Reporting duration could be categorised/ analysed</b>	2
<b>Total number of allegations returned</b>	5
<b>Total no. of allegations subject to verification with the CFA</b> <b>Total no. of allegations confirmed by the CFA</b> <i>*One allegation relating to a deceased member was reported to authorities in the United Kingdom.</i>	2* 2
<b>Total no. of allegations subject to verification with AGS</b> <b>Total no. of allegations confirmed by AGS</b> <i>*One allegation relating to a deceased member was reported to authorities in the United Kingdom.</i>	2* 2

As can be seen from the above table a single allegation, relating to a deceased member, was notified to the Vincentians by a civil authority. A civil authority was directly notified of an allegation by a complainant. *There has been no case of an allegation not being reported by the Vincentians to a civil authority*, of an allegation being made known to the Community prior to 1996 or of an allegation that could not be commented on regarding the reporting of allegations to the civil authorities. A single allegation relating to abuse that occurred overseas was reported to the respective overseas authority. Two allegations will be commented on later in this report.

### Civil authorities' verification task

A task of the audit process was for the audit team to verify whether or not the CFA and An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) received details of allegations relating to child sexual abuse as reported by Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Of the allegations subject to scrutiny in terms of the Congregation's reporting of allegations to the civil authorities a total of two allegations was part of the audit team's verification task with the CFA and AGS. Both authorities confirmed notification of record of both allegations.

### Reporting duration

The following table outlines the time taken by the Vincentian's to report the allegations to the civil authorities in line with the contemporaneous church guidance and the attendant reporting duration.

**Table 3 Analysis of time taken by Religious Orders to report allegations to the civil authorities**

<b>Church Guidance Period / Reporting Duration</b>	<b>Pre 1996</b>	<b>Framework Period</b>	<b>Our Children, Our Church Framework</b>	<b>Safeguarding Period</b>
	Not for comment	1-Jan-1996 to 7-Dec-2005	8-Dec-2005 to 23-Feb-2009	24-Feb-2009 to 31-Dec-2013
<b>1-3 days</b>		-	-	0
<b>4-7 days</b>		-	-	0
<b>1-4 weeks</b>		-	-	2
<b>1-12 months</b>		-	-	-
<b>1-5 years</b>		-	-	-
<b>5-10 years</b>		-	-	-
<b>10+ years</b>		-	-	-
<b>Total</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>2</b>
<b>Overall Total</b>	<b>2</b>			

It can be seen from table 3 that two allegations are subject for comment:

#### **Framework Period, 01 January 1996 - 07 December 2005**

There were no allegations made known to the Congregation during this period that deemed insertion in this section.

#### **Our Children, Our Church Period, 08 December 2005 – 23 February 2009**

There were no allegations made known to the Congregation during this period.

#### **Safeguarding Period, 24 February 2009 – 31 December 2013**

A total of two allegations were made known to the Congregation during this time none of which were reported on time to the statutory authorities. They were reported within the '1-4 weeks' time frame after the Congregation was notified. The allegations relate to a former member and a deceased member. The Congregation failed to comply with the recommended reporting procedure of 'without delay' as outlined in the Safeguarding document.

#### **Distribution of allegations by ministry status**

The following table shows the current ministry status of the members against whom allegations have been made.

**Table 4 Allegations by current ministry status (31.12.2013)**

<b>Number of allegations by ministry status</b>	<b>No. of members with allegation (s)</b>	<b>No. of allegations</b>
<b>Member(s) currently in ministry</b>	0	0
<b>Member(s) placed out of ministry</b>	1	1
<b>Member(s) no longer in the clerical / religious state</b>	1	1
<b>Member(s) Deceased</b>	3	3
<b>Total</b>	<b>5</b>	<b>5</b>

Table 4 shows that five allegations have been made against five members of the Congregation. Single allegations have been made against a member who has been placed out of ministry and member who left the Congregation. A total of five allegations have been made against three members who are now deceased. There has been no case of a member being charged or convicted for child sexual abuse offences.

## **PART 4 Safeguarding and Protecting Against Further Risk**

### **1. Child protection policy and structures**

All members are required to follow the child protection policy in their ministries where children are present. During the course of the audit it became clear that some member's ministry with children was not solely within the work of the Religious Order but within other settings, for example diocesan pastoral work, schools, the Child and Family Agency. Where this occurred details were requested by the audit team of the child protection policy followed by specific members. Table 5 below indicates the child protection policies and procedures that guide the various ministries of members.

**Table 5 Child protection policies guiding the ministry of members**

<b>Type of Child Protection Policy</b>	<b>Required</b>	<b>Date</b>
<b>Religious Order based (As discussed above)</b>	Yes	2010
<b>Department of Education and Skills</b>	Yes	2011
<b>Diocesan</b>	Dublin Archdiocese Cork and Ross	2011

It can be seen from table 5 above that the Vincentian members operate from their own policy that that of the Dublin Archdiocese and Cork and Ross diocese. The Provincial advised that all members have received individual copies of the latest child protection policy document and received training on same and of the overall safeguarding area by external agencies. Members in diocesan ministry have participated in relevant safeguarding training. A process of familiarisation and reflection on the Congregation's updated document had recently taken place internally. The next step in the process will include liaising with all key stakeholders namely youth leaders and the pastoral council.

With regard to safeguarding structures in the Congregation all roles are undertaken by members of the Congregation. The following structures are in place:

- A *designated liaison person* (DLP) for the Province. There is no deputy designed liaison person in place. The DLP advised that all child protection reports are forwarded by the DLP to the relevant CFA area and the Gardai.
- The Superiors of the community houses are the nominated *safeguarding representatives* who carry responsibility for ensuring procedures, according to policy are in place in each community.
- The *safeguarding committee* comprises members of the Congregation - the DLP and local superior. The functions of the committee include training, overseeing the recruitment of volunteers and overall, creating, maintaining and monitoring safe environments for children.
- An *advisory panel* was in place from 2005/06 until 2012 when the Congregation joined the National Case Management Reference Group (NCMRG) as established by the NBSCCCI. The Congregation has actively sought advice from this group. The NCMRG is a multi-disciplinary team of eight professionals chaired by a non NBSCCCI member. The NCMRG offers professional advice to the Congregation on:
  - The initial complaint
  - Fitness for ministry
  - Management of risk
- The 'three year safeguarding plan' is the framework of the Congregation's safeguarding work. Each community submits an annual audit to the Provincial Leadership, as do boards of management. Each community organises a day or part thereof to upskill on aspects of child safeguarding annually. This includes vulnerable adult safeguarding where applicable.
- Child safeguarding is a topic on the agenda of all Provincial Council meetings, boards of management and local Community monthly meetings.
- A support person is available for complainants and an advisor for any member who may face an allegation.
- Where appropriate, counselling support is made available, if accepted, to complainants through direct pastoral outreach or via complainants solicitors if necessary.
- All priests in ministry have obtained Garda clearance and receive certificates based on this.

## **2. Managing risk**

The Congregation in Ireland does not at present have responsibility for managing any members with allegations. The current member against whom an allegation of child sexual abuse has been made resides overseas. At the time of the audit meeting the member was placed out of ministry with children by the Provincial in the area where he now resides. Both authorities in Ireland are aware of the allegation. The allegation against the former member was received to the Congregation thirty years after he left the Congregation. Both authorities confirmed notification of record of this allegation.

## **Conclusion**

The current Provincial and safeguarding team is committed to demonstrating high-quality safeguarding practices. Arising from the audit process itself and discussions during the audit meeting it is evident there is a clear understanding of the child protection system. It is clear the sensitive and personable approach adopted by the Provincial in attending to safeguarding matters has led to this. The safeguarding



document has been reviewed as excellent. In line with best practice the required safeguarding structures are in place. To enhance these structures it is advisable that a deputy DLP is appointed to assist in the absence of the DLP and also a lay person, to offer advice and guidance from a perspective external to the Congregation. With regard to reporting allegations to the statutory authorities both the Provincial and the DLP have assured that any future allegation will be reported without delay.

It is clear to the audit team that proactive efforts are being made by the Congregation to view and include the area of child safeguarding as an integral part of the normal and everyday ministry of members.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The NBSCCCI published its review of the Congregations' safeguarding practices, which is available to view online, in October 2014. The reviewers noted that the 'Vincentian Congregation is addressing its safeguarding responsibilities in a comprehensive and thorough manner'. The seven recommendations contained in the report are currently being implemented by the Congregation which includes collaborating with the Dublin Archdiocese. Safeguarding personnel are continuing to participate in relevant safeguarding training. The Congregation updated its policy document in 2014 and it now, as advised to the CFA by the Provincial, includes many of the recommendations outlined in this report. The Congregation continues to be committed to conducting annual audits in their places of ministry and communities to identify any safeguarding needs and devise plans to meet the needs. The Congregation has indicated its intentions of updating its policies and procedures in-line with the NBSCCCI revised guidelines and revising its three year safeguarding plan.

It is clearly evident that the Congregation is continuing to demonstrate its commitment to ensuring safe places of ministry are created, maintained and monitored.

## **6.2 Category 2 (A) Religious Orders**

'A single CSA allegation has been made against a member with no current risk posed and the Religious Order may have ministry involving children in Ireland at present'

1. **Benedictine Nuns (OSB)**
2. **Cistercians Our Lady of Bethlehem Abbey (OCSO)**  
(Included in overall Cistercian Report)
3. **Comboni Missionaries (MCCJ)**
4. **Faithful Companions of Jesus (FCJ)**
5. **Missionary Sisters of Our Lady of the Apostles (OLA)**
6. **Order of St. Camillians (MI)**
7. **Sisters of Charity of St. Paul The Apostle (SCSP)**
8. **Sisters of St. Louis (SSL)**
9. **Ursulines of the Irish Union (OSU)**

### **1. Benedictine Nuns, Kylemore Abbey (OSB)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order

<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	By correspondence
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

The Benedictine Nuns are best known for their school at Kylemore Abbey in County Galway. This school, founded in the 1920's was the prime focus of their work in Ireland, until the closure of the school in June 2010. This was as a result of declining vocations and the inherent problems in the maintenance of an old building as a safe environment for a modern school.

Since its closure the Benedictine Nuns do not have direct ministry with children; at the time of writing this audit review, there are 15 members resident in Ireland.

#### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** July 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.	✓		
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

### **Recommendations:**

1. The policy document should be signed by the Abbess.
2. A statement of when the policy is to be reviewed to include with any changes to State or Church guidance or legislation should be included.

3. The Benedictines understanding of and definitions of abuse should be expanded and include the signs and symptoms of the various types of abuse.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have</i>	

*a right to an environment free from abuse and neglect.*

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria - Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.		✓	
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### **Recommendations:**

1. An equality policy should be developed stating that discriminatory behaviour or language is not acceptable amongst Religious Order personnel, staff, volunteers and children.
2. The policy should include guidelines on the personal/ intimate care of children with disabilities, including inappropriate and appropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in</b>	<b>Partially in</b>	<b>Not in</b>
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		Place	Place	Place
5.1	The child protection policy is openly displayed and available to everyone.	✓		
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
5.4	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
5.5	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
5.6	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
6.4	Information is provided to those who have experienced abuse on how to seek support.	✓		
6.5	Appropriate support is provided to those who have perpetrated abuse to help them to face up			

	to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		
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<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Overall Child Protection Policy Rating:** Excellent

### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Benedictine Nuns of Kylemore Abbey as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a current member is alleged to have occurred in the Republic of Ireland.

The single allegation made known to the Benedictine Nuns during the Framework Period was reported by the Benedictine Nuns to both civil authorities in the '1-12



months' category. The Benedictine Nuns reported the allegation eight weeks after first being informed of the allegation and at which time it was investigated by the CFA. The reporting of this allegation to a civil authority fell short of being reported in accordance to the 'without delay' recommended reporting time outlined in the Framework Document.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Both the CFA and the SCMU confirmed with the audit team of being aware of this allegation.

The current member underwent a professional risk assessment and was placed out of ministry with minors when the allegation first became known to the Benedictine Nuns. Monitoring structures are in place to minimise any possible future potential risks to children. The Benedictine Nuns have liaised with the local CFA, AGS and the local diocese regarding the management of this allegation.

### **Conclusion**

The Benedictine Nuns have demonstrated a clear commitment to the audit process and a proactive approach to child protection. Overall their child protection policy is excellent; few amendments are required as per the report. Given safeguarding structures in place the audit team have no concerns in relation to this Congregation.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Benedictine Nuns engaged in a review by the NBSCCCI with the report published in April 2015. The safeguarding policy document was also updated in 2015. The document is to be re-drafted when the new NBSCCCI safeguarding policy is issued in 2016. In the meantime and in line with current developments within the Kylemore Trust the Benedictine Nuns are currently extending their child protection policy and procedures document to reflect these new developments. Linking with the Child and Family Agency, the NBSCCCI and the local diocese is part of this process to date.

It is clear the Benedictine Nuns child protection policies, procedures and guidelines are in line with best practice.

## **3. Comboni Missionaries of the Heart of Jesus (MCCJ)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
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<b>1</b> .	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1</b> .	CFA consultation with RO	By correspondence
<b>2</b> .	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2</b> .	Section 5 Audit Updated Data 2013	NA
<b>3</b> .	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3</b> .	Verification Process with CFA	Yes
<b>4</b> .	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4</b> .	Verification Process with AGS	Yes
<b>5</b> .	Child Protection Policy, Procedures and Practices Document	NA	<b>5</b> .	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Comboni Missionaries, founded in Italy in the 1860's, are a worldwide group of more than four thousand priests, brothers, sisters and laity who serve on five continents, ministering to the "poor and abandoned" throughout the world. The order's presence in Ireland, part of the London Province (United Kingdom and Ireland) is very small, dating from the mid 1980's, with only one member, residing in a sole community in Dublin, whose role is maintaining contact with benefactors, and fund raising in support of the work of the order overseas. The Comboni Missionaries are not and have never been, involved in ministry with children in Ireland.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

As the Comboni Missionaries have a very small presence in Ireland which does not involve ministry with children they do not have a child safeguarding policy, procedures and practices document in operation. The Provincial Superior has indicated to the audit team that the member in Ireland is fully aware of the work of the National Board for Safeguarding Children in the Catholic Church in Ireland, of its safeguarding document and the work of the Dublin Archdiocesan child safeguarding office. The London Province is aligned with the Diocese of Arundel and Brighton and members adhere to its safeguarding practice and structures.

### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Comboni Missionaries as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a

current non Irish member of the MCCJ is alleged to have occurred in the Republic of Ireland.

The single allegation, initially notified to an Irish diocesan safeguarding office by the complainant, was reported to the civil authorities by the diocesan safeguarding office prior to the Religious Order being notified. When the order was initially notified that an allegation had been made against a named member the Provincial of the London Province of the Comboni Missionaries sought affirmative confirmation with the Irish diocesan safeguarding office that the allegation was reported to the civil authorities in Ireland. It was only when the Vicar-General of the Comboni Missionaries, who is based in Italy, was notified in full of the details of the allegation by the Diocesan safeguarding office and who in turn notified the Provincial of the London Province was the Provincial of the London Province in a position to report the allegation to the civil authorities in Ireland. The allegation was then reported by the Provincial of the London Province to the Child and Family Agency six days after being informed of the details of the allegation. The reporting of this allegation to the civil authority fell short of being reported in accordance to the 'without delay' recommended reporting time outlined in the safeguarding document. This reporting of the allegation between the different offices (Dublin/ London/ Italy) led to a delay of some days in the reporting of the allegation to the authorities in Ireland. Although six days elapsed prior to the order's official reporting in Ireland the audit team are of the opinion that the order acted appropriately.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Both the CFA and the SCMU confirmed with the audit team of being aware of this allegation.

The Comboni Missionaries liaised with a diocesan safeguarding office and the relevant religious counterparts in respect of the management of this allegation.

## **Conclusion**

Over the term of the audit process the Comboni Missionaries have demonstrated a clear commitment to the audit process. Given the current functioning of the order in Ireland and the manner of the management of the single allegation the audit team have no concerns in relation to this Religious Order.

## **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. In January 2016 the Comboni Missionaries engaged in a review by the NBSCCCI. The Province address safeguarding practice regularly at provincial meetings and a member in Ireland has attended safeguarding training. The Congregation have indicated their intention of renewing the memorandum of understanding with the NBSCCCI in 2016.

## **4. Faithful Companions of Jesus (FCJ)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and

	Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	By correspondence
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

The Faithful Companions of Jesus is an international congregation and has missions worldwide in Britain, U.S. Europe, Canada, Australia, South America, the Philippines, Indonesia, Myanmar, and the Sudan. The order first arrived in Ireland in 1842, where its work was in the field of education,

There are 26 members in Ireland, the majority of who are retired. Seven sisters continue to work in the fields of schools, college and parish. These members have access to children and are familiar with, and follow the relevant safeguarding policy of their work location.

#### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document.** September 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance

Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*

- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.		✓	
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.			✓

### **Recommendations:**

1. This document is almost entirely a restatement of the NSBCCCI document. The Congregation should write a user friendly, situational document, one that draws upon and describes the context of the Congregation's activities. The NSBCCCI foundation document is excellent in its own right, but should not be over relied upon. Further, it would be helpful if the child safeguarding document was specific to children only.

2. The Congregation should not direct a reader to appendices for understanding of fundamental matters.
3. Policy should reference different aspects of the congregation's ministry and amend the policy in line with this.
4. Definitions of abuse need to be more comprehensively addressed.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.		✓	
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.		✓	
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.	✓		

### **Recommendations:**

1. Procedures in relation to the management of allegations, suspicions of abuse (historic or current) should be clearly described in one dedicated section of the policy.
2. Already referenced - content in appendices, should in some cases be included in main body of the document, not just in appendices.
3. Role of designated officer to be included in main body of policy.
4. Procedures in relation to the recording and storage of information need to be included in the policy itself; reference to relevant legislation is also necessary.
5. Complaints procedure requires expansion, to include processes for management of complaint with attendant timelines.
6. Guidance on confidentiality and information sharing must include clear reference to the paramouncy of the welfare of the child.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

**Recommendation:**

- Policy on recruitment includes lists of requirements, and sample forms in appendix; this needs to be re-drafted into a coherent procedural document in the policy.

	<b>Criteria - Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).		✓	
<b>3.6</b>	There are clear ways in which Church personnel		✓	

	can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

### **Recommendations:**

1. The anti-bullying and whistle blowing policies need to be contextualised more clearly, and included in the policy document itself.
2. A policy on dealing with children's unacceptable behaviour that does not involve physical punishment or any other form of humiliating or degrading behaviour is required.
3. A dedicated anti discriminatory policy is required.
4. Guidelines on the personal/intimate care of children with disabilities, including appropriate/inappropriate touch is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

### **Recommendations:**

1. Policy on assessment of risks when working with children requires drafting for inclusion in document.
2. Guidance is required in relation to proper supervision ratios when children are involved in projects/ activities.
3. Section on appropriate use of information technology requires further expansion-to cover use of computers, mobile phones, digital cameras, and e-mails.



<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

**Recommendations:**

1. A formal policy on induction of new personnel into safeguarding process is required.
2. While the training requirements are noted and listed, there needs to be evidenced a clear set of procedures in respect of the implementation of these.
3. Training requirements of those with additional responsibilities should be referenced and addressed in the policy.
4. All training programmes need to be updated in line with legislation changes, guidance and best practice.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows	✓		

	who the designated person is and how to contact them.			
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

### Recommendations:

1. Policy needs to state clearly where the policy itself is displayed, and how it will be promulgated.
2. There needs to be clear procedures in relation to children being informed of their right to be safe from abuse, and to whom they can speak if they have concerns.
3. The policy must state that links with statutory child protection agencies will be established in order to keep children safe.
4. A clear communications policy must be developed, with attendant procedures, which reflect a commitment to transparency and openness.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have			✓

	experienced abuse on how to seek support.			
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.			✓

### Recommendations:

1. The section dealing with "Access to Support and Advice" requires re-drafting; what is in the policy is a statement of intent- clear procedural evidence in relation to the provision of advice and support is required - how and when this will be made available.
2. Contact with the relevant agencies in respect of advice and support must be included as a requirement of the safeguarding policy.
3. A section on provision of advice and support for those who have perpetrated abuse, which does not compromise children's safety, is required.
4. Information for those who have experienced abuse in respect of how to seek support is required.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

### Recommendations:

1. The policy document should include a clearly written plan for the implementation of the policy, with named responsibilities and appropriate timescales.
2. The policy must state that requisite resources will be in place for implementation of the policy.

3. A process, to ask service users their views on the policy and procedures for keeping children safe needs to be included in the process.

### **Overall Child Protection Policy Rating: Satisfactory**

#### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Faithful Companions of Jesus as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a current member is alleged to have occurred outside the Republic of Ireland and was reported by the Faithful Companions of Jesus to the civil authorities in the relevant jurisdiction. The Faithful Companions of Jesus liaised with the local CFA when the member returned to Ireland to reside.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. The CFA confirmed with the audit team of being aware of this allegation. Verification with An Garda Síochána was not required for this allegation. An Garda Síochána counterparts in the jurisdiction where the allegation occurred was notified of the allegation by the congregation.

#### **Conclusion**

The Faithful Companions of Jesus have both engaged fully and demonstrated a clear commitment to the audit process. Overall the child protection policy, reviewed with the rating of 'satisfactory' applied contained the basic elements required of a child protection policy. Further adjustments are required as per the review and tailored to the presence and functioning of the Congregation in Ireland. Members in ministry are guided by the relevant safeguarding documents implemented by the organisations where they minister. The Congregation appropriately managed the allegation returned in the audit. The audit team have no concerns in relation to this Congregation.

#### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Faithful Companions of Jesus engaged in a review by the NBSCCCI with the report published in July 2014 and are committed to keeping abreast of safeguarding developments in conjunction with the NBSCCCI. Designated liaison personnel who have attended safeguarding training events are striving to

ensure safeguarding standards are understood and implemented throughout the Congregation.

It is evident that the Faithful Companions of Jesus are working towards best practice in their duty to safeguard children.

## 5. Missionary Sisters of Our Lady of Apostles (OLA)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	By correspondence
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### PART 1 (B) Overview of Religious Order

Missionary Sisters of Our Lady of Apostles (O.L.A.) was founded in France in 1876 by Father Augustine Planque. Its primary focus was in missionary work, particularly in Africa; today the O.L.A. is present in nineteen countries, with four community houses currently in Ireland. Previous ministry involved the running of two schools and a residential hostel, the last of which closed in 1973.

There are seventy three members of this Congregation resident in Ireland; none of the members have direct ministry with children, although one sister has access to children with their guardians, when a group accesses a premises owned by the Congregation.

### PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations

**Date of Child Protection Policy document:** October 2013

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.
- Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.
- The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.
- Examination of files held by Religious Orders. This was not in the remit of this audit.

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.	✓		
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.	✓		
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		
1.7	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
1.8	The policy states that all current child protection concerns must be fully reported to	✓		

	the civil authorities without delay.			
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level is necessary this should be consistent with the diocesan or congregational policy and approved.	✓		

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).	✓		
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.	✓		
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.	✓		
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and	✓		

	An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI.			
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<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Codes of Behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.	✓		
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities,	✓		



	including appropriate and inappropriate touch.			
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	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.	✓		
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.	✓		
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
5.1	The child protection policy is openly displayed and available to everyone.	✓		
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.	✓		
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
5.4	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
5.5	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.	✓		
5.6	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.	✓		

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
6.1	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.	✓		
6.2	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.	✓		
6.3	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
6.4	Information is provided to those who have experienced abuse on how to seek support.	✓		

<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		
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<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.	✓		
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.	✓		
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.	✓		
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.	✓		
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.	✓		

**Overall Child Protection Policy Rating:** Excellent

### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Missionary Sisters of Our Lady of Apostles as Category 2 (A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a current member is alleged to have occurred in the Republic of Ireland.

Upon a review of information supplied during the audit process it appears the Missionary Sisters of Our Lady of Apostles became aware of the single allegation in 2002 when informed by a third party organisation. The congregation was informed that this third party had notified the CFA (previously the HSE) six weeks after the third party organisation was first notified of the allegation. *There was no notification by the congregation to the CFA based on this information.* It emerged during the verification process that the CFA was not informed of the allegation by the third party organisation in 2002 but rather the department of education was notified by the third party organisation. The CFA and the relevant social work area only became aware of the allegation as a result of this audit in 2010. The allegation was again brought to the notice of the congregation in 2004 when the complainant approached An Garda Síochána.

In 2004 the congregation devised a code of behaviour that was signed by the alleged accused. At this time the ministry of the alleged accused did not involve contact with children. This risk management strategy on the part of the congregation continued up until 2015 at which stage the allegation was independently assessed and based on the outcome of the assessment the code of behaviour was no longer deemed necessary.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. The SCMU confirmed with the audit team of being aware of this allegation. As the allegation was not reported to the CFA verification with the CFA was not required. However, the audit team was informed by the relevant social work area of their being aware of the allegation and of action taken by the order in managing same.

## Conclusion

The Missionary Sisters of Our Lady of the Apostles have both engaged fully and demonstrated a clear commitment to the audit process. Their child protection policy is excellent and the audit team have no concerns in relation to this Religious Order. It is apparent that Congregation established a good working relationship with the civil authority in relation to the management of the single allegation which despite the initial confusion regarding the reporting process was responded to appropriately by the Congregation. The audit team have no concerns in relation to this Religious Order.

## Safeguarding Developments 2013-2015

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Missionary Sisters of our Lady of the Apostles engaged in a review by the NBSCCCI with the report published in March 2015 and are committed to keeping abreast of safeguarding developments in conjunction with the NBSCCCI.

## 6. Order of St. Camillus (O.S .Cam.)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and

	Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

#### **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	By correspondence
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

#### **PART 1 (B) Overview of Religious Order**

Founded in Italy in 1591, the Order of St. Camillus, now an international organisation present in thirty five countries, first came to Ireland in 1935. A juniorate was established in Co. Westmeath in the same year, to educate boys 12 years and older who were considering a future within the order. Since the closure of the school in 1975 the Order does not have direct specific ministry with children. The Order has sixteen members in Ireland ageing from thirty three years to eighty eight years. The ministry of members includes pastoral ministry and hospital chaplaincy. Members as hospital chaplains are present in adult hospitals namely Beaumont, the Mater, St. Luke's, St. James's and Connolly hospitals. These members have received faculties from the Archbishop of Dublin and abide by the relevant child protection policies in place. Mass is also held on a weekly basis in the Order's nursing centre where altar servers assist. The Order has faculties from the Bishop of Meath to undertake this function. The Order's child protection statement is displayed in the entrance hall of the nursing centre. The Order also have a HIQA approved policy on recognizing and responding to abuse of an older person with every member of staff having undertaken mandatory training in relation to the policy.

#### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document.** Undated

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

The Order submitted its undated three page child protection policy document. Contained in the document is the Congregation's commitment to implementing ten safeguarding procedures including the reporting of allegations to the statutory authorities, creating and maintaining a pro-active approach to the safeguarding of children by including the subject at all community meetings, Province meetings, and Provincial Chapters victim support, support for alleged accused and how the Order would manage alleged accused. The names of the Provincial, designated liaison

person (DLP) and deputy DLP are stated in the document. It is advisable that the relevant contact numbers and those of the statutory authorities are written into the document and that it is signed and dated by the Provincial. The Provincial has informed that members in ministry follow the safeguarding policies in their places of work.

### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Order of St. Camillus as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a former member occurred in the Republic of Ireland. The allegation, notified to the order during the Framework period, was managed appropriately and sensitively by the Provincial at that time. As the allegation was against a former member who is now deceased there are no current child protection risks posed.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. An Garda Síochána confirmed with the audit team of being aware of this allegation. As the allegation was not reported to the CFA verification with was not required for this allegation. The CFA is aware of the allegation as a result of the audit process.

### **Conclusion**

The Order of St. Camillus engaged fully with the audit process. The child protection policies and procedures document though brief, contained essential elements. Further work is required so that the policy meets includes additional criteria including the recommendations listed above and that is appropriate and relevant to their presence and functioning in Ireland. Members in ministry are guided by the child protection policies in their respective places of work. Having consulted with the Provincial and the DLP the Order has a full understanding of the safeguarding processes and responded to the single allegation appropriately. The audit team have no concerns about this Order.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Order of St. Camillus has reported to the audit team of having engaged in a review by the NBSCCCI with the report published in May 2015. The NBSCCCI reviewer concluded that there are no concerns about the child safeguarding practice within the Order. Their policy document was updated in October 2014. To assist in the Order's safeguarding role and create safe environments

the required child protection personnel which are a mix of cleric and lay people have been appointed. As a requirement of the Order each priest receives a letter, signed and dated, from the Provincial that states he is in good standing. A new measure in place externally to the Order requires all members in hospital chaplaincy to be trained in child protection and be Garda vetted.

The Order is very proactive in continuing to maintain good safeguarding practice as evidenced by the safeguarding training undertaken by members in conjunction with CORI, the NBSCCCI and the Dublin Archdiocese. Also, the area of child safeguarding is an agenda item at the Order's bi monthly provincial council meetings and the annual general meeting. The Order is committed to implementing the NBSCCCI revised guidelines in 2016.

It is clearly evident that the Order, given its small presence in Ireland is vigilant in adhering to and implementing best safeguarding practice.

# **1. Sisters of Charity of St. Paul the Apostle (SCSP)**

<b>Report Format</b>	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

## **PART 1 (A) Audit Documentation**

	<b>Original Checklist of CFA and RO requirements</b>	<b>On File</b>		<b>2013 Checklist of CFA and RO requirements</b>	<b>On File</b>
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	No	<b>1</b>	CFA consultation with RO	By correspondence
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	Yes	<b>4</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5</b>	Signed NBSCCCI Memorandum of Understanding	Yes

## **PART 1 (B) Overview of Religious Order**

The Congregation of the Sisters of Charity of St. Paul the Apostle was founded in 1847 in Oxfordshire, England. Their first presence in Ireland was in 1903, in Co. Limerick, in the field of education, firstly in primary schools and later in secondary schools. Globally, there are one hundred and forty sisters, fifteen of whom reside and minister in Ireland.

In Ireland the sisters work mainly in the field of education; they are also involved in other ministries, including pastoral care, care of and visiting the elderly, meals on wheels, and spirituality and prayer groups. The profile of the Congregation is one of

an ageing population, the median age being seventy years plus with a number of sisters requiring care and support.

## **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** Undated

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partial ly in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).			✓
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.		✓	
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
<b>1.5</b>	The policy addresses child protection in the			



	different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.			✓
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. This Congregation is English based one, and it is stated in the policy that the procedures therein are based on advice and guidance from the Catholic Safeguarding Advisory Service based in the U.K. Notwithstanding this, as the sisters do have ministry with children in Ireland, the policy will be benchmarked against the NBSCCCI guidance.
2. As above the policy needs to be re-drafted in line with the guidance document for Ireland. It should be signed by the Leadership of the Congregation, state that all Church personnel are expected to comply with it, include a review process with dates of review, a section referencing the different aspects of the congregation's work, expand the definitions of abuse in line with Children First guidance, state how those who pose a risk to children will be managed, and state that all allegations, concerns, must be reported 'without delay' to the statutory authorities.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.			✓
<b>2.3</b>	There is a designated officer or officer(s) with a			

	clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.			✓
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.			✓
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

### Recommendations:

- The above section requires comprehensive drafting; this to include clear guidance on management of allegations, reference to civil guidance, nomination of a congregational designated officer, section on recording and storage of information, guidance on confidentiality, a complaints procedure about unacceptable behaviour towards children, and contact details for local Irish child protection services.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.		✓	
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.		✓	
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and	✓		

	recorded.			
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**Recommendations:**

1. A separate, dedicated section on recruitment of all personnel is required.
2. The policy should state clearly the importance of the vetting process and that it should be completed prior to commencing work with children.

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.		✓	
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.			✓
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. A separate code of conduct should be drafted for inclusion in policy.
2. An anti-bullying policy to be inserted into document.
3. A Whistle-blowing policy to be formulated, to allow clear guidance for Church personnel in respect of ways in which they can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers.
4. Processes need to be put in place for the management of children's unacceptable behaviour towards other children that do not involve physical punishment or any other form of degrading treatment.
5. An anti-discrimination policy is required.
6. Guidelines on the intimate care of children, including those with disabilities, are required-these to include reference to appropriate and inappropriate touch.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
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<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.		✓	
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.		✓	
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

### Recommendations:

1. Reference is made in the document to risk assessment and supervision levels. These topics require fuller guidance and inclusion in a separate dedicated section in the document.
2. A comprehensive policy on all aspects of I.T. is required, to ensure that children are not put in danger or exposed to abuse or exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.			✓
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

### Recommendations:

- Perfunctory reference only is made to training in this document; explicit training plan needs to be drafted, to include all aspects of above, for inclusion in the policy. All of the above criteria need to be explicitly referenced in the policy, with clearly set out procedures for implementation.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.		✓	✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

### **Recommendations:**

1. The above section requires re-formulation. The current document comprehensively lists contact details of U.K. child protection services and references children being able to talk to appropriate adults should anything be bothering them. The communication of the Church's safeguarding message is of the highest importance and this needs to be adequately reflected in the policy.
2. The contact details of local child protection services, along with those of the designated officer should be in the document.
3. Links with statutory agencies must be evidenced.
4. A comprehensive communications policy, with procedures for implementation is required, with clear areas of responsibility designated.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.			✓

**Recommendations:**

1. The above section should be re-drafted to include all relevant criteria.
2. Specialist support, advice and information must be available to personnel with special responsibilities for keeping children safe.
3. Contacts with relevant child protection agencies and helplines should be referenced in the policy; for the provision of information, support and assistance to children and Church personnel.
4. Those who have experienced abuse should be provided with information on how to seek support.
5. Appropriate support for those who have perpetrated abuse should be addressed in the document.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
7.1	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.			✓
7.2	The human or financial resources necessary for implementing the plan are made available.			✓
7.3	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
7.4	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
7.5	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			✓

### Recommendations:

- Comprehensive implementation and monitoring plan is required, with attendant procedures to implement all of above criteria, and those responsible for implementation clearly indicated.

**Overall Child Protection Policy Rating:** Unsatisfactory

### PART 3 Allegations Data+ Safeguarding Practices

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Sisters of Charity of St. Paul the Apostle as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a deceased member, who was alive at the time the allegation was made known to the congregation, is alleged to have occurred in the Republic of Ireland. The allegation, notified to the congregation during the Framework period, was reported to a civil authority two years after first being notified of the allegation. The congregation failed to adhere to the recommended reporting time frame to the civil authorities of 'without delay' as outlined in the Framework document.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by

each Religious Order and their compliance with Church policy. An Garda Síochána confirmed with the audit team of being aware of this allegation. As the allegation was not reported to the CFA verification with was not required for this allegation. The CFA is aware of this allegation as a result of the audit process.

At the time the allegation was made known to the Congregation the sister against whom the allegation was made against was removed from ministry with children. The member is now deceased.

## Conclusion

The Sisters of Charity of St. Paul the Apostle engaged and co-operated fully with the audit process. Overall, their child protection policy was deemed by the audit team as unsatisfactory and requires redrafting to fulfil the elements required of a basic child protection policy and relates to its actual functioning and presence in Ireland. Despite the Congregation's poor management of the single allegation in terms of reporting to the civil authorities the Congregation did implement a safeguarding measure in respect of preventing any potential future risk by removing the member against whom the allegation was made from ministry with children. The audit team have no concerns regarding this Congregation.

## Safeguarding Developments 2013-2015

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Sisters of Charity of St. Paul the Apostle informed the audit team of having engaged in a review by the NBSCCCI with the report published on 29 April 2015 and of implementing all of the recommendations outlined in the NBSCCCI Report. The child protection policy document titled 'Policy on Safeguarding Children and Vulnerable Persons for all personnel in Ireland' was updated and issued on 13 March 2015. The document was signed by the Congregational Leader, the Congregational safeguarding officer and both the designated and deputy designated liaison persons. Each community in Ireland has received a copy of the updated child protection policy document. The Congregational Leader has informed that the updated policy covers all the requirements of the NBSCCCI document and that the DLP and DDLP have attended relevant regular training to keep themselves and the Congregation informed in the area of safeguarding. The Congregation is committed to implementing the NBSCCCI revised guidelines in 2016.

The Congregation is committed to maintaining best child safeguarding practice in conjunction with the NBSCCCI.

## 8. Sisters of St. Louis (SSL)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
<b>1.</b>	Original CFA Ferns	Yes	<b>1.</b>	CFA consultation	By



	Audit Questionnaire (Appendix A) 2006			with RO	correspondence
2.	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	2.	Section 5 Audit Updated Data 2013	NA
3.	CFA Ferns Section 5 Audit 2009 Data	Yes	3.	Verification Process with CFA	Yes
4.	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	4.	Verification Process with AGS	Yes
5.	Child Protection Policy, Procedures and Practices Document	Yes	5.	Signed NBSCCCI Memorandum of Understanding	Yes

### **PART 1 (B) Overview of Religious Order**

The Sisters of St. Louis, founded in France in 1842 first arrived in Ireland in 1859, to provide education and social care services. Initially located in Monaghan, the Congregation established foundations nationally, between 1870 and 1950. The Congregation is international in structure, having some four hundred sisters worldwide, with one hundred and ninety nine sisters based in Ireland.

Ministry with children is limited to 'peripheral school and parish ministries' and are guided by the child protection policies in place by the respective organisations. Each member has a copy of the Congregation's safeguarding policy document.

### **PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations**

**Date of Child Protection Policy document:** 2012

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

<b>Standard 1</b>	<b>A written policy on keeping children safe</b>
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<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>1.1</b>	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
<b>1.2</b>	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
<b>1.3</b>	The policy states that all Church personnel are required to comply with it.	✓		
<b>1.4</b>	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.	✓		
<b>1.5</b>	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.			✓
<b>1.6</b>	The policy states how those individuals who pose a risk to children are managed.			✓
<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.		✓	
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.			✓
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### **Recommendations:**

1. The policy should describe the exact nature of the work and the context in which the policy will be implemented. The document does not describe the character of the Congregation or the work it engages in.
2. The policy should state how those individuals who pose a risk to children are managed.
3. Definitions of abuse need to be clearly defined.
4. The policy must state that all allegations, suspicions, and concerns are reported to the civil authorities without delay. Only perfunctory attention is paid to the exact details of the relevant civil authorities; much greater clarity is required and should be provided in this regard.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
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<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.			✓
<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.			✓
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI			✓

### **Recommendations:**

1. A dedicated complaints procedure, in relation to unacceptable behaviour towards children is required, with attendant timescales for resolution.
2. Greater clarity is required in relation to confidentiality and information sharing. This must make it clear that the protection of the child is paramount.
3. The civil authorities are mentioned in the most superficial way. Greater and current detail should be provided. Contact numbers must be provided for relevant child protection services.
4. The telephone numbers and addresses of the civil authorities in the Republic of Ireland and Northern Ireland should be stated i.e. the National Bureau of Criminal Investigation (An Garda Síochána) and the local Child and Family

Agency duty social work department in the Republic of Ireland and the relevant Police Service Northern Ireland and local Social Services Trusts in Northern Ireland.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.			✓
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.			✓
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.			✓

**Recommendations:**

1. The policy should describe clearly how staff are recruited, how their credentials are verified.
2. The safe recruitment and vetting policy must be in line with best practice and guidance.
3. The policy must reference the importance of declaration forms, in respect of any previous court convictions for prospective employees or volunteers.

	<b>Criteria – Codes of Behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.			✓
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).			✓
<b>3.6</b>	There are clear ways in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of			✓

	degrading or humiliating treatment.			
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.			✓
<b>3.9</b>	Policies include guidelines on the personal/ intimate care of children with disabilities, including appropriate and inappropriate touch.			✓

**Recommendations:**

1. The policy should include guidance on expected standards of behaviour of adults towards children.
2. An anti-bullying policy is required.
3. A whistle – blowing policy is required.
4. A policy on the management of children’s unacceptable behaviour towards other children, which does not involve physical punishment or any other form of degrading or humiliating treatment, is required.
5. A policy in relation to anti-discriminatory behaviour is required.
6. A policy on the intimate /personal care of children is required.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.			✓
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.			✓
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.			✓

**Recommendations:**

1. Policies on risk assessment when working with children, especially in activities away from home is required.
2. Guidance regarding the supervision and protection of children when operating projects and activities is required.
3. Policy regarding all aspects of the safe use of information technology is required, to ensure that children are not put in danger and exposed to risk of abuse or exploitation.

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
4.1	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin working within Church organisations.		✓	
4.2	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.			✓
4.3	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.			✓
4.4	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.			✓

#### Recommendations:

1. The policy should include reference to an induction process for new staff/volunteers, Congregation members.
2. The training programme must allow for specified staff the opportunity to update their training and knowledge.
3. Specialist training is provided to those with extra responsibilities in their safeguarding role.
4. It should be reflected in the policy that child protection training programmes are approved by the NBSCCCI and are updated in line with State and Church legislation.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
5.1	The child protection policy is openly displayed and available to everyone.			✓
5.2	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
5.3	Everyone in the Church organisation knows who the designated person is and how to contact them.			✓
5.4	Church personnel are provided with contact details of local child protection services, such as			

	Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.			✓
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.			✓
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

### Recommendations:

1. The Designated Liaison Person is named but no contact details are provided or details of whom to contact when the Designated Liaison Person is unavailable.
2. Contact details of civil or support bodies should be included.
3. An overall communications policy is required, with details of how the policy will be promulgated, and named areas of responsibility, with appropriate timescales.
4. Evidence of links with statutory child protection agencies in relation to the development of good working relationships is required.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.			✓
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.		✓	
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.			✓

<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.			✓
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**Recommendations:**

1. The policy should detail how those with additional responsibilities in the safeguarding process access information, advice and support.
2. Contact needs to be established with relevant child protection agencies and helplines that can provide information, support and assistance to church personnel and children.
3. There needs to be clear procedures in relation to those who may have experienced abuse having access to support and guidance.
4. Support for those who have perpetrated abuse to help them face up to the reality of abuse as well as promoting healing, in a manner which does not compromise children's safety needs to be referenced in the policy.

<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.			✓

**Recommendations:**

1. The Congregation should engage in a much more effective communications strategy, one that regularly recruits the views of adults and children it engages with through its ministry.
2. A clear review and monitoring strategy needs to be put in place.
3. The policy must state that the resources necessary for implementation of the plan are available.



4. It should be reflected in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Sisters of St. Louis as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a current member is alleged to have in the Republic of Ireland. The allegation, notified to the Congregation during the framework period, was reported to a civil authority three months after first being notified. The Congregation failed to promptly report the allegation as recommended in the framework document.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. An Garda Síochána confirmed with the audit team of being aware of the allegation. As the allegation was not reported to the CFA verification was not required. The CFA is aware of the allegation as a result of the audit process.

Regarding the Congregation's management of the allegation the appointed child safeguarding delegate met with the complainant. Following this the complainant did not wish to pursue the allegation.

### **Conclusion**

The Sisters of St. Louis engaged fully with the audit process and demonstrated a clear commitment to the process. In respect of the review of the child protection policy an unsatisfactory rating was arrived at. The policy was deemed unclear and lacked understanding. Having consulted with the Regional Leader it is evident that with regard to some criteria the Congregation does not have all of its safeguarding activity reflected in its policy document. Given this, it is imperative that when the policy is being revised it should be done so in accordance to the ministries and functioning of the Congregation and that it complies with the NBSCCCI guidance. The Regional Leader has assured that members in ministry follow the child protection policies where they work. Regarding the management of the allegation the Congregation engaged with a civil authority and provided a pastoral response to the complainant. The audit team have no concerns with regard to the Congregation.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Congregation was audited by the NBSCCCI in June

2014. In November 2014 the Congregation joined the NBSCCCI Case Management Reference Group. This group provides professional advice to Congregation's on how to manage and respond to allegations of abuse. A safeguarding committee was established the following month comprising three members including the Regional Leader and the designated liaison person. Both members also attended training regarding the NBSCCCI revised guidelines. The Congregation is committed to implementing these guidelines in 2106. The Regional Leader indicated that the Congregation ensured close implementation and monitoring of the child protection document occurred.

It is clear to the audit team that the Congregation has strengthened its safeguarding practices and is committed to maintaining best child safeguarding practices in conjunction with the NBSCCCI.

## 9. Ursulines of the Irish Union (OSU)

Report Format	
<b>PART 1 (A)</b>	Audit Documentation
<b>PART 1 (B)</b>	Overview of Religious Order
<b>PART 2</b>	Child Safeguarding Policy, Procedures and Practices Review and Recommendations
<b>PART 3</b>	Allegations Data + Safeguarding Practices

### PART 1 (A) Audit Documentation

	Original Checklist of CFA and RO requirements	On File		2013 Checklist of CFA and RO requirements	On File
<b>1.</b>	Original CFA Ferns Audit Questionnaire (Appendix A) 2006	Yes	<b>1.</b>	CFA consultation with RO	By correspondence
<b>2.</b>	CFA Ferns Audit Questionnaire Section 5 2009/2010	Yes	<b>2.</b>	Section 5 Audit Updated Data 2013	NA
<b>3.</b>	CFA Ferns Section 5 Audit 2009 Data	Yes	<b>3.</b>	Verification Process with CFA	Yes
<b>4.</b>	Updated CFA Ferns Audit Questionnaire (Appendix A) 2009	No	<b>4.</b>	Verification Process with AGS	Yes
<b>5.</b>	Child Protection Policy, Procedures and Practices Document	Yes	<b>5.</b>	Signed NBSCCCI Memorandum of Understanding	Yes

### PART 1 (B) Overview of Religious Order

The Ursulines, founded in Italy in 1535 came to Ireland in 1771. The focus of the work of the Congregation has been in the field of education.

There are sixty nine sisters resident in Ireland, ranging in age from forty nine to one hundred and two. Twelve of the sisters have school and parish ministry, i.e. principal posts, chaplaincy, school of music, special needs helper, and mainstream schools. These sisters adhere to the respective safeguarding policies in place in these organisations.

### PART 2 Child Safeguarding Policy, Procedures and Practices Review and Recommendations

**Date of Child Protection Policy document:** October 2009

**Benchmark Document:** Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland (NBSCCCI) (2009)

All child protection policies provided by Religious Orders in 2013 have been assessed against the criteria outlined in the benchmark document.

- *All Religious Orders, through the signing of the Memorandum of Understanding with the NBSCCCI have committed themselves to full implementation of the safeguarding processes as outlined in the NBSCCCI Safeguarding document.*
- *Each child protection policy document has been benchmarked against all of the criteria contained in the standards outlined in the NBSCCCI Safeguarding document as there is no facility in the guidance to categorise specific criteria in each standard as not applicable to the ministry of a Religious Order. The audit team note that the current functioning of some Religious Orders precludes them from meeting the requirements of certain criteria as outlined in the NBSCCCI Safeguarding document.*
- *The CFA Ferns Audit of Religious Orders was a review of requested documentation submitted by Religious Orders. It did not involve onsite examination of files held by Religious Orders. This was not in the remit of this audit.*

Standard 1	A written policy on keeping children safe
<i>Each child should be cherished and affirmed as a gift from God with an inherent right to dignity of life and bodily integrity which shall be respected, nurtured and protected by all.</i>	

	Criteria	Fully in Place	Partially in Place	Not in Place
1.1	The Church organisation has a child protection policy that is written in a clear and easily understandable way.		✓	
1.2	The policy is approved and signed by the relevant leadership body of the Church organisation (i.e. provincial of a religious congregation).	✓		
1.3	The policy states that all Church personnel are required to comply with it.	✓		
1.4	The policy is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.			✓
1.5	The policy addresses child protection in the different aspects of Church work e.g. within a church building, community work, pilgrimages, trips and holidays.		✓	
1.6	The policy states how those individuals who pose a risk to children are managed.	✓		

<b>1.7</b>	The policy clearly describes the Church's understanding and definitions of abuse.	✓		
<b>1.8</b>	The policy states that all current child protection concerns must be fully reported to the civil authorities without delay.	✓		
<b>1.9</b>	The Policy should be created at diocese or congregational level. If a separate policy document at parish or other level if necessary, this should be consistent with the diocesan or congregational policy and approved.	✓		

### Recommendations:

1. It should be stated that the policy document is reviewed at regular intervals no more than three years apart and is adapted whenever there are significant changes in the organisation or legislation.
2. The context in which the Congregation operates should be outlined.

<b>Standard 2</b>	<b>Procedures – how to respond to child protection allegations and suspicions</b>
<i>Children have a right to be listened to and heard: Church organisations must respond effectively and ensure any allegations and suspicions of abuse are reported both within the Church and to civil authorities.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>2.1</b>	There are clear child protection procedures in all Church organisations that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child (historic or current).		✓	
<b>2.2</b>	The child protection procedures are consistent with legislation on child welfare civil guidance for child protection and written in a clear, easily understandable way.		✓	
<b>2.3</b>	There is a designated officer or officer(s) with a clearly defined role and responsibilities for safeguarding children at diocesan or congregational level.	✓		
<b>2.4</b>	There is a process for recording incidents, allegations and suspicions and referrals. These will be stored securely, so that confidential information is protected and complies with relevant legislation.	✓		
<b>2.5</b>	There is a process for dealing with complaints made by adults and children about unacceptable behaviour towards children, with clear timescales for resolving the complaint.		✓	

<b>2.6</b>	There is guidance on confidentiality and information-sharing which makes clear that the protection of the child is the most important consideration. The Seal of Confession is absolute.	✓		
<b>2.7</b>	The procedures include contact details for local child protection services e.g. (Republic of Ireland) the local Health Service Executive and An Garda Síochána; (Northern Ireland) the local health and social services trust and the PSNI	✓		

### Recommendations:

1. A dedicated complaints procedure in relation to unacceptable behaviour towards children needs to be fully developed and included in the policy.
2. The document should be written in a much more accessible way.

<b>Standard 3</b>	<b>Preventing harm to children</b>
<i>Children should have access to good role models they can trust, who will respect and nurture their spiritual, physical and emotional development. They also have a right to an environment free from abuse and neglect.</i>	

	<b>Criteria - Safe recruitment and vetting</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.1</b>	There are policies and procedures for recruiting Church personnel and assessing their suitability to work with children.	✓		
<b>3.2</b>	The safe recruitment and vetting policy is in line with best practice guidance.	✓		
<b>3.3</b>	All those who have the opportunity for regular contact with children, or who are in positions of trust, complete a form declaring any previous court convictions and undergo other checks as required by legislation and guidance and this information is then properly assessed and recorded.	✓		

	<b>Criteria – Codes of behaviour</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.4</b>	The Church organisation provides guidance on appropriate/ expected standards of behaviour of, adults towards children.	✓		
<b>3.5</b>	There is guidance on expected and acceptable behaviour of children towards other children (anti-bullying policy).	✓		
<b>3.6</b>	There are clear ways in which Church personnel			

	can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel or volunteers ('whistle-blowing'), confidentially if necessary.			✓
<b>3.7</b>	There are processes for dealing with children's unacceptable behaviour that do not involve physical punishment or any other form of degrading or humiliating treatment.	✓		
<b>3.8</b>	Guidance to staff and children makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	✓		
<b>3.9</b>	Policies include guidelines on the personal/intimate care of children with disabilities, including appropriate and inappropriate touch.		✓	

### Recommendations:

- There needs to be comprehensive guidance on ways in which staff and Church personnel can raise allegations, concerns, and suspicions about unacceptable behaviour towards children by other staff or church personnel or volunteers, confidentially if necessary.

	<b>Criteria - Operating safe activities for children</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>3.10</b>	There is guidance on assessing all possible risks when working with children – especially in activities that involve time spent away from home.	✓		
<b>3.11</b>	When operating projects/ activities children are adequately supervised and protected at all times.	✓		
<b>3.12</b>	Guidelines exist for appropriate use of information technology (such as mobile phones, email, digital cameras, websites, the Internet) to make sure that children are not put in danger and exposed to abuse and exploitation.	✓		

<b>Standard 4</b>	<b>Training + education</b>
<i>All Church personnel should be offered training in child protection to maintain high standards and good practice.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>4.1</b>	All Church personnel who work with children are inducted into the Church's policy and procedures on child protection when they begin	✓		

	working within Church organisations.			
<b>4.2</b>	Identified Church personnel are provided with appropriate training for keeping children safe with regular opportunities to update their skills and knowledge.		✓	
<b>4.3</b>	Training is provided to those with additional responsibilities such as recruiting and selecting staff, dealing with complaints, disciplinary processes, managing risk, acting as designated person.	✓		
<b>4.4</b>	Training programmes are approved by National Board for Safeguarding Children and updated in line with current legislation, guidance and best practice.	✓		

**Recommendation:**

- It should be specified in the policy the process by which all training needs will be identified and implemented. This will include those with additional responsibilities in the safeguarding process.

<b>Standard 5</b>	<b>Communicating the Church's safeguarding message</b>
<i>Children are welcomed, cherished and protected in a manner consistent with their central place in the life of the Church.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>5.1</b>	The child protection policy is openly displayed and available to everyone.			✓
<b>5.2</b>	Children are made aware of their right to be safe from abuse and who to speak to if they have concerns.			✓
<b>5.3</b>	Everyone in the Church organisation knows who the designated person is and how to contact them.	✓		
<b>5.4</b>	Church personnel are provided with contact details of local child protection services, such as Health and Social Care Trusts/ Health Service Executive, PSNI, An Garda Síochána, telephone helplines and the designated person.	✓		
<b>5.5</b>	Church organisations establish links with statutory child protection agencies to develop good working relationships in order to keep children safe.		✓	
<b>5.6</b>	Church organisations at diocesan and Religious Order level have an established communications policy which reflects a commitment to transparency and openness.			✓

**Recommendations:**

1. A comprehensive re-drafting of the above section is required to ensure that all of the points raised in the guidance are fully addressed.
2. The policy should state clearly how it will be made known to all personnel and service users.
3. There needs to be a clearly defined process for informing children of their right to be safe from abuse, and to whom they can speak if they have concerns.

<b>Standard 6</b>	<b>Access to advice + support</b>
<i>Those who have suffered child abuse should receive a compassionate and just response and should be offered appropriate pastoral care to rebuild their lives. Those who have harmed others should be helped to face up to the reality of abuse, as well as being assisted in healing.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>6.1</b>	Church personnel with special responsibilities for keeping children safe have access to specialist advice, support and information on child protection.		✓	
<b>6.2</b>	Contacts are established at a national and/ or local level with the relevant child protection/ welfare agencies and helplines that can provide information, support and assistance to children and Church personnel.			✓
<b>6.3</b>	There is guidance on how to respond to and support a child who is suspected to have been abused whether that abuse is by someone within the Church or in the community, including family members or peers.	✓		
<b>6.4</b>	Information is provided to those who have experienced abuse on how to seek support.	✓		
<b>6.5</b>	Appropriate support is provided to those who have perpetrated abuse to help them to face up to the reality of abuse as well as to promote healing in a manner which does not compromise children's safety.	✓		

**Recommendations:**

1. The provision of specialised advice and support for those with special responsibilities for keeping children safe needs further reference and expansion in the policy.
2. Contacts should be established at a national/local level with child protection agencies/helplines, for information, support and assistance.



<b>Standard 7</b>	<b>Implementing + monitoring the Standards</b>
<i>To keep children safe, policies, procedures and plans have to be implemented across all Church organisations. Checks are needed to ensure this is happening consistently. The views of those involved inside and outside of Church organisations can help to improve the effectiveness of any measures taken.</i>	

	<b>Criteria</b>	<b>Fully in Place</b>	<b>Partially in Place</b>	<b>Not in Place</b>
<b>7.1</b>	There is a written plan showing what steps will be taken to keep children safe, who is responsible for implementing these measures and when these will be completed.		✓	
<b>7.2</b>	The human or financial resources necessary for implementing the plan are made available.			✓
<b>7.3</b>	Arrangements are in place to monitor compliance with child protection policies and procedures.			✓
<b>7.4</b>	Processes are in place to ask parishioners (children and parents/ carers) about their views on policies and practices for keeping children safe.			✓
<b>7.5</b>	All incidents, allegations/ suspicions of abuse are recorded and stored securely.		✓	

#### **Recommendations:**

1. It should be stated what the action plan is to monitor the effectiveness of the steps to be taken to ensure children are safe.
2. It should be included in the policy that necessary resources required to implement the policy are available.
3. To ensure the child protection policy and procedures are effective there should be guidance on how to seek the views on the policies and procedures from the parents/ children members are in ministry with.
4. It should be reflected in the policy document that all incidents, allegations or suspicions of abuse are recorded and stored securely.

**Overall Child Protection Policy Rating:** Satisfactory

#### **PART 3 Allegations Data+ Safeguarding Practices**

As similar to the CFA Ferns Diocesan audit a request was made by the CFA for all Religious Orders to complete the CFA Ferns Section 5 Audit Questionnaire in 2009. This required each Religious Order to return statistics pertaining to child sexual abuse allegations made against any current, former, 'on loan to' member or members deceased since 1996 (the date the first Church Guidance document 'Child Sexual Abuse: A Framework for a Church Response' was implemented). In April 2013 each Religious Order was requested to update their returns and inform the audit team of the total number of allegations of child sexual abuse known to them up to 31 March 2013. This was later extended by the audit team to 31 December 2013.

Based on the data returned the audit team categorised the Ursulines of the Irish Union as Category 2(A) meaning a single allegation of child sexual abuse was made against a member where there is no current child protection risk posed and where members may have ministry involving children in Ireland at present. The allegation against a member who was deceased at the time it was received to the congregation is alleged to have occurred in the Republic of Ireland. As the allegation was reported by the congregation to the relevant civil authorities on the same day notified to the congregation this illustrated best practise in compliancy as evidenced by reporting within the recommended time frame of 'without delay'.

A task of the audit process was for the audit team to verify whether or not An Garda Síochána namely the Garda National Protective Services Bureau (GNPSU), part of the National Bureau of Criminal Investigation (NBCI) and the CFA received details of allegations relating to child sexual abuse as reported by the Religious Orders in the return of data. The purpose of this task was to determine the validity of returns by each Religious Order and their compliance with Church policy. Both AGS and the CFA confirmed with the audit team of being aware of this allegation.

### **Conclusion**

The Ursulines of the Irish Union have both engaged and co-operated fully with the audit process. Overall, their child protection policy is satisfactory with minor amendments required to raise the rating to excellent. The Congregation is aware of the areas requiring attention. The sisters in ministry are guided by the safeguarding policies implemented by the organisations where they are in ministry. The management of the allegation was appropriate as per policy in place at the time. The audit team do not have any concerns in respect of this Congregation.

### **Safeguarding Developments 2013-2015**

In December 2015 each Religious Order was afforded an opportunity to submit a brief synopsis on any safeguarding developments that have occurred in their Religious Order since 2013. The Ursulines of the Irish Union indicated they engaged in a review by the NBSCCCI with the report published in July 2015. The NBSCCCI reviewer noted the current General Leadership Team's knowledge of and commitment to good child safeguarding practice. Later in the year the Congregation's safeguarding policy document was updated. It is clear the Congregation comprehensively reviewed all aspects of their safeguarding arrangements and are committed to keeping abreast of safeguarding developments in conjunction with the NBSCCCI evidenced by the following: maintenance of a training register, the implementation of guidelines for children visiting houses of the Congregation, community awareness exercise of best practice implemented in all Congregation houses, child protection statement displayed in Congregation houses, the garda vetting of all sisters in November 2014, the establishing of both a safeguarding committee and an advisory panel and also participation in various training events run by the NBSCCCI. Lastly, in April and August 2014 both the boarding school and academy of music run by the Congregation ratified their respective child protection policy and procedures documents.

It is evident the Congregation is striving to ensure safeguarding standards are understood and implemented throughout the Congregation.

### **6.3 Category 2 (B) Religious Orders**

'No CSA allegations have been made against members and whose ministry involves children in Ireland at present or have had ministry with children in the past'

1. **Bon Secours Sisters (CBS)**
2. **Brigidine Sisters (CSB)**
3. **Cistercians Bolton Abbey (OCSO)**  
(Included in overall Cistercian Report)
4. **Congregation of Dominican Sisters, Cabra (OP)**
5. **Conventual Franciscans (OFM Conv)**
6. **Daughters of Charity St. Vincent de Paul (DC)**
7. **Daughters of Mary and Joseph (DMJ)**
8. **Daughters of the Heart of Mary (DHM)**
9. **Daughters of Wisdom (DW)**
10. **Franciscan Missionaries of Mary (FMM)**
11. **Good Shepherd Sisters and the Sisters of Our Lady of Charity**
12. **Handmaids of the Sacred Heart of Jesus (ACI)**
13. **Infant Jesus Sisters (IJS)**
14. **La Sainte Union Sisters (LSU)**
15. **Little Sisters of the Assumption (LSA)**
16. **Loreto Sisters (IBVM)**
17. **Marianist Community (SM)**
18. **Marist Sisters (SM)**
19. **Medical Missionaries of Mary (MMM)**
20. **Missionary Sisters of St. Columban (SSC)**
21. **Missionary Sisters of the Holy Rosary (MSHR)**
22. **Missionary Sisters Servants of the Holy Spirit (S.Sp.S)**
23. **Congregation of the Presentation Sisters (PBVM)**
24. **Religious of Jesus and Mary (RJM)**
25. **Religious of the Sacred Heart of Mary (RSHM)**
26. **Religious Sisters of Charity (RSC)**
27. **Sacred Heart Fathers (SCJ)**
28. **Sacred Hearts Sisters (SS.CC)**
29. **Salesian Sisters (FMA)**
30. **Sisters of Christian Instruction (SCI)**
31. **Sisters of the Christian Retreat (SCR)**
32. **Sisters of Marie Auxiliatrice (RMA)**
33. **Sisters of Marie Reparatrice (SMR)**
34. **Sisters of our Lady of the Missions (RNDM)**
35. **Sisters of St. John of God (SSJG)**
36. **Sisters of St. Joseph of Cluny**
37. **Sisters of St. Clare (OSC)**
38. **Sisters of St. Joseph of Chambery (CSJ)**
39. **Sisters of St. Joseph of the Sacred Heart**
40. **Sisters of the Cross & Passion (CP)**
41. **Sisters of the Holy Faith (CHF)**
42. **Sisters of the Holy Family of Bordeaux (HFB)**
43. **Sisters of Sacred Hearts of Jesus and Mary (SSHJM)**
44. **Society of the Holy Child Jesus (SHCJ)**
45. **Society of the Sacred Heart (RSCJ)**
46. **Ursulines of Jesus (UJ)**