



## VOLUME 4

### Emerging Themes: A snapshot of approaches taken by Church authorities in Australia to formation, governance, legal and policy issues (2016)

The Truth Justice and Healing Council  
is coordinating the response of the Catholic Church in Australia  
to the Royal Commission into Institutional Responses to Child Sexual Abuse

**Please read the EXPLANATORY NOTE on the following page  
preparatory to reading this Volume of the Truth, Justice and Healing  
Council Final Report.**

## EXPLANATORY NOTE

**This Volume contains survey data provided by dioceses, eparchies and ordinariates and by religious orders, congregations and institutes to the Truth, Justice and Healing Council. The survey was conducted in April 2016 for the purposes of better informing the Truth, Justice and Healing Council in its work. At that time, it was not intended that the survey data be published, but that it would remain confidential. Since the compilation of this Volume, the relevant Church authorities have granted permission for publication of the data.**

**The data assembled in this Volume was accurate in April 2016. Given the ongoing development of structures, policies and procedures at the time the survey was taken and in the years since, it ought not to be assumed that the data would have remained unchanged when the Royal Commission into Institutional Responses to Child Sexual Abuse issued its Final Report in December 2017, nor at the time of publication of this Volume in August 2018.**

**The data has been redacted by the removal of text that would enable a living person to be identified or contacted, except in some instances where the name of the person and related information are already in the public domain. Where the redaction of information that would enable a living person to be identified or contacted alters the meaning of the text, a modified text has been inserted so as to maintain the meaning of the original text. Redacted data and modified text are indicated throughout this Volume by the use of square brackets: [.....] or [ modified text ].**

**The publication of this redacted version of Volume Four of the Truth, Justice and Healing Council Final Report has been authorised on the recommendation of the Implementation Advisory Group.**

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## Introduction

In April 2016 the Truth Justice and Healing Council (**Council**) wrote to all Australian bishops and leaders of religious orders seeking information across a range of subjects that may be related to clerical child sexual abuse and the response of orders and dioceses to any allegations or claims.

The Council circulated 15 questions across four broad areas:

- Ongoing Formation Matters for Priests and Religious
- Structure, Policies and Procedures
- Governance and Personnel Management
- Litigation, Settlements and Policies for Dealing with Perpetrators

The information was collected in preparation for the final hearing of Royal Commission into Institutional Responses to Child Sexual Abuse (**Royal Commission**) into the Catholic Church in Australia (**Church**). At the time the survey was distributed, the final hearing had been scheduled for February 2017, but that date had not been confirmed.

In May 2016 the Royal Commission released *Issues Paper 11: Catholic Church Final Hearing*, in which it invited submissions from individuals and organisations about factors which may have contributed to child sexual abuse in Catholic institutions, or affected the institutional response to child sexual abuse within the Church.

The information collected by the Council through the survey was used to inform its submission to the Royal Commission and was also used in preparation for Case Study 50, the final hearing into the Church.

Participation in the survey was voluntary. Bishops and leaders of religious orders were asked to provide feedback by 10 June 2016.

Responses were received from 21 dioceses and 58 religious orders, congregations and institutes. Some respondents provided detailed responses, others responded more briefly. Others responded to some but not all questions. Some respondents offered additional information and insight. In many cases this document contains a summary of the material provided by dioceses and religious orders. The Council has collated the initial responses and did not seek clarification or additional information.

Primary source documents are available on request.

The survey provides a snapshot of the state of play in 2016. The Council acknowledges there have been developments since then.

**Permission was not sought from the relevant Church authorities to publish or to make this information public in any way. A number of dioceses requested that the material is not used, published or relied on without further engagement.**

In 2015 the Council conducted a survey of seminaries and formation houses. A copy of this survey request and responses where they have been referred to by Church authorities responding to the Council's survey, copies of the survey and some responses received are annexures to this volume.

Later in 2016 the Royal Commission issued notices to produce documents to some, but not all dioceses, archdioceses and religious orders and various individuals. These were considered as the Council prepared for the final hearing, but did not inform this report on the 2016 survey.

It is noted that there is some repetition in this summary document.

This survey report raises many questions and provides a starting point for an auditing and mapping process which might assist in sharing best practice, and encouraging ongoing reform in light of the issues raised by the Royal Commission, and also the additional issues which have become apparent through the Royal Commission process.

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## Request letter to bishops and religious leaders



7 April 2016

Dear Bishops and Leaders of Religious Orders

The Royal Commission into Institutional Responses to Child Sexual Abuse has indicated to the Truth Justice and Healing Council that it intends conducting a final public hearing on the Catholic Church in early 2017.

I am writing to you about the Council's preparation document for that hearing.

This hearing will be different from those previously held in that all Commissioners will preside over a period of perhaps four weeks.

The hearing is aimed at examining the causes and context of child sexual abuse within the Church. It's also likely the Commission will examine the Church's response to issues that have emerged out of the work of the Royal Commission.

The design of the hearing's methodology and process is yet to be determined, but the hearing will involve sworn evidence, tender bundles of documents, and legal representation.

It can be assumed that a series of Church Authorities will be called, some from previous hearings and some which have not been the subject of hearings.

From commentary already made in public hearings, topics of interest to the Commission include:

- screening of candidates for the priesthood and religious life;
- formation of priests and religious;
- secrecy and the confessional;
- the 'Pontifical Secret';
- canon law and civil law;
- mandatory celibacy;
- homosexuality in the priesthood, seminaries and religious life;
- clericalism;
- transparency and accountability processes in curial and consultor meetings; and
- the absence of women in leadership and decision-making processes within the Church.

In general, the Commission will be seeking to examine the cultural factors that may have led to the manner in which Catholic organisations dealt with, and are dealing with child sexual abuse.





The Commission has been compiling histories of selected religious orders. It has also established a data base of abuse claims involving the Church. The Council assumes some examination of the religious orders concerned and the data will form part of the hearing.

The Council plans to make a comprehensive written submission to the Commission in advance of the hearing. It will cover the factors which the Council considers have led to the child sexual abuse crisis. Importantly, it will also cover what the Church has done to address those factors.

As part of our ongoing preparation for the final hearing, the Council has prepared the attached template for obtaining information from you. The information you supply will assist in the preparation of the Council's submission.

It's important to acknowledge here with sincere thanks the significant input the Council has received from Church Authorities and their services, not just in relation to specific hearings, but across a range of policy and research issues. The feedback has been incredibly valuable and I know these processes place a heavy demand on time and other resources.

As with all other formal submissions to the Royal Commission, the Council's draft submission will be circulated for consultation and the final submission will then go to the Supervising Group for approval.

Thank you for considering this letter and its attachment. I know there are many demands on your time, but the detail you supply in response to the template is critical to the outcome of the Royal Commission.

If possible, could you please respond under each of the headings set out in the attached information template? Please also mention any other information you consider relevant that is not covered by the document.

Please contact [redacted] with your feedback or to discuss this project further.

Yours sincerely

**FRANCIS SULLIVAN**  
Chief Executive Officer

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## Survey template

### Ongoing formation matters for priests and religious

1. Provide details and explain why and when changes to formation and training programs were introduced.
2. Provide details and explain why and when changes to the selection of candidates were introduced.
3. Give details of the professional development programs and requirements currently in place for your priests/religious (when were they introduced, how are they monitored, reported and measured for effectiveness?).
4. Outline the level of on-going supervision of your priests or religious. Give details of the nature of the supervision, the frequency of the supervision, and its comprehensiveness and utility.
5. Give details of processes for the identification of priests or religious from overseas to serve in local dioceses or religious orders.
6. What ongoing formation, mentoring and assessment do bishops, priests or religious receive throughout their vocation (including any psychosexual and human development programs)?
7. What role do working with children checks and/or police checks play in relation to candidates for admission to seminaries and houses of formation and for admission to the priesthood and religious life?

### Structure, policies and procedures

8. What structures, policies and procedures are in place to safeguard against child sexual abuse:
  - (a) for dioceses – at the diocesan or parish level;
  - (b) for religious orders – within the order and in your services?
9. Since the commencement of the Royal Commission, what measures have you introduced in relation to professional standards and the pastoral care of victims?

### Governance and personnel management

10. What transparency and accountability measures in personnel management are in place, including placement of clergy and religious (who has responsibility, how are decisions made, reported and communicated, what follow-up processes are there, for example).
11. To what extent are non-ordained lay people, particularly women, actively involved in governance and management activities in the diocese, order?

### Litigation, settlements and policies for dealing with perpetrators

12. Describe the approach you take to claims for child sexual abuse.
13. Describe the extent to which you apply the Church's model litigant guidelines.



14. Describe the extent to which you apply the Church's guidelines for reviewing past settlements under *Towards Healing* or the Melbourne Response or past settlements of common law claims for child sexual abuse.
15. What are your policies for dealing with convicted perpetrators and others against whom claims of child sex abuse have been substantiated?

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## Summaries and emerging themes

### Priest/religious ongoing formation matters

#### **Question 1: Provide details and explain why and when changes to formation and training programs were introduced**

Respondents unanimously acknowledged the impact of the Second Vatican Council on formation and training programs for priests and religious, many moved from a segregated monastic lifestyle to live a more integrated community life.

Some religious orders responded more quickly and were more open to change. Others took 20 or 30 years.

Time for temporary vows and initial formation was extended in many orders.

The age for most candidates increased to at least 18 and is now more likely to be mid 20s or older.

Psychological testing was introduced in the 1970s with the rise of the social sciences

There was a stronger focus on scriptural studies and human development.

Academic study of theology and philosophy is balanced by training in other disciplines such as pastoral skills with input from lay women.

There has been a growing recognition and response to refining formation concerned with the candidates' psychosexual development

Celibacy is more thoroughly explored

There was a move to ecumenical education with male and female, lay and religious.

There was an increased emphasis on human formation in the 1990's.

Vatican Document, *Pastores Dabo Vobis* (I will give you shepherds) was released in 1992

- clarified and restored the understanding of priestly identity
- transformed seminary formation and outlined four pillars for priestly formation: human, spiritual, pastoral, and intellectual.
- Recent balance from the monastic approach of pre- Vatican II to a more disciplined approach than that immediately post Vatican II

Most respondents acknowledged diminishing numbers of priests and religious has had an impact on formation and training programs, with some saying initial formation is now conducted overseas.

The introduction of *Towards Healing* and *The Melbourne Response* gave dioceses and orders a resource for training and formation in relation to professional standards.

## Question 2: Provide details and explain why and when changes to the selection of candidates were introduced

### Archdioceses and Dioceses

Pre- Vatican II local bishop decided on candidates for the seminary on advice of local Parish Priest. Post Vatican II Vocation Directors introduced into many dioceses to recruit but also to advise the bishop.

Since then, greater involvement of priests and lay people in selection of candidates including the use of formation councils and seminary panels.

Decreasing vocations saw tendency to admit almost all applicants in some cases.

There's been an increased focus on psychological appropriateness, including psychological testing since the 70s.

Background checks, including police records were introduced, and there was an emphasis on wider personal references and medical tests.

The age of candidates has generally increased to a minimum of 18 years with most accepted in their mid-20s after a period of study or work. Some said candidates over 35 are accepted only on a case-by-case basis.

Current selection based on *Pastores Dabo Vobis* (1993), which has been reviewed and developed regularly to ensure it reflects contemporary screening standards. It has been refined over time through agreement by rectors of the seminaries at their annual meeting.

- processes for vocational discernment
- processes for entry to the seminary
- process of formal acceptance
- protocols for transfer of seminarians from another seminary or religious house
- screening processes of international candidates
- psychological tests
- civil checks, and
- permanent diaconate
- discernment of vocations to religious congregations

### Religious Orders

Prior to 1970s candidates were largely accepted on the basis of a written application, a letter from the parish priest and visits to communities.

Post Vatican II congregations had greater responsibility for the personal development of each members in every phase of their life and periods of formation for candidates were generally extended at all stages in order to better discern suitability a candidate's suitability.

Some orders require candidates to spend time within a community to ensure they are aware of the requirements of living the life of a religious. Drop-out rates were high in some orders as candidates did not understand the life they were committing to.

The practice of accepting candidates straight from school has all but disappeared as most orders require greater self-awareness and a more mature view of the world. Accepting older candidates also allowed closer examination of individual needs and ensured the candidate could give informed consent.

Almost unanimously there is greater psychological examination of candidates in response to social science developments in 1970s and 1980s.

One order did not use psychological testing until the turn of the century and for one at least it was not compulsory until around 2003. One order said they 'did not go in for psychological screening'.

Many formation programs are now informed by clinical psychology

Where applicants have spent time with another religious congregations or dioceses in Australia or overseas, one order specifically pointed to the requirement for a report on the individual from those in charge of formation before accepting the candidate.

Privacy regulations began to prevent some Congregations or Orders from providing full disclosure about former members of their Institute who were seeking to join another.

National criminal history checks and WWCC are now and have been required for some time by most orders when candidates are appointed.

Vocational assessment which looks at evaluation of motives, physical, sociological and psychological factors in order to determine an individual's suitability for religious life were introduced as late as the 1990s in one order.

There was a move away from psychological testing for some orders when the *Encompass* program in Australia introduced a week-long assessment process which includes psychological, spiritual, medical, and intellectual suitability.

Formation directors (often more than one) were introduced into many orders. Since around the 1990s engagement with candidates was more extensive. Many candidates are now 'accompanied' while considering vocation.

The increasing emphasis on professional standards made some far more aware of the human and personal needs of the students and what was needed for them to be healthy and whole as a fundamental foundation for any religious formation. The Church's own documents on *Integrity in Ministry* and *Towards Healing* laid down guidelines as to what was required in a healthy well-adjusted and mature minister and we first work shopped this material as a Province in 1995.

Some orders no longer actively recruit. Some recruit from overseas.

### **Question 3: Give details of the professional development programs and requirements currently in place for your priests/religious (when were they introduced, how are they monitored, reported and measured for effectiveness?)**

Submissions provide considerable detail regarding courses and facilitators, frequency of training in dioceses and across religious orders.

Leadership formation and spiritual direction are generally encouraged.

Most are encouraged to participate in regular renewal opportunities and retreats.

Some orders have established leadership formation centers in Australia.

Professional development programs are delivered across dioceses and orders in a number of ways including:

- Periodic training by external professionals
- Cultural seminars and other training for overseas priests
- Professional development days
- Annual clergy assembly which cover a variety of theological and pastoral subjects.
- Annual retreat
- Governance days.
- Human Resource Workshops
- Full academic programs (degrees, post graduate studies)
- Access to external professionals
- Cross cultural seminars for overseas priests
- Council of Priests meetings
- Vicariates
- Sabbatical leave and long service leave in line with other professions
- Conferences
- Regular spiritual direction
- Regular supervision
- Induction sessions
- Lay-support program

Typically, professional development programs deal with:

- child protection, safeguarding children and vulnerable adult's prevention
- awareness of statutory reporting roles
- child safe environments
- regulators including statutory agencies
- diocesan Child Safety Guidelines
- Work health and safety
- Legislative updates
- Professional Standards and appropriate boundaries
- Formation
- Spiritual direction

- Theological Development, including moral theology
- Pastoral issues
- Personal development
- Therapeutic support
- Governance and administration
- Academic Development, including church history and philosophy
- Leadership

Programs are facilitated by: National Committee for Professional Standards, Universities and other institutions, Dioceses and Parishes, External professionals and academics such as the Ombudsman and Legal counsel.

The courses are evaluated by surveys, anecdotal feedback. Some report there is little evidence for how these opportunities are monitored, reported and measured for effectiveness. Processes for evaluation are rare.

Attendance can be on a needs basis; voluntary; compulsory, but not binding; compulsory; rigorously enforced; compliance ensured.

Limiting factors include: lack of locum priests in regional areas, geographical access.

Principles and opportunities and requirements for renewal and professional development are outlined in formation documents for most orders.

Priests and religious comply with the requirements of the local Diocese in which they work and are subject to requirements/mandates in schools, social services and other ministries.

One Order does not monitor or report. Seen as authoritarian.

There is a strong emphasis on individual responsibility for growth.

### **Effectiveness**

Effectiveness is apparent through quality of discussion at the sessions and in the lived reality following participation in programs.

A number of dioceses report that there are rarely any processes for monitoring, reporting or measurement for effectiveness of programs. And one diocese said there is little in the way of formal discernment of the most useful professional development to be undertaken at any given time.

Some are required to provide written evaluation of sabbatical experience.

Records of participation in professional development are held in the provincial house of some orders.

Because of declining numbers, at least one order has transferred responsibility, monitoring and assessment of professional development to the PJP.

When professional development issues are identified, some orders engage formal performance management plans.

The formation process and the formators are externally reviewed in at least one order (Marist Brothers).



#### **Question 4: Outline the level of on-going supervision of your priests or religious. Give details of the nature of the supervision, the frequency of the supervision, and its comprehensiveness and utility.**

The approach to the supervision of priests appears arbitrary, ranging from cursory, to highly organised supervision.

The nature of the supervision ranges across dioceses and depends to some extent on whether or not the priest is the subject of professional standards concerns.

One diocese comments that formal supervision is relatively new territory and requires further cultural change for this to be identified as part of healthy ministry and as such to be well accepted.

Most supervision of priests is undertaken by the bishop or some other person within dioceses, this usually involves visits to parishes and regular contact with the priest

Resident parish priests are often responsible for the supervision of assistant priests and associate pastors

Supervision functions sometimes undertaken by 'Council of Priests', 'Dean of Deanery' or some other committee established by bishop

Generally, no formal, regular and professional supervision of priests and religious in the way that many other professions provide for their members.

Some dioceses reported different, more stringent levels of supervision for priests with a history of breaches of professional standards and/or high-risk behavior.

In addition to monthly community meetings where administration and general business are among the issues discussed, most religious orders cited formal annual visitation to communities where the provincial or leader of the order meets with each member of the community to hear about life, ministry, living the vows, prayer, community life, family and relationships

Other less formal, more frequent meetings also allow for informal assessment.

Supervision is generally carried out in line with professional requirements, for others it is encouraged, but rarely mandated.

A range of feedback from various orders:

Spiritual direction is encouraged and is mandatory in some orders, especially for candidates before final vows. (Jesuits)

One order said 'Spiritual Direction and Ministerial Supervision is recommended for each of our priests and religious, but it has yet to be formalized in provincial policy or practice'.

Each brother interviewed by member of provincial leadership team each year. Confidential report provided written (Christian Brothers).

The superior supervises the brothers and the brothers supervise the superior in each community (De La Salle)

Occasional, but not regular or ongoing supervision of priests beyond their 7 ½ years of formation where they are regularly supervised. (Dominicans)

Friars are expected to have a mentor, supervisor for at least 5 years after final profession or priestly vows. Not compulsory.

Brothers are encouraged when necessary to engage in psychological supervision with a qualified practitioner.

Most of the members who are in positions of responsibility have an appraisal of their life and ministry every three years (describes the process of written feedback from other members of the community Missionaries of the Sacred Heart).

Those people, for example on parish supply work (mostly elderly men) would not normally have any appraisal. (Missionaries of the Sacred Heart)

Each priest urged to undertake supervision, he is also urged to have a spiritual director, but the priest can be ordered to have supervision if there are serious complaints. Most Columbans in senior positions do have supervision.

The nature of supervision, the frequency and its comprehensiveness and utility, is none of the Director's business.

Most priests ordained before Vatican II resist most things, especially the invasion of psychology into the space where once was faith and grace (Columbans).

It is compulsory for all sisters in Ministry to be in regular professional supervision, spiritual direction or counselling (Presentation Sisters Wagga Wagga).

Those who have been the subject of formal allegations or charges come under the direct supervision of the Provincial, his Council, and those Senior Salesians entrusted with that supervision.

There is no process for evaluation of the comprehensiveness and utility of this supervision. (Sisters of St Joseph of Cluny).

## **Question 5: Give details of processes for the identification of priests or religious from overseas to serve in local dioceses or religious orders.**

The approach to overseas recruitment varies considerably from diocese to dioceses and across religious orders.

Many have a policy of not recruiting from overseas, others actively recruit, usually based on a relationship with a particular overseas bishop or leader of a religious order.

There are a number of steps that most dioceses and orders report they follow in respect incoming clergy and religious from overseas including:

- Discussion with the local bishop or superior
- Discussions with the candidate
- Character references
- Police and medical checks
- Diocesan checks
- Working with children checks
- Minimum levels of English required

Most dioceses and orders also have in place procedures that are put in place when a priest or religious arrives. These can include:

- Probation periods
- Mentorship
- In service and cultural programs/orientation
- Supervision

Most dioceses reported not accepting or pursuing 'cold call' applications.

While there are many similarities in the way Dioceses approach overseas priests there is no consistency or standardization.

All priests and religious from overseas are subject to Australian Visa requirements, which includes police checks and are managed through Australian Catholic Migrant and Refugee Office.

Induction programs held in Australia address many broad issues including religious, cultural and sexual attitudes in Australia.

Most report that expectations in ministry are outlined in *Integrity in Ministry* Procedures and processes outlined in *Towards Healing* and overseas clergy and religious are expected/encouraged to be familiar with both these documents.

## **Question 6: What ongoing formation, mentoring and assessment do bishops, priests or religious receive throughout their vocation (including any psychosexual and human development programs)?**

The approach to ongoing formation, mentoring and assessment varies widely. Feedback suggests ongoing formation and mentoring is largely optional.

Forums include assemblies, deanery meetings, external courses, regular meetings and other support structures for specific groups such as recent arrivals from overseas, specific support for newly ordained priests and recently professed, informal contact, canonical checks where governance requires the Bishop to consult with relevant experts. Some significant matters need clearance from the Holy See.

One Archdiocese commented that this is perhaps the most challenging aspect of formation of priests. The Diocesan Priest tends to be rather independent, as the nature of his calling demands, yet he is need of ongoing formation and support for this very reason. Priests do have a strong fraternity, yet a more systematic approach to ongoing formation, supervision and mentoring is required for a vocation that historically has gone largely unsupervised.

Most diocese reported some form of ongoing formation for priests and some diocese reported continuing formation for their bishop. Ongoing training included child protection training, professional development, human development, professional standards. Ongoing development is delivered in a variety of ways including, professional development days, sabbaticals, one on one external courses, clergy seminars.

Many orders emphasised personal responsibility for ongoing formation.

Some dioceses report mentoring and supervision programs.

Some orders require ongoing formation for a period following ordination, profession of final vows.

Some orders report occasional evaluation by *Encompass* or similar facility [.....] have presented at conferences and ongoing programs in psychosexual and human development. Attendance at diocesan opportunities is encouraged.

St John of God Brothers reported that the Province commissioned [.....] in 2014-2015 to conduct a review of the psychological health and wellbeing of each Brother in Australia and that an individualised wellbeing plan has been designed in consultation with each Brother in Australia covering their ongoing psychological, physical and relational formation. The province requires brothers to access external spiritual direction and that brothers engaged in part or fulltime, external or internal ministry access regular external professional supervision. The leadership team regularly attend formation opportunities provided by the National Committee for Professional Standards. The brothers are encouraged to participate in international formation experiences with significant emphasis on both psychosexual and human development.

The Presentation Sisters in Wagga Wagga report that monitoring is carried out to ensure all sisters make use of opportunities for renewal.

NOTE: ISMAPNG, Christian Brothers and Marist Brothers also provided significant feedback.

## **Question 7: What role do WWCC and/or police checks play in relation to candidates for admission to seminaries and houses of formation and for admission to the priesthood and religious life?**

All agree WWCC are essential before candidates can commence or within a short, specified time, two weeks. And most have processes in place to ensure these are monitored and up to date.

All diocese and orders reported requiring WWCC or similar checks in line with State legislation/ requirements for candidates, priests and religious

Many reported procedures for recording WWCC details including expiry dates

Diocese reported different approaches to gaining WWCC for overseas priests

The Canossian Sisters noted that while these checks are important, they only reveal when charges have been brought. By themselves they will not be sufficient to ensure that unsuitable candidates are not admitted to religious life but they can work as a deterrent especially when they are combined with a clear policy for safeguarding children and vulnerable adults.

A couple of orders reported the checks are not relevant as they have not had candidates since the Working with Children Checks were introduced.

The Marist Fathers reported there is no formal policy requirement that such checks are required of any candidates.

The Cistercians reported that postulants and novices do not have Working with Children Checks because they have no contact with guests and visitors who come to the monastery. Post novitiate, all are required to have a Working with Children Check (except those who are retired).

## Structure, policies and procedures

### **Question 8: What structures, policies and procedures are in place to safeguard against child sexual abuse**

- (a) for dioceses – at the diocesan or parish level;**  
**(b) for religious orders – within the order and in your services?**

All dioceses and most religious orders provided detail of the structures, policies and procedures in place to safeguard against child sexual abuse.

Most major dioceses and religious orders report having in place dedicated structures within their organisations to deal with safeguarding against child sexual abuse – the sophistication of these structures varies from diocese to diocese and order to order.

The roles of these structures vary but generally involve:

- consider and formulate the appropriate responses to complaints against clergy, religious, staff and volunteers
- review current policies and implement new policies and practice, and
- review capacity to ensure policies and procedures are implemented and adhered to

These structures are usually headed by the bishop (in the case of dioceses) who delegates day to day activities to other senior staff such as Vicar-General

Dioceses and orders have child safety policies in relation to statutory requirements (Police, notification, WWCC etc) as well as other internal policies in relation to professional development, training around *Towards Healing* and *Integrity in Ministry*, dealing with children and vulnerable adults, investigation, reporting and recording.

Some dioceses and orders report having Directors of Professional Standards and Safeguarding Officers and other dedicated roles.

NOTE: Contributions from Marist Brothers, ISMAPNG, De La Salles, SJOG, Christian Brothers

## **Question 9: Since the commencement of the Royal Commission, what measures have you introduced in relation to professional standards and the pastoral care of victims?**

### **Dioceses and Archdioceses**

- Some dioceses and archdioceses reflected on outcomes of relevant Royal Commission case studies and the subsequent changes put in place.
- New or revised policies and procedures have been put in place in most dioceses since the commencement of the Royal Commission, including risk assessment, pastoral care of victims and professional development
- Specific training opportunities have increased.
- Many dioceses report that they formally reviewed child protection files and cases.
- A number of local initiatives have been established in parishes and schools.
- A number of dioceses report they have established or expanded dedicated child protection and safeguarding offices and increased staffing.
- A number of dioceses talked about efforts to restore relationships with victims.
- Many orders report a heightened awareness of the issues and subsequent review and fine-tuning of child protection practices and procedures.
- A number of new initiatives have been established.
- A number of orders note they have issues apologies to victims.
- Many note improved communications efforts.
- Some have established electronic records storage systems.

## Governance and personnel management

### **Question 10: What transparency and accountability measures in personnel management are in place, including placement of clergy and religious (who has responsibility, how are decisions made, reported and communicated, what follow-up processes are there, for example).**

#### Dioceses

- Decisions on the appointment of priests into a diocese are made by the Bishop usually after consulting with advisors.
- Advisors are usually part of the Diocesan Curia, the Council of Priests, Personnel Boards, Diocesan Pastoral Council and the like.
- These advisory groups might be supported by profession standards offices or similar.
- Diocese of Parramatta advises that decisions on appointments are informed by background checks including information related to breaches of professional standards.
- Sometimes priests consulted about possible moves and have an opportunity to express any reservations about the proposed transfers.
- The bishop will often directly contact an applicant to notify them of the success or otherwise of their application.
- Decisions about appointments are announced through notices in parish bulletins, direct communications with applicant and letters to priests.
- *Integrity in Ministry* and *Towards Healing* provide guidelines.
- Information related to clergy should be disclosed to the supervising priest prior to placement.
- Some dioceses report that the bishop will make a formal visitation after the new priest is in place.
- Evaluation of members forms part of regular Visitation of the community which in some cases is annually.
- A full report on the background is usually sought prior to consideration of the engagement of new clergy or religious.

#### Religious Congregations, Orders and Institutes

- Most orders have policies in place. Some noted reference to *Towards Healing* and *Integrity in Ministry* guidelines.
- Some noted the central role of a discerning process.
- In most religious orders the provincial or leadership team is responsible for placement of religious.



- Appointments are generally made in consultation with advisers and communities.
- The local leader of the sending community is usually consulted.
- Evaluation forms part of formal Visitation of the community which in some cases is annually.
- Some orders report that other follow-up processes include regular accountability, reviews and evaluations within the community, in the ministry and with Provincial Leadership Team throughout the year.
- Orders noted various means of communicating decisions regarding appointments.

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## **Question 11: To what extent are non-ordained lay people, particularly women, actively involved in governance and management activities in the diocese, order?**

### **Dioceses**

Feedback suggests lay men and women are increasingly involved in governance and management. Three dioceses have women chancellors for example.

- No diocese claims to appoint on anything other than merit
- All diocese note that they have women in senior roles with in either;
  - Diocese leadership team and or
  - Diocese agencies (health, education, welfare)
  - In the diocese which indicated percentage of women in leadership the breakdown is, for the most part close to 50:50 or above
  - Woman appear to have more leadership positions in agencies
- All diocese note that they have lay men in senior roles within either;
  - Diocesan leadership team and/or
  - Diocesan agencies (health, education, welfare)

### **Unique responses**

- The Adelaide notes that the Archbishop's leadership team consists of seven members, four of whom are lay female leaders. The Vicar General's leadership team consists of seven members, four of whom are women. The Executive of the Curia consists of seven members, four of whom are women.
- Diocese of Armidale notes the Diocesan Chancellor and Financial Administrator is a woman.
- The Archdiocese of Brisbane notes there are 18 women and 37 men on various advisory councils. The Archdiocesan Finance Council includes nine lay people, three of whom are women.
- The Diocese of Broken Bay notes the Chancery has five directors, all lay, three of whom are women. In 2013 the bishop appointed a non-religious lay woman as Chancellor – a canonical appointment. In 2016 the bishop appointed a woman as the Diocesan Financial Administrator – a canonical appointment.
- In the Archdiocese of Canberra-Goulburn a non-religious woman serves as the Financial Administrator, and in 2016 a lay man was appointed Chancellor.
- The Diocese of Port Pirie notes that the Bishop is the leader of the Diocese. The Bishop's Council of Priests, the Bishop's College of Consultors and the Clergy Life and Ministry Committee are all comprised

of the Bishop and male priests. The chair of the Diocesan Pastoral Council is a man, whose predecessor was a woman.

- The Diocese of Port Pirie also notes that Since best practice on boards and committees requires diversity of membership, the Diocesan Finance Council will be actively seeking women members. Parish Pastoral Councils always have lay men or women as their chairs. Parish committees for safety, finance, child protection, liturgy, various devotions and other works always have a lay chairperson. Several parishes employ a part-time or full-time Parish Pastoral Associate. All the PPAs in the Diocese at present are women.
- The Archdiocese of Sydney reports that lay personnel hold key roles in the Archdiocese including the positions of Business Manager, Chancellor, Financial Controller, Private Secretary to the Archbishop, as well as numerous agency head positions and that women, where possible are appointed to and hold key positions associated with the governance and management of the Archdiocese. For example: Executive Advisor, Government, Media and Events; Acting Director, Catholic Communications; Director, Safeguarding and Ministerial Integrity; Archdiocesan General Counsel; and senior Finance and Accounting roles.
- The Diocese of Wollongong notes that the Chancellor of the Diocese is a non-ordained lay person who attends meetings of Consultors to provide some independence in the process.
- Most religious orders noted the involvement of lay people in their governance and management activities.

### Religious Orders

- Most religious orders noted the involvement of lay people in their governance and management activities.

### Unique responses

- The Christian Brothers note that women play a prominent role on the Boards associated with various ministries and are well represented on Committees associated with the works of the Brothers. Facilitators at Chapters have often been women and the order notes they have had a profound influence on the outcomes of the Chapter.
- The De La Salle Brothers note that two lay females and one female religious are members of the Consultative Committee that oversees and monitors child protection issues.
- The Marist Brothers note that the Council of the Marist Association (which has overall governance of Marist ministries) comprises six lay people and three brothers, with half of the lay people being women.
- The Missionary Society of St Columban notes that lay people, men and women, are very much involved in management of the organisation. 'Our professional co-workers, as we call them have become indispensable to us and assumed positions of authority in our management. They are not involved in matters of governance at this stage. We are a 'clerical society' according to Canon Law, and this is a significant bulwark. Who knows what the future will bring?'
- The Sisters of Mercy Parramatta report their Business Manager is a woman.



- Good Shepherd sisters established the Good Shepherd Australia and New Zealand Board in 2008 to govern and direct ministries in Australia and New Zealand. This professional board of Directors includes both women and men.

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## Litigation, settlements and policies for dealing with perpetrators

### Question 12: Describe the approach you take to claims for child sexual abuse

#### Dioceses

- Most dioceses outlined clear processes and procedures for dealing with claims.
- Some provided a copy of their protocols.
- Claims are dealt with through *Towards Healing*, dispute resolution and informal processes or through civil action and the relevant legislation.
- Many dioceses say the interests of survivors making claims are the first priority. Most dioceses describe a pastoral process to help survivors when they come forward.
- There is often a separation of financial settlement discussions and pastoral support reported.
- Some dioceses say that they assist claimants identify proper defendant (Sydney).
- Some diocese report notifying CCI when a claim comes forward.
- Victims are generally encouraged to go to police.
- Allegations are typically referred to the police.
- Most said they do not blind report to police.
- Some dioceses continue to 'blind report' (Adelaide).
- Most dioceses report trying to settle all claims out of court.
- Victims are increasingly engaging lawyers.
- *Towards Healing* claims are generally handled by the professional standards office.
- Civil claims are generally handled by the diocese.

#### Religious orders

- Many orders offer to fund counselling and encourage survivors to seek independent legal advice.
- Many orders offer to fund reasonable levels of legal advice.
- Survivors are encouraged to take their allegation to the police.
- National Committee for Professional Standards guidelines are generally followed.
- Most orders note that they aim to expedite the process in order to limit the impact on the victim.

## **Question 13: Describe the extent to which you apply the Church's model litigant guidelines.**

### **Dioceses**

- Most dioceses report they either follow the Council's model litigant guidelines.
- Some say they apply the guidelines as far as practicable.
- Some said the situation doesn't arise.
- Most dioceses note that they generally try to resolve claims without going to courts
- Many dioceses note that the guidelines affirm their traditional response to litigants.

### **Religious Orders, Congregations and Institutes**

#### **General Summary – Question 13**

- Most orders are aware of, and comply with the Council's model litigant guidelines.
- Some comply to the best of their ability, or as closely as possible.
- Many orders note that the guidelines formalise existing practices.

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**Question 14: Describe the extent to which you apply the Church’s guidelines for reviewing past settlements under *Towards Healing* or *The Melbourne Response* or past settlements of common law claims for child sexual abuse.**

**Dioceses and Archdioceses**

- All dioceses which responded reported that they would review past settlements.
- Most said they apply the Council’s guidelines.
- Some outlined their own policies for reviewing past settlements.
- Many noted there is no indemnity available for reopened cases under current insurance arrangements.
- Some equated the Council’s guidelines with *Towards Healing* protocols and said they seek advice of relevant professional standards office.
- Negotiations are generally undertaken by lawyers with involvement of the bishop at the conclusion of the process.
- Some report pastoral care continues to be priority.
- One diocese noted that if and when the National Redress Scheme becomes a reality, there will be a helpful context in which to review any and all past settlements.

**Religious Orders, Congregations and Institutes**

- Most orders say they are open to reviewing past settlements in line with the Council’s guidelines.
- Some have announced their intention publicly.
- Some are actively reviewing cases, some are not.
- Some say they will wait till the national redress scheme is in place.
- Others say that in the absence of a review process until the issue of a redress scheme is concluded in detail.
- Most say they do not rely on existing deeds of release.
- Some say that despite the existence of deeds of release, they will meet additional payments from their own funds.
- There is a different approach between those who were legally represented and those who were not.

## **Question 15: What are your policies for dealing with convicted perpetrators and others against whom claims of child sex abuse have been substantiated?**

### **Dioceses**

- All talked about the removal from ministry, limits on saying mass, and supervision. A couple made the point that rather than laicise, they would rather not laicise as this meant they could be supervised.
- *Towards Healing* guidelines inform responses.
- Risk assessment is conducted when an allegation is made.
- During the investigation period the person is removed from ministry and contact with children.
- A conviction will result in laicisation; removal of some or all faculties and requirement to live privately; or placement in restricted ministry.
- The current practice for most dioceses is to ensure a person, cleric or employee (including volunteers and contractors), convicted of child sexual abuse is permanently removed from ministry or employment.
- Dioceses comply with the requirements of relevant legislation.
- In NSW for example, the person may also have been subject to a reportable conduct investigation under the Ombudsman Act.
- A convicted cleric will be asked by the Bishop to apply for laicisation. If the priest refuses the bishop will apply directly to the Vatican.
- Where an historical matter has not resulted in a conviction a subsequent risk assessment is conducted. The alleged perpetrator may then be removed from employment/ministry should he/she be deemed a risk.
- Financial support for convicted priests ranges from no support, to limited support, depending on whether or not they were laicised and other factors.
- Some dioceses note consideration of communication of the information to the parish and whether a public announcement is required.
- Some noted policies regarding the funding of criminal proceedings.
- Supervision plans, risk assessment for convicted priests wishing to attend Mass
- Opt not to laicise in order to provide supervision and modest support. In some cases a Church authority might maintain links with a perpetrator (e.g. by providing some material support) in order to facilitate some oversight of the person with a view to the continuing protection of vulnerable people.
- Laicisation removes the title Fr and other things that might enable the perpetrator to get access to children and vulnerable people.



- Some discussed considering dispensations allowing perpetrators to participate in a private mass (for funeral of parents, for example).
- Diocese of Cairns is working on a 'safeguarding agreement' for perpetrators of sexual offences wishing to return to parish life.

### Religious Orders, Congregations and Institutes

- Most follow the *Towards Healing* guidelines.
- Most note that they comply with civil law and canon law requirements.
- Most note guidelines and reporting protocols are in place.
- Most note risk assessment, restricted ministry and removal from children and vulnerable adults, pending investigation.
- Restricted freedoms and personal management plans are in place following substantiated allegations.
- Processes for review of personal management plan.
- Christian Brothers note that in historical cases the brother may remain a member of the congregation but failure to comply with the directions of the leadership team may lead to the brother's removal from the congregation. Current offenders disqualify themselves from the congregation.
- Jesuits note the order funds modest accommodation and healthcare for laicised priests.
- Some provide financial assistance with civil proceedings.
- Some noted participation in the Encompass program.

## Question 1

**Provide details and explain why and when changes to formation and training programs were introduced.**

### General Summary

#### Dioceses and Archdioceses

All respondents acknowledged the impact of the Second Vatican Council in 1960s

Introduction of psychological testing in the 1970s with the rise of the social sciences

Increased emphasis on human formation in the 1990s

Pope John Paul II: *Pastores Dabo Vobis* I Will Give You Shepherds

- Clarified and restored the understanding of priestly identity
- transformed seminary formation and outlined four pillars for priestly formation: human, spiritual, pastoral, and intellectual.
- Reset balance from the monastic approach of pre-Vatican II to a more disciplined approach than that immediately post Vatican II
- It forms the basis for training in most seminaries and the more robust formation programs in place today

Training in some areas such as psycho sexual development has become more specific in some seminaries since 2009.

Few dioceses run their own formation facilities, AD of Adelaide closed its seminary in 2002

Most training occurs in external formation facilities (seminaries)

- AD of Adelaide through the Catholic Vocations Centre and also in conjunction with the Australian Catholic University
- Diocese of Armidale and Melkite Eparchy send seminarians to Vianney College, Wagga Wagga where seminarians are given talks on Integrity in Ministry, Working with Children Check, Police Checks, Psychological Examination, Celibacy Seminars
- The Ballarat and Sandhurst Dioceses follows the program of formation of Corpus Christi College, Melbourne where seminaries receive instruction on celibacy, National Professional Standards, Working with Children Checks and Police Checks

- The Diocese of Broken Bay, Sydney and Canberra sends seminarians to the Seminary of the Good Shepherd in Homebush, Sydney where there has been a growing recognition and response to refining formation concerned with the candidates' psychosexual development and creating safeguards for children
- Students for the priesthood in the Diocese of Port Pirie are sent to interstate seminaries – Corpus Christi and Good Shepherd in the main.

Most formation training post the Second Vatican Council is based on 'Four pillars of formation: human (including a mature understanding of sexuality), spiritual, academic and pastoral'.

Post Vatican II identity crisis of the priesthood reflected in seminaries (few restrictions and little discipline). A more disciplined approach to formation, without returning to monastic pre- Vatican II model was introduced into Australian seminaries in mid- to late-1990's

Many dioceses also provide additional training and education opportunities for their priests:

- AD of Adelaide has Ministry formation studies, complemented by graduate theological studies.
- Since the establishment of the Parramatta Dioceses' Office for Safeguarding and Professional Standards in July 2014 the equivalent of a day of training is required each year to be undertaken by all leaders of ministry in the Diocese including all priests and religious, school principals and executive team members, senior personnel of Diocesan agencies and Chancery staff
- The Dioceses of Rockhampton requires both mandatory and non-mandatory attendance of priests at in service and training sessions which have dealt with issues such as spiritual and human development, sexuality, clerical child sexual abuse, ministry development and safe-guarding
- In 1992 ACBC established Australian Catholic Commission for the Continuing Education of Priests (now called the Australian Council for Clergy Life and Ministry) to help diocesan directors to support and form clergy in areas of human, spiritual, intellectual and pastoral formation.

Many dioceses have specific child protection training:

- In October 2013 the Diocese of Parramatta introduced compulsory formation and training in the area of professional standards was introduced for clergy and religious of the Diocese.

Dioceses adhere to the statutory child protection requirements:

- AD of Adelaide requires priests to undergo WWCC and police checks as well as specific child protection training

Some Diocese rely on *Towards Healing* and Integrity in Ministry:

- Following the release of the *Towards Healing* protocols the Diocese of Bunbury changed the way it dealt with professional standard matters which are now handled by one body outside of the authority of the Bishop, with the support of independent trained professionals. Training and formation on Professional Standards has been a regular session at the annual Priests' Conference in Bunbury.

- Diocese of Port Pirie and Rockhampton use these documents as well as *Integrity in the Service of the Church* and Pastoral Formation and ongoing in-service training

A variety of resources and references are used by Dioceses and seminaries to train priests including:

- Council of Trent (1545-63); Vatican II (1962-65); Revised Code of Canon Law 1983; Encyclical Pope Paul VI on celibacy of the priest (1967); Pastores dabo vobis (I will give you shepherds) 1992; Pope John Paul II, Guidelines for Admission of Persons with Homosexual Tendencies (2008); Guidelines for the use of psychology in the admission and formation of candidates (2008); 'A Priest's Appraisal of His Ministry' 1997, updated July 2011; 'Australian Bishops Commission for Church Ministry – The Spirituality of Diocesan Priests: Bearers of the Incarnate Face of God';

In 1996 'Policy for Priests Leave Application' approved by Council Priests to encourage priests to take study leave and to care for themselves. Updated 2015, has supported many priests in their ongoing formation in spiritual and intellectual lives.

The Adelaide Archdiocese has recently appointed a new Director of Ministry and Leadership whose role includes oversight of the child protection unit and the clergy care team.

The Diocese of Broken Bay introduced the permanent diaconate in about 2000 and three 3-year-long formations programs have been run (2002, 2006, 2010). Formation has been led by a lay man with assistance from a priest. There has been a requirement that the deacons gain formal tertiary qualifications. A new program is currently being developed, with clergy and lay men and women on the team.

There has been a fundamental shift in seminary training over the past decades:

- Seminaries are less monastic and seminarians, while still being committed to a regime of discipline and prayer, have sufficient contact with the society they live in to understand it and to meet with the challenges ahead of them.
- The fact that most seminarians have already spent a number of years at work or at tertiary studies also contributes to the experience and maturity of the students.
- While the academic study of Philosophy, Theology and related subjects still plays a major part in formation, it is now balanced by a hands-on training in pastoral skills, by sound psychological understanding of the various aspects of the priestly ministry and by input from laymen and laywomen who can offer a different point of view on various aspects of pastoral ministry.
- There is a greater emphasis on 'human formation', arising from the realisation that a man deficient in the human virtues and the social skills and good manners that are expected in our society will not be an effective bridge between God and man.
- There is careful screening both before acceptance into the seminary and during the years of seminary life to detect qualities that would be out of keeping with the priestly life and ministry.
- Psychological testing is part of this screening process. In some cases human defects can be corrected, in other cases the student in question must be asked to discontinue his formation and leave the seminary.

- a growing recognition and response to refining formation concerned with the candidates' psychosexual development and creating safeguards for children coming into contact with the Catholic Church in Sydney.
- Celibacy is more thoroughly explored.
- Introduction of the need for seminarians to relate to all kinds of people – of all genders and ages, ethnicities and backgrounds – in a mature way.
- In the Sydney Archdiocese each year, on commencing pastoral work, seminarians are offered appropriate professional standards instruction for the pastoral work being undertaken. This is given by professionals in the field from Sydney Catholic Schools (formerly the Catholic Education Office), the Confraternity of Christian Doctrine, or the Catholic Institute of Sydney. In addition, the National Professional Standards Office offers 4 seminars which all seminarians must attend before ordination: one on child abuse and its recognition, reporting and the correct response to make; one on relating to vulnerable adults and boundaries in general; one on the appropriate use of technology; one on *Towards Healing* and parish administration. Attendance is compulsory and evidence of attendance is required.

The Sydney Archdiocese provided information examining the Seminary of the Good Shepherd, Sydney, Redemptoris Mater Seminary Sydney, and issues such as inter seminary transfers, international seminarians, permanent diaconate, discernment of vocations to religious congregations, selection of candidates for orders and ministries leading up to and including priesthood.

Seminary of the Good Shepherd in Homebush, Sydney applicants are required to meet regularly with the Director of the Archdiocese's Vocations Centre, undergo a police check, medical test and psychological test, present an autobiography, provide two independent references, one from their PP, and meet with the Archbishop.

Recent changes to the way the Seminary of the Good Shepherd operates include:

- Since 2013 applicants must provide WWCC number.
- In 2015 a monthly group meeting was established for men discerning for the priesthood.
- As of January 2016 a person under 18 is not permitted to attend discernment retreats. In the past some 17-year-olds have attended with signed parental consent, but commuted daily with parent or guardian. Applicants from 2015 onwards are to be at least 18 years of age. Vocations centre now offers three annual retreats instead of two. From 2017 all applicants for 2018 seminary intake required to attend all three retreats.
- Those over 35 are accepted only on a case-by-case basis. Average age at SGS is mid-twenties, some are accepted straight out of school.
- The SGS seeks the provision of answers to a fairly exhaustive list of questions. Sexual orientation and history is one area particularly covered, as well as family and childhood experiences, religious history and motivation.
- For those transferring SGS seeks references from those formerly in charge of their formation and reasons for their departure from former houses of formation.

- Very different process used for the selection of Redemptoris Mater Seminary candidates:
- Men don't go to the seminary immediately, but to the Vocational Centre which is led by a priest with the help of two or three experienced married couples. Minimum 1 year. Pre seminarians invited to attend the international meeting which takes place in Italy in September each year. If suitable, name is drawn out of a basket to determine the seminary to be attended.
- Information from Sydney AD available describing the processes at Redemptoris Mater Seminary for vocational discernment, entry to the seminary, process of formal acceptance, transfer of seminarians from another seminary or religious house, screening of international candidates, psychological tests, civil checks, minimum age of entry and annual meetings with the archbishop
- Information also available briefly describing process for (often married) men interested in the permanent diaconate. It also looks briefly at discernment of vocations to religious congregations and selection of candidates for orders and ministries lead up to and including the priesthood.

## General Summary

### Religious Congregations, Orders and Institutes

- Changes following the second Vatican council saw a move away from monastic, segregated life.
- Some responded more quickly/ were more open to change than others. Some were ready for change made almost immediate changes. Others took 20 or 30 years.
- There was a move to ecumenical education with male and female, lay and religious.
- Impact of the rise of the social sciences in the 1970s.
- Move from institutional to community living
- Kairos Program introduced mid 1970s for all religious orders
- Progress evaluated regularly, annually for many.
- Stronger focus on scriptural studies, human development
- Time for temporary vows extended in many orders (to five years for some)

## Responses from Archdioceses and Dioceses – Question 1

### Archdiocese of Adelaide

The Adelaide closed permanently in 2002. Candidates from South Australia are supported (prior to and whilst at an external seminary) through the Catholic Vocations Centre, which was established by the Archbishop of the Archdiocese. It provides three action groups including the Diocesan Priest Vocations Committee (chaired by a senior Adelaide priest it reviews and repairs the ongoing promotion of diocesan priesthood in the archdiocese and advises the Catholic Vocations Centre on the general formation of inquirers to the priesthood), South Australian Vocations Network (a sub branch of the National Vocations Network, it's a committee of religious priests, sisters and brothers from congregations within the archdiocese, it supports and promotes vocations to religious life), and the Vocations Movement.

The Archdiocese has recently appointed a new Director of Ministry and Leadership whose role includes oversight of the child protection unit and the clergy care team.

The Archdiocese conducts a ministry formation program in conjunction with the Australian Catholic University, which includes a four-year part-time program offering qualifications in ministry formation studies and graduate theological studies. It trains men and women to grow in ministry, faith, knowledge of the scriptures and Catholic tradition and prepares them to carry out a wide range of roles and ministries in parish and community life. A number of degree options are available with ACU.

Ministry formation studies, complemented by graduate theological studies (conducted by ACU is a pathway into leadership in ministry or the permanent diaconate. People seeking to become deacons must be Australian citizens or permanent residents and are required to undertake WWCC, among other things.

The Archdiocese also offers a certificate in Practical Ministry, Advanced Cert in Practical Ministry, and a spiritual direction formation program. Participants have a supervisor who closely monitors all practical work. Participants who commence ministry are required to undertake police checks and child protection training.

### Diocese of Armidale

Feedback provided for a number of dioceses from the Seminary in Wagga Wagga, Vianney College. Up to and including 1960's program largely that decreed by the Council of Trent, enrolled boys as young as 12 in academic and spiritual training, but no training human formation or understanding of celibacy. Post Vatican II identity crisis of the priesthood reflected in seminaries (few restrictions and little discipline). Understanding of celibacy based on faulty psychological theories rather than sacred scriptures of the tradition of the Church. Synod on priestly formation held in 1990.

Pope JP II document 'Pastores dabo bovis' 1992 clarified and restored the understanding of priestly identity. Four pillars of formation: human (including a mature understanding of sexuality), spiritual, academic and pastoral. More disciplined approach without returning to monastic pre Vatican II model. These changes introduced into Australian seminaries in mid- to late-1990's. Seminary formators meet regularly re-formation of future priests. They established the National Plan for the Training of Priests adopted by Bishops of Australia and approved by Rome (has undergone major revision).

## **Diocese of Ballarat**

The Diocese follows the program of formation of Corpus Christi College, Melbourne.

## **Archdiocese of Brisbane**

Council of Trent (1545-63), Vatican II (1962-65), Revised Code of Canon Law 1983 (endorsed V II directional change) Encyclical Pope Paul VI on celibacy of the priest (1967) (*Sacerdotalis Caelibatus*), *I Will Give You Shepherds* (1992) Pope John Paul II, *Guidelines for Admission of Persons with Homosexual Tendencies* (2008), *Guidelines for the use of psychology in the admission and formation of candidates* (2008).

In the history of the Catholic Church changes to formation to formation and education of clergy have been a regular occurrence. The Seminary system along the lines familiar to us was developed following the Council of Trent (1545-1563) in the sixteenth century. That system refined itself and continued until the era following the Second Vatican Council (1962-1965). The adjustment was a pastoral response to the changing nature of the Church and also of the world.

A number of Universal Church documents exist to explain the current development. The Second Vatican Council issued two documents pertaining to priesthood: one on the Priesthood (*Presbyterorum Ordinis* 1965) and one on Seminary Training (*Optatum Totius* 1965). These provide basis for the implementation of future instruction in regard to seminary formation for example, An Encyclical of Pope Paul VI on the Celibacy of the Priest (1967), a watershed document of Pope John Paul II *I Will Give You Shepherds* in 1992 which detailed four pillars of formation.

Congregation for Catholic Education issued guidelines for admission of persons with homosexual tendencies as issued in 2008. The guidelines for the use of psychology in the admission and formation of candidates in 2008. The revised Code of Canon Law in 1983 had enclosed the directional change introduced by the Second Vatican Council.

Included in the changes is the composition of Seminary staff which now includes clergy, religious and laity together with philosophical, scriptural and theological education lecturers in the respective faculty from the Australian Catholic University.

## **Diocese of Broken Bay**

Initially the Diocese (est. 1986) sent seminarians to St Patrick's Seminary in Manly and then to the Seminary of the Good Shepherd in Homebush, relying on those seminaries to undertake formation. The Diocese opened its own formation house from 2006-2010.

Four students entered the diocesan facility, none of whom proceeded to ordination with the diocese, though one was later ordained for the diocese of Broome. In 2012 the Diocese returned to sending students to the Seminary of the Good Shepherd. The Diocese introduced the permanent diaconate in about 2000 and three 3-year-long formations programs have been run (2002, 2006, 2010). Formation has been led by a lay man with assistance from a priest. There has been a requirement that the deacons gain formal tertiary qualifications.

A priest of the diocese is currently developing a new program, with clergy and lay men and women on the team. This priest is currently undertaking post-graduate studies in Spiritual Formation. In 2009, a covenantal



relationship was initiated between the diocese and the Diocese of Xuan Loc, Vietnam with the aspiration that five candidates would be attracted from this source. Having completing their formation in Vietnam, two entered the diocese in 2012, with one being ordained in the diocese in 2013.

The diocese is currently awaiting the arrival of two students from Vietnam to begin their program of formation in Australia. For these candidates, the diocese has relied on the formation at Good Shepherd Seminary, Homebush, whilst providing local pastoral placement and induction sessions.

### Diocese of Bunbury

With the establishment of the *Towards Healing* protocols in 2007 the Diocese changed the way it dealt with professional standard matters. These matters were handled by one body outside of the authority of the Bishop, with the support of independent trained professionals. With the release of "Integrity in Ministry" in 2004, the Bishop and priests undertook formation on the principles and standards expected of them. Normally both Integrity in Ministry and *Towards Healing* are the focus of at least one session during the annual priest conference. Since 2004, all priests who take up ministry in the diocese are given a copy with explanation of this publication. Since 2010 when "Integrity in Ministry" was reprinted, training and formation on Professional Standards has been a regular session at the annual Priests' Conference.

### Archdiocese of Canberra-Goulburn

Feedback (attached at appendix ??) provided by [ the ] Good Shepherd Seminary in Sydney from 2009-2014. Refers to Pope JPII 1992 transformative document *Pastores Dabo Vobis* which outlines four key elements: human, spiritual, pastoral and intellectual formation. He discusses major changes that have taken place with human and pastoral formation referring to relevant (extensive) programs covered in each year of seminary study. Pope JP II: *Pastores Dabo Vobis*: Human, spiritual, pastoral and intellectual formation. Provides great detail about each.

*Preamble* - On 15 March 1992, Pope John Paul II issued a document entitled, *Pastores Dabo Vobis* – "I will give you Shepherds." It was the fruit of a synod of Bishops gathering in Rome on Priestly Formation. This document insisted that priestly formation have four key elements: human formation, spiritual formation, pastoral formation and intellectual formation. Since that time, seminary formation has been transformed. Since 1992, major changes have taken place with human and pastoral formation.

*Human Formation* - The aim of human formation is to help the seminarian become aware of human nature, both in its general sense and in particular. That is, it attempts to help the candidate to answer the question, "What is it to be human and am I making progress in deepening my humanity?"

To begin this process, most seminaries now have a propaedeutic year that focuses on human formation and a rich understanding of the spiritual life. This is a critical year, since it establishes the foundation for a mature formation in year two to six. By the end of this year, both seminarian and staff discern whether the seminarian should progress towards priestly ordination.

Listed below are the essential elements of the human formation program for each year and make some introductory comments to aid understanding.

#### *i. Year 1: Propaedeutic (Spiritual) Year*

A person is appointed to this full-time position of first year formator – usually a priest, who has received the requisite, graduate formation. He is directly responsible for the initial formation of the seminarian. He does this not only in a teaching capacity, but also acts as a mentor – not spiritual advisor. He is assisted by other members of staff to fulfill the first-year requirements.

Courses include:

- Sacred Scripture
- The Catechism of the Catholic Church
- Papal Encyclicals on seminary formation and the dignity of women
- Biographies of priestly models
- The emotional life according to the teaching of St. Thomas Aquinas
- Life as a Diocesan Priest
- Psychological Counselling
- The nature of the spiritual life and life of prayer.

Each month the seminarian meets with the first year formator to discuss progress made, to receive observations and feedback from seminary staff and to express thoughts and feelings about his formation journey. Two major evaluations take place in June and October. This consists of self-evaluation, staff-evaluation and peer-evaluation.

#### *ii. Year Two: Psycho-sexual development*

Human maturity requires sexual integration and harmony. This is particularly true when there is confusion about sexual values. It is entirely necessary that the candidate understand physiological sexual development and psycho-sexual development. When combined with the insights from philosophy and theology into human sexuality, the candidate receives a thorough introduction into the mystery of human sexuality. It gives him a “language” in which to interpret his own experience with the help of seminary staff. Topics include:

- Human formation and priestly celibacy (healthy sexuality and interrelating dimensions of human sexuality)
- Love and affective maturity
- Prenatal Physiological Sexual Development (sexual differentiation of the brain, biological influences – hormonal and autoimmune abnormalities)
- Childhood Gender Identity Development
- Psycho-sexual Development (Freud’s Model: psychological defences and development; Erickson’s Model: Issues resulting from lack of resolution of Erikson’s stages)
- Attachment Theory and significance for Psycho-sexual development

- Intimacy and Priestly Celibate Intimacy (Definitions; Barriers to priestly intimacy; signs of a lack of integration such as narcissism and patterns of dependency)
- Sexual and Gender Orientation (Heterosexuality; Homosexuality; Bisexuality; GID; Transsexualism; Transvestism; Intersex)
- Homosexuality (Acts vs Tendencies – deep-seated vs transitory; “Causes” and Psycho-sexual development; Treatment and Cure? – Courage and Narth)
- Pornography Addiction (Causes: internal predispositions and external influences/temptations; effects: personal, familial and social costs; effects of pornography on the brain; treatment/healing; resources)
- Paraphilias (Paedophilia and Ephebophilia: definitions, characteristics, development, statistics; Exhibitionism, Fetishism, Frotteurism, Sexual Masochism, Sadism, Voyeurism)
- The Science of Sex Difference
- Friendship in Virtue
- Boundaries and Boundary challenges for Priests
- Affective Maturity, Freedom and Authentic Realization of Self
- Resilience

### *iii. Year Three: The Four Cardinal Virtues*

Ancient Greek philosophy put forward five cardinal virtues: Prudence, Justice, Fortitude, Temperance and Pietas. Christian tradition subsumed piety within justice. The Latin word cardo means hinge. These four virtues enable human maturity since they give the candidate the capacity to close “doors” on matters that oppose human flourishing and to open “doors” that lead to human flourishing. The aim is to help the candidate to move beyond mere external compliance with rules, towards a genuine interior desire for good.

- Definitions and Descriptions
- Prudence
- Justice
- Fortitude
- Temperance
- Virtue and Current Psychological questions

### *iv. Year Four: The Religious Life Cycle 2*

The tradition has identified three evangelical counsels – poverty, chastity and obedience – that enable religious men and women to pursue their union with Jesus Christ. The evangelical counsels correspond to the particular challenges that a minister of the Gospel faces during his/her life: the exercise of authority; the living out of human sexuality; the attitude to money and material goods.

- Pillars of priestly life: promise of celibacy, obedience and simplicity
- Virtues needed to live the priestly life well
- Priestly growth
- Priestly temptations
- Priestly struggles

*v. Year Five: Theological Virtues of Faith, Hope and Love*

This course attempts to build upon the four cardinal virtues, by encouraging the candidate to reflect upon and deepen the gifts of faith, hope and love received at Baptism. A very strong theme in the Bible and Tradition is that no one takes upon himself/herself the work of God. Rather, the priesthood is understood to be a vocation – that is, a calling from God. It is only with the “light” of God that one can sense the calling and persevere in it. One of the hoped for fruits of this year of formation is a deepening awareness in the candidate of the strength and grace of God and of his own frailty, vulnerability and human weakness.

- Faith
- Belief and freedom
- Certainty and uncertainty
- Revelation
- Unbelief
- Absence and silence of God
- Hope and despair
- Hope and fulfillment
- Love and approval
- Confirmed in love
- Love and Forgiveness
- Love and desire
- Creature Love and human love
- Love and eros
- Love of man and woman
- Love and sexual power
- Love and friendship

#### *vi. Year Six and Seven: Workshops*

The focus now moves to the very practical questions and issues that arise as the candidate moves closer to ordination. The following topics are covered:

- Preparation for the sacraments
- Parochial Preparation
- Professional Standards
- Parish Administration

#### *vii. Observations and Comments*

Human formation attempts to give the seminarian a clear understanding of anthropology, since grace infuses nature. If human nature (the “human condition”) is not understood adequately and not experienced in a meaningful way, then the seminarian will not deepen his self-knowledge, nor will he be able to develop his understanding or relationship with others. In addition, if he misunderstands himself, then he will not come to any real knowledge of how God is interacting with him or indeed with others. His life as a priest will be frustrated and more importantly, the spiritual development of the people he purports to serve will be thwarted.

Tradition, Scripture and traditional Philosophy are united in the conviction that the human person is body, soul and spirit, and yet at different times formation has made the mistake of focusing too narrowly on certain aspects of the human condition. For instance, an over concentration on intellectual formation will lead to other vital aspects of formation, such as human and pastoral formation, being neglected. Likewise, in spiritual formation, one can see in recent centuries an over emphasis on voluntarism (over emphasis of the will) in the spiritual formation of candidates for the priesthood. The result is a disordered notion of who we are as human beings, with a consequent disorder of how we understand God and other human beings.

Modelled on the teachings of St. Thomas Aquinas, the Seminary of the Good Shepherd introduced prospective priests into a more nuanced understanding of the human person. St. Thomas would have it that the vegetative, emotional, willful, intellectual and spiritual dimensions of the human person need to operate in a “kind of democracy” – without any one aspect having hegemony over the other.

The seminary attempted to introduce seminarians into this rich teaching of St. Thomas, which remarkably had remained latent in the tradition for almost eight hundred years. Its rediscovery by intellectuals of recent times has been a real boon for the faithful. St. Thomas’ teaching is, in the opinion of significant ecclesial and secular thinkers, the most systematic account of human emotion ever articulated by a philosopher and theologian. By having recourse to it, the seminary moved away from an overemphasis upon intellectualism and voluntarism, on the one hand, and moralism and rigidity, on the other. The result is that candidates are given the proper human tools to know and understand themselves in a more complete – personal and experiential – way.

When combined with the Spiritual Exercises developed by St. Ignatius Loyola (founder of the Jesuits) that aid existential discernment, the future priest has at his disposal, a means to help him through the good times and the bad. The benefits are obvious for a minister of the Gospel, who is called to be a “bridge” to God for those he serves. If a priest really does know himself, then he is more likely to relate to others in their strengths and weaknesses and demonstrate real compassion for the human condition. If, on the other hand, he is unaware of

his own strengths and weaknesses – even vulnerability and brokenness – he will surely not relate to others, nor will he be able to communicate with them.

The challenge of “knowing thyself” takes on greater urgency when it comes to the life long commitment of apostolic celibacy. Sexuality is viewed in the tradition as sacred and symbolic, as well as fractured and wounded. In the process of forming young men for celibacy it is important that they understand human nature very well – both in a theoretical sense through rigorous study and reflection, and in a practical sense through an intimate experience of their very selves. Since sexuality is not some adjunct to our human nature, but intimately part of it, it is vitally important that a young man be given the opportunity and time to understand and experience his sexuality so that a certain harmony and peace develops within his being.

What is also crucial for a fruitful celibate life is a clear understanding of the beauty and challenge of human and marital love. Again, St. Thomas Aquinas is helpful here. He described marriage as the supreme form of friendship and sexuality as the highest human good. Most friendships are of the soul, but marriage is unique in that it is a friendship of the soul and the body.

In the tradition marriage is understood to have five key elements: It is a covenant, which is established by a man and woman as an intimate, life-long partnership that is of great personal benefit for the spouses and for the procreation and education of children. Finally, marriage is not only a “natural” reality, but is raised by Jesus Christ to be a sacrament – that is, a participation in God’s love and a sign to others of that love.

Having a good understanding of this elevated notion of marriage, which is both gift and challenge, is helpful for seminarians. It enables them to contextualize human sexuality within a broader framework of human love and human endeavor, thus informing human sexuality with a deep meaning. Because of this belief about the beauty, dignity and vitality of marriage, the clear understanding in the Church is that marriage is for family and family is for society. It is most helpful for a future priest to realise what he is forsaking when he contemplates the priestly ministry within the context of apostolic celibacy. In addition, it is good for him to realise that, in fact, his whole life will be spent serving the needs of those who are married and the community of the family.

Thus, it is vital that a young man understand the emotion of love (*amor*) as it relates to human and sexual desire for the other (*eros*). If the emotion of love and the sexual instinct is either suppressed (consciously) or repressed (subconsciously) in favor of some sort of braggadocio, then there is a good chance it will find outlets later in life that are not healthy – probably immoral and possibly criminal. Helping a young man to acknowledge his sexuality, to be at peace with it, and then to direct it to a higher love is the preferred and necessary way forward. But all of this hinges on human formation.

*Pastoral Formation* - Since 1992 a number of changes have taken place in pastoral formation. The first years in the seminary now focus on those ministries that are part of the baptismal calling, such as visiting the sick and aged, catechesis in State Schools and in Catholic Schools and hospital ministry. As the candidate progresses through the years, he begins to focus on those aspects of ministry that are specific to the ministerial priesthood, such as preaching, sacramental formation, some aspects of governance and some features of hospital ministry that are reserved to the priest.

Importantly, and in place before 1992, most seminaries require of their candidates annual placements in parishes over the summer months and usually a 6-8 month, if not more, long-term placement in a parish. This gives the candidate the experience of an apprenticeship – of sorts. It operates as a sort of “reality check” for the

candidate, outside the “security” of the seminary. It allows him to experience priestly life in its many and varied dimensions. Reflection and in particular, self-reflection, is an important part of this process.

Theological and personal reflection is critical to pastoral work – it ensures that pastoral work becomes pastoral formation. The best programs will require of their candidates a period of serious review of what has taken place in their pastoral placements. When preparing for the task of heading up the seminary in 2008 I was advised by the experts that pastoral work was next to useless unless it was reflected upon and reviewed, both by the candidate and the formation staff. I would concur.

In my time, we used the Ignatian Examen Prayer as the means of carrying out this reflection and review. It asks the seminarian to take note of the gifts that presented themselves to him as he worked away and interacted with people and importantly, what were the consolations and desolations that were taking place within him as he entered deeply into his pastoral work. Again, the Examen Prayer is a tool that the future priest has at his disposal for his priestly life.

The program of yearly pastoral formation is set out below. All of these activities are supervised by specialists, mostly outside the seminary system. Seminary staff receive reports on how the seminarians have performed and, as mentioned, the seminarian would be asked to write a written report on their experience.

Year One: Works of Mercy, Cultural and Spiritual Outings, Visiting the elderly, sick and infirm in a group facility

Year Two: Working and Teaching in a Catholic Primary School

Year Three: Catechesis in a State High School

Year Four: Work in University chaplaincy or other approved ecclesial works

Year Five: Parish Pastoral Placement & Hospital Ministry

Year Six and Seven: Work with the homeless and destitute

### Maronite Diocese

While the Eparchy is committed to safeguarding children and vulnerable persons, and will provide you with all the information we believe you seek, we regret to say that this question asks about “changes” but does not specify the standard or norm was changed.

For example, it might have been more useful to have asked “why and when changes have been made over the last X years”. Since our system has been slowly developing over the years since the establishment of the Maronite Eparchy here in 1987, we shall instead, set out what the position is today for the formation and training of priests and religious. We shall distinguish two stages, the formation and training of aspirants to the priesthood, and the training of priests and religious.

By way of general response, may we specify at the beginning that each year we hold training sessions based around our manual, *Safeguarding Children and Vulnerable Persons*. It is compulsory for all Eparchy and parish staff and volunteers, students and placements, who have any dealings with children and vulnerable persons, to attend this training, and to take the manual when they have been explained its contents. All clergy and religious are given the same manual and training, although this occurs at clergy retreats and meetings rather than on the day devoted to Eparchy and parish staff. The manual is reviewed annually, as necessary and is distributed

throughout the Eparchy and parishes by both email and hard copy. All attendees sign a declaration of attendance, and these are checked so that if anyone who should have attended has not, they are required to attend the next training.

WWCC and related procedures are raised at every second clergy meeting, if not more frequently. These matters often have lengthy sessions dedicated to them.

Further, the “Protecting Children and Vulnerable Adults” form is circulated to all parishes, and that sets out a form to be used in reporting any cases.

We now turn to provide more detail, as requested.

*The formation and training of aspirants to the priesthood or religious life* Here we must again make a distinction, this time between those receiving formation in Lebanon or overseas, and those receiving it in Australia.

For those receiving their formation in Lebanon or overseas, we rely, in the first instance, upon the men’s bishops and the seminaries they enter. First of all, the local bishop makes a selection, and we rely upon him to choose suitable candidates. Without the sponsorship of his bishop, no one can enter a Maronite Catholic seminary. Then, once he is in the seminary, we rely upon the seminary to monitor, guide, teach and develop the character of the aspirant. We maintain contact with the seminary, especially the rector, and take their advice before ordaining anyone to orders, whether minor and major.

When we deal with those trained in Australian seminaries, we obtain references from their priests, seek a life testimony, and obtain a full psychological and medical report. They are then subject to ongoing monitoring in the seminary.

Some few men who were married or intending to marry, were formerly accepted as what was loosely termed “external seminarians”. Psychological reports were obtained for them once they were considered to have completed their discernment and the Church had accepted them as likely ordinands. Certainly, they have been monitored by the priests with whom they work at each step of their way prior to ordination. Where no psychological report can be found on the files of those who had not advanced to that degree, but now have, one is being sought prior to ordination to the diaconate. All candidates, without exception, have clear Working With Children Checks (WWCCs).

There is no intention to admit more men as external seminarians.

*The training of priests and religious* All receive talks at the three-monthly clergy meetings, each of which extends over two days on the important topics, such as the *Safeguarding Children and Vulnerable Persons* manual attached, and the necessity of obtaining WWCCs, and how to do so.

When a priest or candidate to the priesthood arrives in Australia, whether for a Religious Order or the Diocese, he is given and taken through an induction checklist to ensure that he understands the functions and ways of government, and his legal obligations.

This includes, but it not limited to, a thorough explanation of our rules concerning working with children, workplace health and safety, bullying and harassment, discrimination and the Code of Conduct. We would be



happy to provide a copy of checklist and the *Safeguarding Children and Vulnerable Persons* manual, when requested.

### **Archdiocese of Melbourne**

In the mid-1980's, [ .....] introduced a program in to the Archdiocese named Ministry to Priests. That program based on an American model was an attempt to connect priests on a number of human, spiritual, and intellectual fronts. The program was initiated first by the undertaking of a personal profile of every priest which allowed for personal feedback and the establishment of thematic connections, which allowed for the establishment of small support groups of common interests.

### **Melkite Eparchy**

On the arrival of the new Bishop to Australia, changes to formation of Clergy were implemented. All new aspirants to the Diaconate or the Priesthood are now sent to Vianney College in Wagga Wagga and the College's processes, systems and guidelines are followed.

### **Diocese of Parramatta**

In October 2013 compulsory formation and training in the area of professional standards was introduced for clergy and religious of the Diocese. The main purpose of this was to increase awareness of legal compliance responsibilities and the management of risk in parish contexts. The training also aimed to provide information about the Royal Commission and explore some of the issues arising from this.

The names of attendees are recorded and follow-up by the Vicar General in respect of those who fail to attend. Since the establishment of the Office for Safeguarding and Professional Standards in July 2014 the equivalent of a day of training is required each year to be undertaken by all leaders of ministry in the Diocese including all priests and religious, school principals and executive team members, senior personnel of Diocesan agencies and Chancery staff. The names of attendees are recorded and follow-up occurs for those who do not attend.

### **Archdiocese of Perth**

See annexure documents from St Charles Seminary Perth and Redemptoris Mater Seminary Perth.

### **Personal Ordinariate of Our Lady of the Southern Cross**

The Ordinariate was erected in June 2012 so ongoing formation for clergy has been in tune with recent practice bearing in mind that the jurisdiction of the Ordinariate is Australia wide.

### **Diocese of Port Pirie**

The Diocese of Port Pirie does not have its own seminary. Students for the priesthood are sent to interstate seminaries – Corpus Christi and Good Shepherd in the main. One priest came from Vianney College. The Diocese is not aware of details of why and when changes to formation and training programs were introduced.

From discussing formation and training with current and recent students, the following observations may be made:

Vianney College: Talks on Integrity in Ministry and given copy of document, Working With Children Check, Police Checks, Psychological Examination, Celibacy Seminars

Corpus Christi College: Celibacy Seminars, Senior Celibacy Seminars, Discussions with members from the National Committee on Professional Standards, Working with Children Checks/ Police Checks, A thorough reading of the following documents: *Towards Healing, Integrity in Ministry, Integrity in the Service of the Church*, Pastoral Formation which allows one to reflect on their experiences in pastoral situations, Individual Colloquium – a one on one conversation with the priest-formator- in which the formator would discuss observations, either his own or from others, about one's behaviour or maturity.

### Diocese of Rockhampton

Mandatory attendance of priests at Pre- Easter Gathering and annual Diocesan Retreat, which provide spiritual and human development. Many priests attend in-services (not mandatory) [ ..... ](attendance monitored), Encompass in 2000 (attendance mandatory) became known as 'Vitality'. Orientation in-service 2004, and many others.

In 2004 [ the ] retreat focused on spirituality and sexuality particularly growing awareness at that time of sexual abuse of children by clergy and other church workers. Follow-up in-service the following year. (attendance was mandatory for priests)

In 2006 two-day conversation was conducted for priests who were under 65 in five years/ time.

1992 ACBC established Australian Catholic Commission for the Continuing Education of Priests. Set up to support Pope JP II's Apostolic Exhortation for the formation of priests: 'Pastores Dabo Vobis' (1993).

Commission's role was to help diocesan directors to support and form clergy in areas of human, spiritual, intellectual and pastoral formation. Ongoing and valuable, now called the Australian Council for Clergy Life and Ministry.

'A Priest's Appraisal of His Ministry' published 1997, updated July 2011 (not as successful as hoped, voluntary, limited uptake). 'Australian Bishops Commission for Church Ministry – The Spirituality of Diocesan Priests: Bearers of the Incarnate Face of God, [ ..... ]

Helpful resource. 1996 'Policy for Priests Leave Application' approved by Council Priests to encourage priests to take study leave and to care for themselves. Updated 2015, has supported many priests in their ongoing formation in spiritual and intellectual lives. TH and Integrity in Ministry Documents in-services post publication. *Integrity in the Service of the Church*: compulsory for parishioners in parish ministry. Most priests took part in this ministry development and safe-guarding in-service. October 2015 Integrity in Ministry and TH compulsory in-service. 2016 mandatory in-service on diocesan safeguarding committee [ was] presented.

### Diocese of Sandhurst

In 1992, Pope John Paul II gave the Church a document on the formation of priests. It is called Pastores dabo vobis (I will give you shepherds). This document is the basis for the program at Corpus Christi College. Priestly formation comprises of four components - human, spiritual, academic and pastoral. The Diocese of Sandhurst is a Trustee of the regional seminary in Melbourne. It follows the formation program of the seminary for all candidates of the diocese.

## Archdiocese of Sydney

Examines the approach taken by the Seminary of the Good Shepherd, Sydney, the Redemptoris Mater Seminary Sydney and the Pontifical North American College in Rome.

A review of some of the developments in the formation program at the Seminary of the Good Shepherd demonstrates how, over the last few decades, there has been a growing recognition and response to refining formation concerned with the candidates' psychosexual development and creating safeguards for children coming into contact with the Catholic Church in Sydney.

Celibacy is more thoroughly explored now. Introduction of the need for seminarians to relate to all kinds of people – of all genders and ages, ethnicities and backgrounds – in a mature way. Issues relevant to today's 'professional standards' were addressed in terms of personal morality and living a good Christian life. 1990's things on offer resemble the more robust formation program in place today (details included).

1999-2005 Catholic Commission for Employment Relations conducted briefing sessions on child protection matters for Seminarians on request. 2000's broadening of instruction to seminarians. Today – in 2016 – there is the provision of considerable professional standards input. Each year, on commencing pastoral work, appropriate professional standards input is offered for the pastoral work being undertaken.

This is given by professionals in the field from Sydney Catholic Schools (formerly the Catholic Education Office), the Confraternity of Christian Doctrine, or the Catholic Institute of Sydney. In addition, the National Professional Standards Office offers 4 seminars which all seminarians must attend before ordination: one on child abuse and its recognition, reporting and the correct response to make; one on relating to vulnerable adults and boundaries in general; one on the appropriate use of technology; one on *Towards Healing* and parish administration. Attendance is compulsory and evidence of attendance is required. As a result of this input, the Archdiocese ensures that all of Integrity in Ministry is covered and the relevant chapters of '*Integrity in the Service of the Church*'.

2016 *Towards Healing*: Further the *Towards Healing* process is dealt with at a specific session presented [.....] to senior seminarians. In preparation for pastoral work and in academic course work on pastoral subjects, each chapter of Integrity in Ministry is covered and a letter from the authority supplying the input to certify attendance and material covered is required, and kept on seminarians' files. Seminary staff are now far more aware of the needs of human and psycho-sexual formation and are far more observant and prone to intervene to ensure maturation occurs. If necessary maturation does not occur, a seminarian would be asked to leave. Council of the seminary established in 2015 to, in part, advise the archbishop on the effectiveness of the formation being offered by the seminary.

Seminarians who have evident difficulty working with laypeople or women will be asked to move out. Each seminarian at the SGS and North Pontifical North American College has an annual meeting with the Archbishop of Sydney. Redemptoris Mater Seminary established in 2003 and administered by the Neo-Catechumenal Way a lay led movement. Prepared for celibacy with respect to the body as a temple of the Holy Spirit. Academic courses are offered on the priesthood and marriage and sexuality.

Closely attached to parish-based community. Working knowledge of *Towards Healing* and *Integrity in Ministry* part of this course. Sydney seminarians who complete their studies at the PNAC in Rome are required to undertake professional standards training with their Sydney counterparts, on their return from Rome.

The Catholic Institute of Sydney, the University of Notre Dame Australia in Sydney, the SGS and Redemptoris Mater Seminary offer academic programs in Pastoral Theology, Christian Spirituality and Human Development. The candidates take courses from a combination of these four institutions.

### **Diocese of Wagga Wagga**

In summary, the following are the significant characteristics of seminary training as compared to earlier periods. Seminaries are less monastic and seminarians, while still being committed to a regime of discipline and prayer, have sufficient contact with the society they live in to understand it and to meet with the challenges ahead of them.

The fact that most of them have already spent a number of years at work or at tertiary studies also contributes to the experience and maturity of the students. While the academic study of Philosophy, Theology and related subjects still plays a major part in formation, it is now balanced by a hands-on training in pastoral skills, by sound psychological understanding of the various aspects of the priestly ministry and by input from laymen and laywomen who can offer a different point of view on various aspects of pastoral ministry.

There is a greater emphasis on “human formation”, arising from the realisation that a man deficient in the human virtues and the social skills and good manners that are expected in our society will not be an effective bridge between God and man.

There is careful screening both before acceptance into the seminary and during the years of seminary life to detect qualities that would be out of keeping with the priestly life and ministry. Psychological testing is part of this screening process.

In some cases, human defects can be corrected, in other cases the student in question must be asked to discontinue his formation and leave the seminary. (also provides details of screening and psychological testing.

### **Diocese of Wilcannia-Forbes**

See annexure response from Vianney College Wagga Wagga.

### **Diocese of Wollongong**

Changes were implemented at the Seminary to include more rigorous psychological testing and monitoring of candidates for the priesthood.

## **Responses from Religious Orders, Congregations and Institutes – Question 1**

### **Australian Province of the Society of Jesus**

Restructured formation process late 60s early 70s away from more enclosed isolated formation.

Seminary at Watsonia closed, move to ecumenical, College of Divinity Melbourne

Study included social sciences, psychology

1969 moved from institutional to community living

By 1990s most men entering Jesuits had tertiary qualifications

Many scholastics from overseas provinces, Asian, Vietnamese

Cultural differences, discussion re sexuality uncomfortable.

Since late 1970s novices joined Kairos Program in Sydney (available to all religious congregations)

Significant recent policy development to send scholastics in the year before ordination to overseas theologates for final year of theological formation

### **Benedictine Community Arcadia NSW**

Previous to the 1980's all that was required of new candidates was that they provided the documentation requested by Canon Law: birth and baptismal certificates, references from Parish Priest and others, and a medical report of the candidate. However, in the 1980's the Church began to request further information about candidates. In response to these requests the Monastery began to also request an evaluation of the candidate from a Clinical Psychologist. Along with this report a program for personal development of the candidate was implemented and formed the formation program for the candidate. Evaluation of their progress was reviewed annually.

### **Brigidine Community Victoria**

The changes were introduced following Vatican II in response to the spirit and with attention to the ideas formulated and made available in the documents of the Council. The changes would have included a stronger scriptural basis, a serious study of the documents of the Council and an understanding of human development. The time of temporary vows was extended to five years and longer. Junior professed sisters had the opportunity for ongoing formation at Assumption Institute, gatherings with other Orders and Spiritual direction.

### **Canossian Sisters**

There have been ongoing and changing practices since the late 1960's to the process of formation and training. This came about in response to the call of renewal of Vatican II. An Extraordinary General Chapter, divided in two sessions, was held in 1968 and 1969. This started a process for the revision and re-writing of our Rules and Plan of Formation.

This process would take into consideration the changing cultural and social contexts in which we were living and operating as well as the new insights offered by the development of Human and Social Sciences and in the fields of Scripture, Spirituality, Theology, etc. Several editions of the Rules and of the Formation Plan were produced by subsequent General Chapters with the last revisions carried out in 2013 and 2014 respectively.

### **Carmelite Brothers**

Psychological testing and vocational discernment features of formation since late 1970s in Australia.

Significance of human formation and changes to training dictated by the Ratio Institutionis Vitae Carmelitanae, published 2000, revised 2013. Applied in Formation Handbook 2016.

Reflection, journaling, evaluation, accompaniment, spiritual direction and supervision in ministerial experience central to each stage of formation.

Few candidates from Australia in the past 30 years, but six to eight candidates a year since the province was extended to include Timor-Leste

Formators 'upskilled' to provide greater emphasis on human, psycho sexual development to account for educational, religious and cultural realities. Train the Trainers model used.

From 2017 all students to undertake newly developed course at Yarra Theological Union on professional standards in ministry.

### **Carmelite Sisters**

We are an enclosed contemplative community of Carmelite Nuns. We have updated our formation and training programs according to directives from our Father General and the Generalate in Rome, and according to our Ratio Particularis. At present we are in the process of adapting our formation program to incorporate the directives given in the recent Apostolic Constitution Vultum Dei Quarere, signed by Pope Francis on 29th June, 2016.

### **Christian Brothers Oceania Province**

Up until 1950s, formal religious and professional training was novitiate year (spiritual) and scholasticate year (teacher training) before being assigned a school.

Lay brothers (domestics) had only a novitiate before being assigned to an institution or farm.

Most spent one to four years in the Juniorate (completing their secondary education) before entry to novitiate.

1955 Juniorate boys spend summer holidays with their parents.

1960s time of social upheaval, considerable sexual freedom.

Formation encouraged a more open approach to dialogue, personal responsibility encouraged rather conformity. More trust re personal relationships.

1970s training in the Juniorate saw a move from the monastic, misogynistic culture to an apostolic spiritual life. More socialised, liberal. Juniorate boys encouraged to interact with girls 'in a meaningful activities'. Juniorates ceased studies in isolation and joined classes in Christian Brothers Colleges.

Juniorates closed in late 1970s, not 'a natural adolescence'. By 1980 not many entered directly from secondary school

Postulance introduced for those who had completed secondary schooling.

Psychological testing from 1970s.

Prohibitions such as attending siblings', weddings, parent's funerals (if distance was an issue) progressively removed from 1970s

From 1973, option introduced to extend period of discernment by an extra three years.

From 1976, longer junior profession formation introduced.

By late 1970s shrinking numbers led to closure of 'our' teacher's colleges. Attended co-ed colleges. Feminisation of teaching workforce.

Preparation for final vows evolved from 1960s.

All initiates subject to a minimum of eight years preparation, in addition to the above.

### **Daughters of Our Lady of the Sacred Heart**

Since Vatican II (1963) psychosexual and human development have been an important part of the formation program for the Daughters of Our Lady of the Sacred Heart. This topic is reflected in the Policy documents on Formation at each level of government in the Congregation.

There is a Congregational Formation Handbook (International) which covers topics such as the Congregation's Vision of Formation, Integrated and Holistic Approach to Formation, which includes Prayer and Spiritual Direction, Psychological Health and Growth in Self-knowledge, Relationship and Sexuality, Asceticism and Self-Care, Integrity in Ministry, the person and role of the Formator, the Formation of the Formator, Formation Teams, Vocation Discernment, Vocation Assessment.

Each Province's Formation Policy reflects the International Formation Handbook and is adapted to cultures, places and Provinces. The International Formation Handbook guides the processes and stages of Formation for each Provincial Formation Policy.

Each Province of the Congregation worldwide has in place its own Formation Commission whose task it is to oversee the Provincial Formation Programs and report to the Provincial and her Council. Since 2002 (approx.) there has been an International Formation Commission whose task it is to oversee and co-ordinate each Province's Formation process who in turn report to the Superior General of the Congregation and her Council.

Part of the role of the International Formation Commission is to bring together the Formators from the different Provinces around the world and provide on-going formation and education. The last training session for Formators was in 2015 and was held over 6 weeks. The topics included Human Development.

## De La Salle Brothers

2006 – Retained commercial brand change consultants to develop advertising campaign related to focus group perception of Brothers' vocation and identify appropriate target audiences for current perceptions of Brothers' life and lifestyle. Provided essential feedback for changes required in traditional thinking.

2007 – Launched Vocation Drive targeting 28-35-year-olds in three categories: Committed; Searching; Disappointed. The tag line It's not for everyone.

2008 – World Youth Day Sydney – two respondents to website commenced contact program

2010 – Two respondents (age 26 practising Government school teacher and 31 previous religious life candidate, family business)

2011 – Placement of both in a school related setting – older candidate withdrew

2012-13 – Younger Candidate completed religious studies in the United States

2013 – present: Active full-time appointments (Sydney and Auckland)

2017 – Applied for Final Profession

In 2013 another applicant commenced a similar program and in 2016 is currently a fulltime lay campus minister in a secondary high school.

## Dominican Friars (Australia and New Zealand)

Current:

*Postulancy:* After interviews, psychological tests, references checked, spend a semester in one of the Order's houses in Australia to learn about the order and undertake initial theological study, currently Luther Theological College Adelaide.

*Novitiate:* Postulants who wish to join the order assessed and approved. Full year of living the Dominican life. Spiritual, psychological and social growth. Apply for admission to 'simple profession', which can take three years. The Novitiate is currently undertaken in Hong Kong where the Province of the Holy Rosary conducts an international novitiate for the Asia Pacific region.

*Program of Study and Formation:* Professed candidate undertakes six years of philosophical and theological study at Catholic Theological College in Melbourne co-ed with lay people. Includes two semesters of pastoral work, one after four years and one before during time as Deacon prior to ordination to the priesthood. Ordination to both requires the approval of the Dominican Order in Australia and the local Ordinary (arch/bishop).

*Ordination and Assignment:* Assigned to pastoral or academic work of the Province.

Cooperator brothers are those who enter the Order but do not seek ordination to the priesthood. None for 30 years.



#### Changes:

- Psychological testing and reporting introduced 2000.
- Program of 'accompaniment' introduced for candidates 15 years ago.
- 1976 joined with other orders to establish Yarra Theological Union (as part of the then Melbourne College of Divinity) open to men and women, lay and religious.
- 2008 the Order joined the Catholic Theological College (within the Melbourne College of Divinity, which has subsequently become the University of Divinity, Melbourne) which also has men and women, lay and religious.
- In response to sex abuse scandal, professional standards program developed for professed Dominican students. *Towards Healing*, Responsibility in Ministry discussed to ensure understanding of the issues. Diminishing numbers led to the need for collaboration with other religious orders and the Melbourne Archdiocesan seminary.

#### **Dominican Sisters of Eastern Australia and the Solomon Islands**

Up until 1971 our Formation programs followed the traditional patterns but the content was adapted to the times, such as the growth in Biblical Scholarship in the 60's, and the reforms and documents of Vatican II. When opportunities for inter-congregational lectures and sessions for those in Formation opened up in the 1970's and later, when the Kairos program for novices began in Sydney, our congregation was an active participant.

The reasons for this included a strong belief in sharing the riches of each Congregation, allowing the novices to interact with others of similar motivation for religious life and in light of the call of Vatican II for renewal and clear understanding of the charism of the Founder.

The location of the Formation house has changed over the years for a variety of reasons, some pragmatic and some in response to changing numbers in the novitiate.

#### **Faithful Companions of Jesus**

Postulancy (6 months) and Novitiate (2 years): Segregated from professed sisters, strict routine. Monastic lifestyle, little or no contact with family. Strict rule of silence. Post Vatican II rule of silence relaxed, regulated visits to family permitted, access to newspapers, radio and eventually TV.

1970s fewer people entering. Novitiate characterized by regard for individual needs, dialogue and consultation, cooperation more than submission, discussion rather than direct teaching, self-correction. From 1975, formation became 'more human', more intelligent appreciation of religious life and included studies in sociology, philosophy and psychology, with emphasis on respect for person, courtesy and gentleness. Last novices entered in Australia in 1980.

Temporary professed or junior sisters: Most life was lived away from the outside world. By 1979 temporary professed sisters encouraged to grow in their identity and more care was given by the local superior. By 1990 fortnightly meetings were held with local superior. Currently temporary profession is no less than three years and no more than nine years.

Tertiarianship: 'school of the heart'.

Ongoing formation: responsibility of each sister. Personal spiritual direction, retreats. 1978, greater focus on local religious community. 1981 Formation personnel team created. Regular assessments/reports are sent to the general and/or provincial superior from the time of postulancy, novitiate, temporary profession until final commitment. Sisters entering since 2002 are all from Asia and are formed and trained in Asia. FCJ Formation Handbook.

### **Family Care Sisters**

Changes to formation programs were introduced in 1970's, following Vatican II when all religious congregations were invited to relook at the various aspects of religious life. As a result, Constitutions were updated, there was a 'relaxation' of rules around visiting one's family in their own homes, the habit was modified.

### **Franciscan Friars Holy Spirit Province**

The Franciscans (OFM) have had fairly strict pre-entry procedures since the early 1970s when the postulancy year program was introduced. Prior to this, candidates were accepted for the novitiate by the Provincial Minister primarily on the recommendation of the vocation director. Basic psychological testing was introduced in early 1970s and has been one of the components of a decision-making process, whereby the candidate is also interviewed by a panel of friars and lay people. Psychological testing has been gradually upgraded over the years and currently involves a three-day program of medical, psychological and spiritual testing. Medical checks from approximately 1998 have included HIV screening as an indicator of possible behaviour.

### **Holy Spirit Missionary Sisters**

We are a small group of Holy Spirit Sisters. We did not have formation program for many years. Then we started again in 2008. Our members who joined us from 2008 are from Fiji, Vanuatu and Indonesia.

During their formation program they were introduced to all the present realities of the country and how serious these matters are taken.

In the recent years we have received members from other countries since we are an International Missionary Congregation working in 50 countries.

### **Hospitaller Order of St John of God**

Formation of candidates (prior to vows): Last candidate entered the order in Australia in 1998. No active recruitment since 2006. Anticipate no applications in the foreseeable future, so there is no initial formation training program for new brothers.

1947-1990: Internal training program on spiritual and religious education. Limited education on human development or sexuality.

1990-2001: Internal and external formation with greater emphasis on human development and sexuality. Shared formation courses with other orders. External mission experiences. Supervised by lay staff. Changes made in response to greater understanding of the importance of formation of the human person, with particular emphasis on psychosexual development.

## Institute of the Sisters of Mercy of Australia and PNG

*Prior to 1960s:* From the early 1900s to around the mid-1960s it is generally accepted that the formation program and education of the Sisters of Mercy was consistent across the former congregations. During this time period the formation and education of the Sisters of Mercy would be undertaken in the following manner:

### *Initial Formation*

The initial formation period for candidates involved a two to three-year period (Initial Formation) which was primarily an “in-house” arrangement to enable candidates to focus on their spirituality, religious doctrine and induction into religious life. In some instances, candidates may have had exposure to the apostolate and basic preparation for later ministry, for example, teacher training. The exposure to apostolate or any further training would aim primarily to support the candidate’s interests or be in anticipation of involvement in a particular ministry area.

### *First Vows*

At the end of the Initial Formation, the Sisters would profess their first vows, usually for a period of three years (First Vows). Following profession, they were assigned to a ministry and this could involve the new Sister being mentored by an experienced Sister(s). Occasionally, Sisters may have also been directed to undertake further study in order to support the needs of the ministry. From 1900 to mid-1960s there were Sisters who undertook full time study in disciplines such as teaching, nursing and later on social work, or perhaps skill-based training. The requirement for Sisters to undertake further education was designed to enable Sisters to achieve learning that was relevant and necessary to a particular ministry rather than to focus on personal development.

In summary, from the 1900s to the mid-1960s the formation program for Mercy Sisters was undertaken in-house with a focus on religious and spiritual life. Any additional education would be targeted to enable a Mercy Sister to support the needs of a relevant ministry.

*From 1965 onwards:* The chief catalyst for change in the formation program and religious life came from the Second Vatican Council and in particular the promulgation of its *Decree on the Adaptation and Renewal of Religious Life: Perfectae Caritatis or Perfect Charity* (October 28, 1965) (PC). Essentially, the PC urged all orders to adapt their formation programs to ensure that religious were adequately prepared personally, spiritually, academically and professionally for living and ministering in communities. In fact, as far as congregations of Sisters of Mercy were concerned, within a few years after Vatican II, learning that promoted social awareness and wholistic personal development were regarded as integral to proper religious formation.

As part of implementing the PC, there was an expectation that directors of formation would be properly trained in areas concerned with both religious life and human development. At the same time, Sisters of Mercy candidates for first profession, and subsequently for perpetual profession, which normally was made up to 9 years after first profession, participated in wider programs with male and female candidates of other orders. These programs were presented by facilitators with relevant competence.

An excerpt from PC states at paragraph 3:

*“The manner of living, praying and working should be suitably adapted everywhere, but especially in mission territories, to the modern physical and psychological circumstances of the members and also, as required by the nature of each institute, to the necessities of the apostolate, the demands of culture, and social and economic circumstances. According to the same criteria let the manner of governing*

*the institutes also be examined”*

*Current practice:* In response to PC, the former congregations worked together to develop and implement a formation program to ensure that candidates were appropriately screened and selected. With the establishment of the Institute it has prepared a formation program which draws from the program implemented by the former congregations. The Director of Formation and other formation personnel have training and experience suited to their role. The formation program is frequently reviewed and adapted to ensure that it satisfies the requirements of “the culture, and social and economic circumstances”.

The Institute’s current formation program is tailored to the needs of an individual candidate, and will include:

- A spiritual component to ensure the women who join the order can reflect on and grow in their relationship with God and the whole of creation. There is a choice of directors who provide support. Regular meetings are held between formation personnel and individuals;
- Evaluation of human development which screens the physical, spiritual, interpersonal skills and psychosexual stages of individuals;
- Engagement with character referees to evaluate whether the candidate is a suitable fit;
- Individuals identifying their goals and evaluation of these on a regular basis;
- A requirement that any Sister who wishes to engage in professional or ministry work will spend an intensive period of time in ministry and participate in on-going professional development activities which range from university study, seminars, training (may be facilitated through in-house sessions or by external facilitators), attend conferences etc.

Since the introduction of PC to the present, there has been a decline in the number of candidates who seek to join or be part of the Sisters of Mercy and this has underscored a response to the needs of individual candidates. A copy of the Institute’s program can be provided on request.

### **Little Company of Mary**

The Little Company of Mary Sisters (Australia) have not had a Sister in formation since 1996 and nor have Sisters from other countries come to Australia on ministry after formation in another country Therefore, there has been no Formation Program in Australia in place. Should we have need of a Formation Program it would be guided by current “best practice” guidelines, protocols, civil legislation, if any and the current Little Company of Mary Congregation Formation Handbook, written in 2007 and reviewed in 2013. (Little Company of Mary Sisters (Australia) is a province of an international congregation of women religious).

### **Marist Brothers**

New Constitution in place since 1986 emphasises human and Christian formation of candidates and temporary professed brothers and ongoing formation of all members of the congregation. 1993 Formation Guide approved, reprinted 2006 emphasises human development and spiritual formation, regular personal accompaniment, psychological assessment and appropriate use of counselling and psychotherapy. In more recent years, specific focus on child protection embedded in formation. The Pre-Novitiate Formation Policy (2014), the Post-Novitiate Formation Policy (2015 and the Province’s Child Protection Policy (2015) all describe the importance of working with children checks and ongoing formation in child protection.

### **Marist Fathers Australia Province**

The Australian Province no longer has its own formation structure, and has not had any candidates in the last 10 years. If an application was received and the candidate accepted, he would do his novitiate at the Marist International novitiate in the Philippines, and his theological studies at the Marist International Scholasticate in Rome.

### **Marist Sisters**

Increasing focus on human and personal development in 1970, psychological screening required from mid-1970s. Initial Formation Guidelines 1986, reviewed 1993, 2000 and 2009. The importance of integrity for ministry and professional standards was introduced in formation programs. This included reference to and familiarisation with Congregational Guidelines for Ministering to Sisters with Addictive Behaviours and Congregational Guidelines for the Safeguarding of Children and for Dealing with Allegations of Sexual/Physical abuse of Minors and Vulnerable Adults - both of which were initially formulated in 1996. These were reviewed and revised in 2012 with a clear direction to the adherence to Civil Law and to National/Diocesan protocols for Religious.

### **Missionaries of Charity**

2000: Extended programs for human formation. Candidates needed to be more in touch with their own histories, more aware of their psycho-sexual needs, more integrated and to have more highly developed social skills.

### **Missionaries of the Sacred Heart**

Novitiate training was traditionally very strict, often severe, aimed at moulding candidates into what was considered suitability for living religious life and the spirit of the Congregation. The Novitiate was secluded and students were forbidden to speak with others outside the Novitiate. This style continued until 1967 where a much more humane approach was introduced.

By 1970 brothers and priests received the same training allowing for differences in study and qualification. Established 'late vocations' (over 25) seminary in Sydney in 1968. Psychological testing introduced, 'accompaniment'.

Pre-novitiate program established 1969. Less strict lives than 'professed'. Formation Committee established 1973, 1975 Admissions Board established. Declining numbers. Process for selection of candidates flawed/inadequate.

Late 60s 70s growing awareness of sexual orientation. Selection Committee sought advice from USA about accepting homosexual candidates. 1970s saw more psychological counselling sessions. Students studied at seminary in Canberra and ANU with lay and religious men and women. Difficulty attracting suitable candidates.

### **Missionary Oblates of Mary Immaculate**

A number of seminars by external providers, were attended by Seminarians, regarding Psycho-sexual Development and Professional Standards. This was instituted in 2006. In 2014 a Human Sexuality Course was delivered at Catholic Theological College. In 2016 the Catholic Theological College delivered a course in 2016. In March this year, all Religious Institutes held a common annual workshop on Professional Standards.

Psychological testing has occurred for more than 50 years and this process has moved from post-admittance to pre-admittance to the Seminary. Since 2006 all candidates are required to undertake psychological assessments prior to entry.

### **Missionary Society of St Columban**

Vatican II catalyst for changes in the Church. 1960s time of social change more broadly. Move away from Monastic lifestyle. No more soutanes, English rather Latin, more freedom to visit friends, family. Women studied with men. Greater focus on self-responsibility.

### **Congregation of the Sisters of Nazareth**

Formation and training programs are reviewed every six years at the time of the General Chapter. Our most recent formation program was reviewed following the General Chapter of 2012 and printed for distribution in 2015.

### **New Norcia Benedictine Community WA**

Began to make changes from the mid-1980s, when we first became aware of historical claims relating to us.

### **Order of Cistercians of the Strict Observance**

Formally adopted "Guidelines for Appropriate Relationships within the Community and with Others" and "Policy for the Protection of Children" on 21/01/2014. Both these documents are specific to Tarrawarra Abbey, and are reviewed and reread to the community once a year. Prior to this we had adopted "Integrity in Ministry" (2004), and "May our Children Flourish" of the Melbourne Archdiocese, and these are subsumed into our own documents.

### **Order of St Augustine in Australasia (The Augustinians)**

Psychological testing of applicants since 1970s.

Use their own formation program and also Kairos program, which incorporates in-depth formation in professional standards and sexuality.

Students also participate in the Professional Standards In-service programs designed for clerical religious seminarians and conducted by the Clerical Religious Formators Group from time to time.

### **Order of St Paul the Hermit**

Order established in Australia 1981. Candidates attended seminaries in Sydney and Wagga Wagga. Attended Seminary in Poland and Rome since 2004.

### **Order of the Capuchin Friars Minor**

Initial formation has been run in Australia since 1950s. More contemporary formation program since 1960s. Current Formation Handbook 141 pp 2016.

### **Passionist Sisters**

Formation plan reviewed every three years, amended every six years. Sisters in Australia have done all formation in their respective countries, Philippines, Indonesia, India and Italy.

### **Passionist Fathers**

Post Vatican II changes included attempts at human development programs, but they were not sufficiently supported. From 1968 all students had to engage in part time employment – financial necessity, but good socialising experience.

Psychological testing introduced early 1970s.

Greater focus on self-awareness from 1980s.

Fewer students in formation from 1990-2010, formation more intense and directed to the personal needs of the student.

Kairos attended by male and female religious, specialised in personal development, psychosexual health, and the vows, especially celibacy and spirituality.

### **Patrician Brothers**

New approach to formation in the late 1960s post Vatican II. Perfectae Caritatis. Human sciences underpinned planning and delivery.

Candidates admitted at a later age.

Formation stages extended to accommodate counselling, spiritual direction and mentoring

Psychosexual development for novitiate formation from 1970s and was core element of inter-congregation formation initiatives such as Kairos.

### **Presentation Sisters Wagga Wagga**

In the early 60's, study on general psychology were introduced in to the Novitiate; in the late 70's, a joint Formation Program was formed with other Presentation Congregations and a more intense program for emotional, psychological, spiritual and sense of mission programs were developed.

Formation teams were set up to oversee this program.

### **Salesian Sisters**

No significant changes to formation. Continue to focus on human development and psychosexual formation.

### **Salesians of Don Bosco**

Formation Guidelines published in 2000. Of particular note is the section dealing with human formation which addresses good health and capacity to work, psychological balance, affectivity and sexual maturity, relational ability, responsible freedom, openness to reality.

In response to the abuse crisis the following matters have been addressed:

- The Celibate Life: A Sacrament of Hospitality [ ..... ]
- Pastoral Ministry (A series of process sessions) [ ..... ]
- Mindfulness [ ..... ]

All Salesians are required to have up-to-date Working with Children Checks.

Spiritual direction has been introduced.

### **Sisters of Charity**

Continual review of formation and training 1990-2016, focus of ongoing formation on participation and co-responsibility. Rather than the placement of candidates within a formal novitiate under the supervision of a Novice Mistress, a multifaceted development program, walking alongside a variety of members of the Congregation and providing exposure to varied ministries has been crafted for each individual, under the oversight of the Director of Formation. Chronology of developments in formation available.

### **Sisters of Mercy Brisbane**

There already existed a powerful groundswell for change in the congregation prior to Second Vatican Council. Formation policy established 1979. Changes informed by spirit of Second Vatican Council. Spiritual traditions, theological understandings, respect and nurture for the human person,

Three stages of early formation: postulancy, novitiate and the period of temporary or junior profession. From 1969 the period of each could be extended, greater exposure to convent life and the work of the Congregation, better support. Junior professed either worked in local communities if they were qualified or prepared for work through study. Solid studies in theology an additional requirement.

### **Sisters of Mercy North Sydney**

Novitiate: prayer development, spirituality and bible study programs. Post novitiate, training mainly nursing and teaching. Xavier Institute opened in 1967 (in direct response to Perfectae Caritatis) and focused on personal development, human behaviour, spirituality, biblical studies, philosophy and moral theology. Provided a grounded basis for sisters prior to profession. Kairos Sydney introduced in 1975 for male and female congregations. Programs for novices, temporary profession, finally professed. Other programs offered for leaders and non-vowed people working in religious organisations.

### **Sisters of Mercy Parramatta**

Established 1888. 1960 150 members, 2016 64 members.

Changes introduced immediately post Vatican II, included strong direction for initial and ongoing formation and enabling a stronger focus developed especially in the areas of Spiritual and Religious Development, Human and Personal Development, Scripture and Theology. The Xavier Institute also opened in North Sydney in 1967 in direct response to Perfectae Caritatis. Sisters have participated in Kairos since its inception.



### **Sisters of St Joseph of the Apparition**

Formal written guidelines for formation produced in 2000 and revised in 2008. Guidelines assist in the assessment of candidates for the congregation.

### **Sisters of St Joseph North Sydney**

By the 1980s educated sisters became novitiate formators, introducing principles of adult education, theological reflection, social analysis and a balance of work and relaxation. Strict adherence to traditional practices like silence, self-denial, and unquestioning obedience gave way to the values of hospitality, inclusiveness, shared reflection, conversation and positive self-regard. More personal freedom was encouraged for the use of free time and creative pursuits.

Similarly candidates were encouraged to prayer and solitude according to their individual needs. By the 1980's Sisters were moving out of institutionalised ministries and claiming our original spirit to "be with the people" and had, in the majority of cases, let go wearing the habit). Kairos- included contemporary theology, scripture, moral theology, human development, psychology, social activities, and liturgical celebrations and became more and more culturally diverse as the new century unfolded.

### **Sisters of the Good Samaritan**

Formation changes commenced 1970 post Vatican II documents. Pre-novices moved away from traditional novitiate model by moving to community in Red Hill in Canberra. Kairos increased focus on personal development. From 1972 sisters studied overseas: personal development, liturgy, adult education, pastoral effectiveness. Included masters and doctoral degrees to complement teacher training. Preparation for people overseeing formation began in the 1980s. Ongoing formation. 1990s Encompass ran workshops in Sydney. Programs in human development at St Luke's in the USA. All sisters have undertaken information days in regard to *Towards Healing* and *Integrity in Ministry*.

### **Sisters of the Good Shepherd**

Changes were made to the formation and training of candidates in the early 1970s Responding to Vatican Council 2 calls for renewal and adaptation of religious life and a Directive from our Congregational Leadership Team to examine and develop formation programs in the context of the changing world and church cultures. Formation for Mission was emphasised.

### **Society of Christian Doctrine**

Prior to and following the Royal Commission into Institutional Responses to Child Sexual Abuse that commenced in 2013 and several Parliamentary Inquiries launched in recent years, we developed an internal Code of Conduct.

### **Trustees of the Little Sisters of the Poor**

Major changes in training and formation programs were introduced after the Second Vatican Council, in line with Church documents and following the special General Chapters of the Congregation in 1969 and 1970. Since then there have been sessions for those involved in formation at the Mother House in France after every General Chapter and more often when necessary. Sisters responsible for the formation programs receive specialised training in Regina Mundi Institute in Rome.

The formation program is always under the direct responsibility of the Mother General, who in turn is guided by the Institute for Religious Life in Rome.

### **Australian Ursulines**

Formation programs prepared in order to fearlessly discern a vocation were changed, developed and adapted by us according to the development of Church Documents issued as greater understanding and clarification of religious commitment was understood.

The following documents were significant:

- Perfectae Caritatis 1965,
- Renovationis Causam 1969,
- Directives on Formation 1990,
- Vita Consecrata 1996,
- Starting Afresh from Christ 2002.
- Directions from Constitutions were also followed closely

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## Question 2

**Provide details and explain why and when changes to the selection of candidates were introduced.**

### General Summary – Question 2

#### Dioceses and Archdioceses

##### Vianney College

Prior to Vatican II it was usually the local bishop who made the decision to accept or reject a candidate for the seminary. He generally relied on the local parish priest.

Following Vatican II vocation directors were introduced into many dioceses. Their role was to recruit, but also to advise the bishop. As the number of vocations decreased the tendency was to admit almost all applicants. However, screening did become more accepted by the 1980's but often the criteria were arbitrary and depended on the theological bent of the Vocation Director. For example, young men with a conservative or orthodox outlook would often find themselves rejected as 'too rigid'.

Criteria for acceptance have developed in recent years but are not codified for Australian seminaries. However, there are general principles outlined by Rome, and others agreed upon by rectors at their annual meetings. With regard to Vianney College the following are the main changes in the selection process as distinct from what was common in seminaries in former times:

- A thorough inquiry is made into the background of the applicant;
- A psychological test is normally required, if not before acceptance, within the first year at the seminary;
- If the student has been enrolled in another seminary or a religious order, full information is sought from that body;
- A man with strong homosexual tendencies is not accepted;
- Any man who has any record of inappropriate behavior with minors is not accepted;
- Any man who shows any serious problem in mixing with his fellow seminarians is asked to leave the seminary. Likewise, any seminarian who cannot relate to women is not able to continue; and
- Vianney College does not formally accept candidates over 40 nor under 20.

The criteria are additional to the traditional four qualities that should have always applied:

- right motivation;
- at least average intelligence;
- good health; and

- a spirit of prayer.

### **Seminary of the Good Shepherd (SGS), Sydney**

SGS applicants required to meet regularly with the Director of the Archdiocese's Vocations Centre, undergo a police check, medical test and psychological test, present an autobiography, provide two independent references, one from their PP, and meet with the Archbishop.

Since 2013 applicants must provide WWCC number. In 2015 a monthly group meeting was established for men discerning for the priesthood. As of January, 2016 a person under 18 is not permitted to attend discernment retreats.

In the past some 17-year-olds have attended with signed parental consent, but commuted daily with parent or guardian. Applicants from 2015 onwards are to be at least 18 years of age.

Vocations centre now offers three annual retreats instead of two.

From 2017 all applicants for 2018 seminary intake required to attend all three retreats. Those over 35 are accepted only on a case-by-case basis.

Average age at SGS is mid-twenties, some are accepted straight out of school.

The SGS seeks answers to exhaustive list of questions including

- Sexual orientation and history
- family and childhood experiences
- religious history and motivation.

For those transferring SGS seeks references from those formerly in charge of their formation and reasons for their departure from former houses of formation.

### **Redemptoris Mater Seminary**

Candidates don't go to the seminary immediately, but to the Vocational Centre which is led by a priest with the help of two or three experienced married couples, minimum attendance 1 year.

Pre-seminarians invited to attend the international meeting which takes place in Italy in September each year. If suitable, name is drawn out of a basket to determine the seminary to be attended.

Describes processes for vocational discernment, entry to the seminary, process of formal acceptance, transfer of seminarians from another seminary or religious house, screening of international candidates, psychological tests, civil checks, minimum age of entry and annual meetings with the archbishop.

Also, briefly describes process for (often married) men interested in the permanent diaconate. It also looks briefly at discernment of vocations to religious congregations and selection of candidates for orders and ministries lead up to and including the priesthood.

## Responses from Archdioceses and Dioceses – Question 2

### Archdiocese of Adelaide

Major changes were made from 2002, when the seminary was closed. Since that time, the Archdiocese has not had a seminary program for priestly formation.

### Diocese of Armidale

Commentary provided by [ ..... ] Vianney College Wagga Wagga. Vianney College is where the Diocese of Armidale currently sends seminarians.

Prior to Vatican II it was usually the local bishop who made the decision to accept or reject a candidate for the seminary. He generally relied on the local parish priest.

Following Vatican II vocation directors were introduced into many dioceses. Their role was to recruit, but also to advise the bishop. As the number of vocations decreased the tendency was to admit almost all applicants. However, screening did become more accepted by the 1980's but often the criteria were arbitrary and depended on the theological bent of the Vocation Director. For example, young men with a conservative or orthodox outlook would often find themselves rejected as 'too rigid'. Criteria for acceptance have developed in recent years but are not codified for Australian seminaries. However, there are general principles outlined by Rome, and others agreed upon by rectors at their annual meetings. With regard to Vianney College the following are the main changes in the selection process as distinct from what was common in seminaries in former times:

A thorough inquiry is made into the background of the applicant;

A psychological test is normally required, if not before acceptance, within the first year at the seminary;

If the student has been enrolled in another seminary or a religious order, full information is sought from that body;

- A man with strong homosexual tendencies is not accepted;
- Any man who has any record of inappropriate behavior with minors is not accepted;
- Any man who shows any serious problem in mixing with his fellow seminarians is asked to leave the seminary. Likewise, any seminarian who cannot relate to women is not able to continue; and
- Vianney College does not formally accept candidates over 40 nor under 20.

The criteria are additional to the traditional four qualities that should have always applied:

- right motivation;
- at least average intelligence;
- good health; and

- a spirit of prayer.

### Diocese of Ballarat

The Diocese follows the procedures of Corpus Christi College in relation to the selection of candidates.

### Archdiocese of Brisbane

Commentary provided by Holy Spirit Seminary Brisbane.

With the rise of the psychological sciences and the development of psychological testing since the early 1970s such requirement for assessment became mandatory for all prospective students.

The following was provided to the Council in 2015 in response to the Australian Seminaries Project.

The following areas are screened as part of the selection process for the seminary:

- psychological,
- medical,
- spiritual, and
- vocational.

References from the parish priest and at least two lay people are required. We also request an acknowledgement that the candidate has been engaged in spiritual direction. Upon completion of the above-mentioned requirements, the candidate meets with the seminary panel, consisting of the seminary rector, spiritual director, senior priest of the Archdiocese of Brisbane and either a lay woman or a religious woman. The candidate is then recommended to the Archbishop or bishop for the formal interview.

Four months prior to entrance into the seminary the candidate undergoes mandatory psychological testing. This is at least two months prior to the acceptance interview with the archbishop or bishop. The vocation office for the Archdiocese of Brisbane, in collaboration with professionals in the area, has developed a series of psychological testing with a keen awareness of cultural adaptations. There is also recourse to a team of differing experts in the psychology field.

A national police check is also undertaken and a national police check for internationals and migrants. The Queensland Blue Card is mandatory.

During the formation program the seminarian is exposed to the study of human life and the theories of psychological development from childhood, youth and adulthood. All pastoral field subjects contain elements of the theory of stages of development. Regarding the human field of development, the seminary program has a four-year rotational program which covers areas such as psychosexual integration, relationship building, appropriate boundaries, relationships – men and fathers, celibacy, health and wellbeing, professional standards, integrity in ministry, and child protection workshops.

In the first year of the seminary formation program, the seminarians undertake a group class on celibacy which is facilitated by the first year formator. Each year there are several seminars delivered by the rector for the whole house on the subject of celibacy. A fundamental study of *Sacerdotalis caelibatus* by Pope Paul VI is also

undertaken as part of the formation of priestly identity. More importantly, throughout the seminary formation program, the seminarian is encouraged to develop a healthy pattern of life allowing him to see and live celibacy as an integrated lifestyle. He is encouraged to live a life based on responsibility, fidelity and loyalty in the acceptance of one's obligations. In his fifth year of formation, the seminarian makes a 30-day retreat. During this time, he is encouraged to prepare himself for a lifetime commitment as a chaste celibate.

There are two human development workshops:

- Health and Wellbeing, and
- Life. Living / Minister, Ministering.

These two intensive week-long workshops introduce the seminarian to fundamental elements of self-care. They are fostered by way of the Health and Recreation Centre which is a purpose-built gymnasium in the seminary. On a fortnightly basis a personal trainer comes to the seminary and each seminarian is encouraged to develop a personal program of fitness under the supervision of the professional. The seminary also has a program of health and wellbeing which is undertaken for two semesters. This program teaches the seminarian how to shop, prepare and cook nutritious and healthy meals. He learns how to keep his personal environment clean and maintain personal wellbeing and hygiene. Each seminarian is encouraged to take Saturday as a day of rest and recreation.

### **Diocese of Broken Bay**

A Formation Council of the diocese existed from 2010 to 2015. It brought together all those who had responsibility for different formation programs for various ministries and states of life in the diocese. It sought to formulate a common approach to formation in the diocese and to provide a range of policies in respect to vocational discernment, accompaniment and evaluation. This process had become somewhat unwieldy, and was not continued with the arrival of the new Bishop.

A simpler, more transparent process is now being trialed.

Currently, the Vocations Director, a priest of the diocese, is responsible for the practice of selecting candidates for priesthood. When a person enquires about entering the priesthood, the person is interviewed by the Vocations Director and asked to complete a questionnaire.

Working with children, living chastity and celibacy, developing healthy relationship/friendships and growing in emotional maturity are discussed in the interview. Child protection issues are discussed with candidates including the Church's document, Integrity in Ministry. Questions are asked about criminal records and whether the person has ever been arrested. In one situation, an applicant lied about this question was accepted into formation but later dismissed on the grounds of this lie on the nature of the criminal charge he had. Prohibited employment declarations were required previously and a Working with Children Check is required in accordance with the legislation. An independent psychological assessment has been sought for each applicant. The diocese has rejected candidates based on psychological assessments.

The selection of deacons has been more fluid, with most of these married men already living the life of ministry before they began formation. The candidate was assessed as to whether he is able to mix study, prayer, ministry, and formation with work and family. References and psychological assessments have also been a part of the process. With the new program, a new set of criteria is being developed.

## Diocese of Bunbury

Since the introduction of *Integrity in Ministry* in 2004, seminarians have received formation as part of their training for the priesthood.

More recently, the St Charles Seminary has appointed [ a psychologist who was formerly the ] Head of Counselling at the University of Notre Dame Australia. His role is to work with seminarians through their training and formation and to evaluate their suitability for the priesthood including psychosexual evaluation.

Prior to this, the seminary human formation program was conducted by a psychologist.

## Archdiocese of Canberra-Goulburn

Provided by [ the Archdiocese at Good Shepherd Seminary ]

The criteria (questions) for selection of candidates are:

- Is this man suitable for priestly ministry?
- Is this man ready to receive the formation that is offered?

If either question cannot be answered in the affirmative, then a candidate cannot proceed. To the best of my knowledge, psychological assessments were introduced in the 1970's. They are helpful in highlighting pathologies of one sort or another, but are by no means conclusive and exhaustive, however they can be insightful. If the seminary is not happy with a psychological assessment of a candidate, then it will conduct its own assessment.

The key to selection of candidates for the priesthood is twofold: excellent, experienced staff and good policy and procedures.

The staff – both male and female – should be trained, formed and educated in a variety of disciplines, including psychology, other social sciences, fundamental and systematic theology, moral theology, spiritual theology, pastoral theology, etc.

The best policy and practice is for the full seminary faculty to diligently discuss each candidate based upon the criteria mentioned above. This is done on a weekly basis. Without a team effort, things can go awry. My experience was that initial intuitions about the suitability or otherwise of a candidate must be substantiated by evidence in the external forum – that is, in the four areas of formation (human, spiritual, pastoral and academic). The gathering of such evidence is very important and usually takes time and patience. It is based on feedback, usually written, but sometimes oral, of the performance of a seminarian in these four areas. The feedback is crucial and must be scrutinized by seminary staff.

If the candidate is seriously lacking in any one of the four areas of formation, then he should not be admitted to the priesthood. He may be brilliant intellectually, but if he cannot relate to people then he should not be ordained. He might have a very robust spiritual life, but if he cannot pen a few coherent lines or speak with some sort of eloquence, then his chances diminish. Because we are dealing with both objective and subjective realities, the matter is never crystal clear, but when the majority of seminary staff has reservations, then the seminarian will be asked to leave the seminary. In this way, unilateral decisions about candidates are never



made, but rather the wisdom of seminary staff prevails. It belongs to the rector of the seminary to make the decision based on the advice he receives and then to inform the candidate.

To aid in discernment, the seminary developed and utilized annual self-evaluation, staff-evaluation and peer-evaluation. The latter is always insightful, both for seminarian and staff alike.

When it emerges that a seminarian is either unsuitable for priestly ministry or is not ready or able to receive the formation offered (perhaps because he is too immature or has to resolve some personal, cultural or familial matter) or both, then seminary staff will begin a conversation with the candidate. Two staff members are always present and the conversation(s) are documented and placed on the candidate's file, which is kept at the seminary. When the candidate does leave, the reasons are documented and placed on file.

The candidate's bishop is informed by the seminary staff when reservations about the candidate's suitability or inability to receive formation emerge. The annual evaluations that are seen by the candidate and sent to his bishop will highlight the emerging issues, but there may be other evaluations during the course of the year as need arises.

It may be that a candidate is asked to leave the seminary quickly because of a disciplinary matter, moral issue, etc. Again, these matters are clearly recorded on the file of the candidate. His bishop is informed of the decision.

It is important to realise that the seminary's decision to discontinue with a candidate does not preclude a bishop from seeking another seminary for the candidate. He has the ultimate authority in such matters, but clearly should be guided by his closest advisors.

Likewise, it is important to know that if the bishop accepts the seminary's advice not to proceed with the seminarian, this does not necessarily mean the "end of the road" for the dismissed candidate. He could apply for another diocese and the bishop could accept him and then send him to another seminary.

The bishop has a number of consultative options available to him to help him make wise and prudent decisions with regard to serious matters. The selection of candidates for ordination to the priesthood would be such a matter.

He is required by the law of the Church (Canon Law) to have a Council of Priests (Canon 495) and a College of Consultors (Canon 502) whose "role it is to assist the Bishop in the governance of the diocese" for the benefit of the people of God. Alternatively, the bishop could establish what is known as a "Commission of Orders" to judge the suitability or otherwise of candidates. Such a body was recommended by a joint circular letter ("Among the Most," 10 November 1997) from two Vatican bodies (the Congregation for Divine Worship and the Congregation for the Discipline of the Sacraments).

### **Archdiocese of Melbourne**

Potential candidates for priesthood in the Archdiocese undergo an extensive screening process prior to being granted entry to the regional seminary, Corpus Christi College. This screening includes a form of accompaniment prior to entry, testimony of others regarding their suitability, and a comprehensive psychological assessment by a competent practitioner. Each of these elements has a particular focus on the prospective candidate's capacity to live out a commitment to celibacy and their suitability for priesthood.

A critical aspect of the pre-entry psychological assessment is the identification of any psycho-sexual pathology. The tests used as part of the pre-entry psychological assessments are:

- MMPI-2;
- Sexual Addiction Screening Test for Men;
- The Bumby Molest Scale;
- The Clinical Interview.

Recommendations to the seminary are based on:

- The Applicant's self-report on the first three tests above;
- The Applicant's self-report on the autobiographical information he produces;
- The Applicant's self-report during the Clinical Interview;
- The experience in Psychology and the Clinical Judgement of the psychologist.

Before a decision is made to admit an applicant to the seminary, the bishop receives the report of the psychologist as well as the advice and recommendations of the Vocations Director, Seminary Rector and the First Year Seminary Formator. The bishop considers all of this advice before making a decision to admit the applicant to the seminary. For students from overseas, this process occurs mainly during their pre-seminary year when they are learning English.

The *Program for Priestly Formation Australia* also requires candidates who have previously enrolled in a different seminary to provide an account of their formation history and requires the previous seminary to provide all relevant information regarding the candidate and their reason for leaving or request for a transfer.

The strengthening of these admission procedures has been an important part of the Church in Victoria response to sexual abuse by clergy. The attention which has been given in recent times to the psycho-sexual maturity of clergy has been an important influence in assisting seminary formation staff and their professional advisors in the development of admission procedures.

The *Program for Priestly Formation Australia* forms the basis for training of seminarians at Corpus Christi College. This Program draws heavily on two documents of the universal Catholic Church governing the formation of future priests:

- Post-Synodal Apostolic Exhortation "*Pastores Dabo Vobis*" (I Will Give you Shepherds) to the Bishops, Clergy and Faithful on the Formation of Priests in the Circumstances of the Present Day, released on 25 March 1992 by his Holiness, Pope John Paul II; and
- "*Ratio Fundamentalis Institutionis Sacerdotalis*" (Basic Program for Priestly Formation) published on 19 March 1985 by the Congregation for Catholic Education (for Seminaries and Educational Institutions).

Pope John Paul II's document "*Pastores Dabo Vobis*" (I Will Give you Shepherds), provided a new platform for seminary formation. It contains comprehensive outlines, commentary and direction for four areas of priestly

formation: human, spiritual, intellectual and pastoral formation. The document sets down definitively that human formation is the “necessary foundation”, the basis of all priestly formation.

All seminarians undertake a detailed formation program with a strong emphasis on fostering psycho-sexual maturity and, as such, receive extensive theoretical and practical formation for cultivating celibate chastity, respect for all and the appropriate exercise of power.

These and similar programs are provided to the seminary by external professionals with appropriate expertise in their field. For example, seminarians participate in annual week-long seminars for formation in chastity and celibacy conducted by [ an academic ] formerly of the Gregorian University, Rome.

As a consequence, seminarians receive training in these areas in a variety of contexts which provides important re-enforcement of the relevant principles.

Seminarians are encouraged to form mature and healthy relationships with a range of men and women and are educated in their awareness of appropriate boundaries in words and actions with both adults and children.

The seminary has a comprehensive program for education in human maturity and celibate living. Examples of this are:

- Friday Formation Sessions focusing on human development;
- Rector’s Conferences;
- Pastoral Placements with Supervision and Feedback. Pastoral placements include Nursing homes, primary and secondary schools, social outreach programs, parishes.

These programs provided by the seminary seek to form future priests to be able to live out their celibate commitment in a manner that is healthy, respectful of the dignity of others, and consistent with the Church’s ethics regarding sexuality. The program is extensive throughout the time of formation.

Candidates are also provided with mentoring and ongoing spiritual direction by experienced seminary staff. Open dialogue about sexuality and psycho-sexual development is encouraged as part of these relationships.

If a candidate experiences difficulties in achieving and maintaining healthy psycho-sexual maturity, professional psychological counselling is arranged. This may also be a clear indicator that the candidate is unsuitable and lead to a review of the continuation of the candidate.

### **Ongoing evaluation of candidates**

The suitability of candidates for priesthood is constantly reviewed by the seminary formation staff. Each year there is a formal process of evaluation of each student and an annual report is sent to the Archbishop on each seminarian. Seminarians are evaluated in light of their actual ministry experiences, with particular attention paid to the way in which a candidate relates to minors. The human maturity of each candidate is also reviewed. Evaluation processes also include consultation with a variety of people involved in the student’s formation.

The seminary has adopted and workshopped with the students a complaints policy “Professional Standards Violations, Sexual Misconduct, Sexual Abuse”. In the event of any sexual abuse committed by a candidate, the appropriate legal steps will be taken and the candidate removed from the seminary.

### Professional Standards Documentation

Corpus Christi College provides formation according to the protocols outlined in the following documents:

- *Integrity in Ministry;*
- *May Our Children Flourish;*
- *Towards Healing;*
- *Integrity in the Service of the Church;*
- Archdiocesan Professional Standards Protocols;
- Victorian Government Legislation on Child Protection.

This involves an explicit study of the documents as well as study in the course of talks, conferences, individual conversations with seminary staff and small group discussions. Particular attention is given to the appropriate conduct of clergy in regard to children. This involves formation in expected behavioural standards and respect for boundaries.

In addition, academic courses in pastoral studies conducted at Catholic Theological College educate students in professional issues and appropriate ministerial and personal conduct in which the following topics are addressed:

- Codes of ethics and codes of conduct;
- Integrity in Ministry;
- Responding to allegations of misconduct;
- Maintaining personal boundaries; and
- Supervision, accreditation, professional development, peer support, self-care and structures of accountability.

An academic unit in Pastoral Studies examines various kinds of abuse and the appropriate manner in which to address those issues. Other units covering moral theology and the sacrament of reconciliation also address relevant issues.

Seminarians are made aware of relevant legislation regarding the following:

- Mandatory reporting;
- Grooming;
- Failing to protect children;

- Failing to report sexual offences committed against children.

### **Pastoral care of victims and reporting of sexual abuse**

As part of their formation, especially in the area of pastoral studies, seminarians are educated about the impact of sexual abuse and of the necessity for an appropriate and pastorally sensitive response to victims of abuse. Seminarians are taught that the welfare of victims are paramount and receive training on how to respond compassionately to victims.

Seminarians are told that they should encourage victims to report abuse to the police and are informed of the processes for reporting sexual and other abuse set out in the Melbourne Response and *Towards Healing* documents and that they are expected to comply with those processes.

### **Sacrament of Confession**

Seminarians are taught about the seal of the confessional and also consider other ministerial contexts in which a person may disclose an experience of being harmed. Seminarians are trained to recognise that while they must respect the seal of the confessional, they should also encourage a person to report abuse if it is disclosed to them within the context of a sacramental confession. They are also taught that information about instances of abuse disclosed to them in non-confessional contexts may need to be reported to the appropriate authorities.

Deacons who are candidates for the priesthood undertake a Unit at Catholic Theological College on the Administration of the Sacrament of Penance and Moral Guidance. This unit prepares future confessors for sacramental service in the Catholic Church. The unit examines the official decrees and teaching on the administration of the Sacrament of Penance. It deals with the pastoral care of the penitent and the duties and rights of both penitent and confessor. As this unit is a practicum, various guest speakers' deal with subjects such as psychology and reconciliation, the liturgy of reconciliation, the canonical requirements, and medical and family issues. This course concludes with an oral examination of cases and principles.

While undertaking the CTC course, staff of the Seminary provide several sessions of practical cases and advice in celebrating the Sacrament of Penance for the students.

### **Maronite Diocese**

For the reasons given above, there have not been any "changes to the selection of candidates".

### **Diocese of Parramatta**

The selection of candidates for seminary formation currently consists of the following steps: Discernment with Vocations Director over a period of at least 6 months and ideally 12-18 months; Recommendation from Parish Priest; Candidate's submission and rationale; Recommendation from at least two lay people who are not relatives; Psychological testing and report; Interviews with family members and other significant members of the candidate's social network. This approach is based on studies conducted at the University of Dublin on the Papal Encyclical *I will give you shepherds* and has been in operation since 1994. Since the implementation of this protocol, it has been the subject of regular review and development to ensure that it reflects contemporary screening standards. Over time [ ..... ] specialists in this area have influenced its further refinement to bring it to today's program.

### **Archdiocese of Perth**

Please see attached the documents from St Charles' Seminary, Perth, and Redemptoris Mater Seminary, Perth, which detail the current approaches and why, and when, many of these approaches were introduced.

### **Personal Ordinariate of Our Lady of the Southern Cross**

Candidates were approved by the Congregation for the Doctrine of the Faith and the Ordinary. In 2016, celibate candidates only need the approval of the Ordinary on the advice of the Ordinariate Governing Council. So far, no seminarians have been approved.

### **Diocese of Port Pirie**

Until 2009, candidacy for commencement of seminary training was largely by decision of the Bishop, who might or might not consult with other people in the Diocese, depending upon how well he knew the candidate. Sometimes he might simply have taken the word of the Parish Priest of the candidate that he was suitable.

The process for the last 6 years has been along the following lines. Having been recommended to the Bishop by the Parish Priest and members of the church community, the candidate would contact the Bishop directly or through the Diocesan Coordinator of Vocations. The Bishop would seek counsel from others including priests and people who know or know of the candidate.

On there being a favourable response from these people, the candidate would be invited to make a formal application to the Diocese which would then be assessed. The application form requires supporting documents such as referees and working with children clearance.

Once accepted, the candidate would be enrolled in the seminary. Prior to undertaking pastoral works within the diocese as part of his formation the seminarian would fulfil the child protection screening and training requirements for Diocesan priests and employees (see response to question 8). This process has remained theoretical, as there have been no applications for seminary training in the last 6 years.

Instead, the Bishop has sought out suitable candidates from seminaries in other countries, as well as accepting one candidate who transferred from a religious congregation to continue his training as a seminarian for the Diocese. In the last two months, the Bishop has authorised the formation of a Commission for Orders, to cover candidacy for priesthood and diaconate. This is under construction at this time.

### **Diocese of Sandhurst**

The Diocese of Sandhurst follows the formation program of Corpus Christi seminary. For details to changes to the selection of candidates, please refer to the selection policies and processes of Corpus Christi seminary to which the diocese is committed.

### **Archdiocese of Sydney**

The submission examines the Seminary of the Good Shepherd, Sydney, Redemptoris Mater Seminary Sydney, and issues including inter seminary transfers, international seminarians, permanent diaconate, discernment of vocations to religious congregations, selection of candidates for orders and ministries leading up to and including priesthood.

*Seminary of the Good Shepherd:* applicants are required to meet regularly with the Director of the Archdiocese's Vocations Centre, undergo a police check, medical test and psychological test, present an autobiography, provide two independent references, on from their PP, and meet with the Archbishop.

Recent changes include: Since 2013 applicants must provide WWCC number. In 2015 a monthly group meeting was established for men discerning for the priesthood. As of January 2016, a person under 18 is not permitted to attend discernment retreats. In the past some 17-year-olds have attended with signed parental consent, but commuted daily with parent or guardian.

Applicants from 2015 onwards are to be at least 18 years of age. Vocations centre now offers three annual retreats instead of two. From 2017 all applicants for the 2018 seminary intake are required to attend all three retreats. Those over 35 are accepted only on a case-by-case basis. The average age at SGS is mid-twenties, some are accepted straight out of school. The SGS seeks the provision of answers to a fairly exhaustive list of questions. Sexual orientation and history is one area particularly covered, as well as family and childhood experiences, religious history and motivation.

For those transferring SGS seeks references from those formerly in charge of their formation and reasons for their departure from former houses of formation.

*Redemptoris Mater Seminary:* A very different process used for the selection of candidates. Men don't go to the seminary immediately, but to the Vocational Centre which is led by a priest with the help of two or three experienced married couples. Minimum 1 year. Pre-seminarians are invited to attend the international meeting which takes place in Italy in September each year. If suitable, names are drawn out of a basket to determine the seminary to be attended. The submission describes processes for vocational discernment, entry to the seminary, process of formal acceptance, transfer of seminarians from another seminary or religious house, screening of international candidates, psychological tests, civil checks, minimum age of entry and annual meetings with the archbishop.

The submission also briefly describes process for (often married) men interested in the permanent diaconate.

It also looks briefly at discernment of vocations to religious congregations and selection of candidates for orders and ministries lead up to and including the priesthood.

### **Seminary of the Good Shepherd**

While the SGS accepts seminarians from surrounding (Arch)dioceses in the Province of Sydney, including Maitland-Newcastle, Wollongong, Broken Bay, Bathurst and Canberra & Goulburn, each of those 'feeder dioceses' have their own Vocations Director who will propose candidates for admittance into the SGS.

The present process of selection of candidates for admission to the SGS looks similar to and has its genesis in the process of selection from years past, at least since the early 2000s. In terms of similarities, applicants were required to:

- meet regularly with the Director of the Archdiocese's Vocations Centre;
- provide/undergo a police check, medical test and psychological test;
- present an auto-biography;

- provide two independent references, one being from their parish priest;
- meet with the Archbishop, noting that he would have been presented with the candidate's application and the Vocations Director's recommendation.

Differences include:

- Since 2013 applicants must provide a *Working With Children Check* number (**WWCC number**).
- In 2015, a monthly group meeting was established for those men discerning for the priesthood (the Vianney Group for Men Discerning the Priesthood).
- As of January 2016, a person under 18 is not permitted to attend discernment retreats. However, in the past some 17-year-olds have attended with signed parental consent, but they commuted on a daily basis with a parent or guardian. Since before the Royal Commission, the Archdiocese continued to enrol into the seminary 17-year-olds who turned 18 during their first year. Applicants from 2015 onwards are to be at least 18 years of age.
- The Vocations Centre now offers 3 annual retreats, instead of two. These 3 retreats are the first sequential program of discernment retreat that Vocations Centre is developing – this is the first Program of Discernment as opposed to Process of Discernment. Those interested will be required to attend all three weekends, prior to making an application. Hence, from 2017 all applicants for 2018 Seminary intake will be required to attend all 3 retreats. Consultation with Director is necessary if participants cannot attend. Furthermore, lay people are involved in two of the retreats, speaking on 'Why we need priests today'
- For 'Day' events unrelated to the seminary, for example the Vianney Group, parents are still required to sign the Parental Consent Forms before sending their son to the gatherings. Parents or guardians are required to attend. In 2015 two 17-year-old registered to attend the discernment retreat. They were permitted to attend the sessions with a guardian but they commuted daily to attend conferences.

There are a few further requirements of the SGS to note:

- *Age of acceptance:* It is noted that those over 35 are accepted only on a case by case basis. The average age at SGS would be in the mid-twenties and, in cases of clear maturity, young men are accepted straight out of school. The SGS currently has one seminarian who joined straight after school. SGS seeks to avoid accepting men who cannot fit into a younger man's environment.
- *Psychological assessment:* The SGS has a psychologist on staff and either she conducts the psychological tests or outlines to the external testing psychologist what SGS requires covered. The SGS has gone to some lengths to be up to date on what needs to be covered in these tests. Generally the psychologist on staff has done the assessment and may continue working with the seminarian when and if the need arises. In this way, they work on any issues that need attention and the rest of the formation staff become more aware of issues that need attention.;
- *Questions:* The SGS seeks the provision of answers to a fairly exhaustive list of questions. Sexual orientation and history is one area particularly covered, as well as family and childhood experiences, religious history and motivation;



- *Inter-seminary transfers:* In the case of seminarians not entering the SGS in their first year, the SGS seeks references from those formerly in charge of their formation and reasons for their departure from former houses of formation.

Whether the SGS requires a whole new application process depends on the quality and timing of the previous testing. For anything over two years, at least for psychological assessment, the SGS would require new testing. Circumstances, such as the time in and out of the former seminary, and the references from the former rector of the seminary or house of formation would determine much else. As a general rule, a two-year gap would require a whole new application process.

- *International seminarians:* There is no standard manner in which international seminarians are drawn. The drawing is determined by the different dioceses in accordance with their own protocols. The Bishop of one feeder diocese might have a relationship with an international diocese which he visits and in which he conducts interviews himself, presently only being Vietnam. In other cases, the applicant, even international ones (who may be resident in Australia), simply make application to the diocese while in Australia (see below).

Sometimes overseas candidates' English is not good enough to undertake a satisfactory psychological assessment prior to entry, so this is delayed until their English is sufficient. This is similar to the practice in the *Redemptoris Mater Seminary*. In the SGS's case, the only seminarians directly from overseas come from Vietnam. The Bishop meets them in Vietnam and assesses their suitability. They first spend a year in the diocese getting used to Australian life and work on their English, before applying to come to the SGS. Other seminarians from overseas at the SGS were resident in Australia and applied to the particular diocese and were assessed in Australia. The screening used is the same for all seminarians, though international seminarians need to pass IELTS tests and need proper visas

Sydney and a few other diocese now regularly choose some local seminarians for study overseas – usually in Rome. The candidates are chosen on the basis of their aptitude for study overseas and confidence in their maturity and vocational stability.

[ Normally the Archbishop ] has met with all of the Archdiocese's seminarians presently studying in Rome and residing at the PNAC. The Archbishop sought from the Rector of the PNAC a report of the seminarian's progress, for review in anticipation of meeting with the seminarian when Rome.

### Redemptoris Mater Seminary

In 2003, the Redemptoris Mater Seminary was established in the Archdiocese. The manner in which a candidate is selected for this seminary (as detailed below) is very different to that of the SGS.

- *Vocational discernment:* On a number of occasions during the year there are meetings of Neo-Catechumenal communities when a man can respond to an invitation to see if he has a vocation to the priesthood. The men who spontaneously offer themselves do not go immediately to a seminary. Instead they are invited to attend the Vocational Centre of the Neo-Catechumenal Way of their diocese or region.

A Vocational Centre is led by a priest with the help of two or three experienced married couples who meet with the young men who feel a calling to the priesthood. The time of discernment in the Vocational Centre usually involves a weekly meeting, some experiences of pilgrimage and evangelization and some studies: it normally lasts for a minimum of one year depending on factors such as age, education and maturity.

If a man feels this calling to priesthood and desires to authenticate it, the Vocational Centre, in communion with his Parish Priest and his Catechists, recommends he attend a meeting for pre-

seminarians in his own country led by the Itinerant Team of Catechists of that nation. The pre-seminarians are scrutinized by the National Team. If the Team recommends a pre-seminarian he is then invited to attend the International Meeting which takes place in Porto San Giorgio, Italy, in September each year.

- *Entry into the Seminary:* The International Meeting is for men who are available and eligible to enter any of the 105 diocesan and missionary Redemptoris Mater Seminaries spread across the five continents. The candidates listen to the preaching of the Gospel, have the possibility of confession, pray the Office of the Church and spend time meeting the other candidates - approximately 300 hundred men from 70 or 80 nations. One day is spent in language groups where each candidate is scrutinized by an independent Team of Catechists. A catechist from each of the groups reports back on the suitability and availability of each of the candidates in the group: some are seen to be unsuitable and withdraw. The remaining candidates are asked if they are available to be drawn out for formation as a diocesan missionary presbyter in any seminary in any nation. If the answer is positive their name is placed in a basket to be drawn out for a seminary.

On the Saturday evening of the International Meeting, each man is assigned to one of the Redemptoris Mater seminaries. On the Sunday the Rector interviews the students assigned to the Archdiocesan Missionary Seminary. The candidates, now referred to as first year students, begin the process which leads to their formal acceptance as seminarians of the Archdiocese by the Archbishop.

Until this point the candidate who has been assigned to a seminary has been assisted, guided and scrutinized by his Parish Priest and his community, the Team of Catechists of his community, the Team of the Vocational Centre of his diocese, the national Team of Catechists of his country, and by a Team at the Meeting.

- *Process of Formal Acceptance:* Upon arrival in Sydney the first year students are welcomed by the Rector, Vice Rector and the Spiritual Director and the seminary community.

International first year students are required to undergo a medical examination as part of the visa application process. Australian students, during the first semester in the seminary, undergo a thorough medical examination and their medical history is recorded.

Each first-year student undertakes a thorough psychological screening process and the recommendation is forwarded to the Rector and made available to the Archbishop. Once this is received the Rector convokes a meeting of the Pastoral Team who receive the recommendation of the Rector and of the psychologist about each first-year student. The Rector and Pastoral Team make a recommendation to the Archbishop. Acting on a positive recommendation, the Archbishop formally accepts the student as a seminarian of the Archdiocese. The international students complete the psychological screening process when their language skills are commensurate with the task. This occurs generally in the second part of the year.

12 of 16 seminarians at Redemptoris Mater Seminary in Sydney have now undertaken psychological assessment. All 12 are acceptable candidates to the priesthood. The remaining 4 seminarians are still to undergo psychological assessment. This will be done by the end of 2016.

- *Transfer of seminarians from another seminary/religious house:* If a candidate comes from another seminary the Rector must consult with the Bishop or Religious Superior of that seminary before the

candidate can be accepted. The candidate in his interview will explain why he left the previous seminary or house of formation. The requirements of the entry process described previously need to be fulfilled.

- *Screening of international candidates:* International candidates are screened in their respective countries of origin. If they are recommended they pass to the international meeting where there is further screening. At the international meeting there is an interview with the Rector and then further interviews in Sydney.
- *Psychological tests:* Candidates are not required to undergo a comprehensive psychological assessment before entering the seminary. This assessment is undertaken during the first year of formation unless there exists a language or cultural barrier. In such a case the assessment is undertaken as soon as the candidate has had sufficient training in the English language and has experienced the environment of an Australian parish through his local Neo-Catechumenal community. Allowance is facilitated for cross cultural considerations and facility in English for international candidates because the formation staff have diverse ethnic origins and are multi-lingual.
- *Civil checks:* Candidates are required by Archdiocesan policy to hold a 'working with children check' and attain this as soon as possible upon entering the seminary. A Police check is requested when immigration authorities make a request. Prior to obtaining a permanent residency visa for Australia all international candidates must provide a Police clearance from their respective country of origin.
- *Minimum age of entry:* The minimum age of entry is 18 years. The average age of those who have been accepted into the seminary over the last 12 years is 26 years.
- *Annual meetings with the Archbishop:* The Archbishop of Sydney meets annually with each seminarian to discuss their progress and discernment to the priestly vocation. In anticipation of the meeting, the Archbishop seeks from the Rector with each seminarian's academic transcript, a pastoral report, and a short note by the seminarian on their progress. There are a number of seminarians who are yet unable to speak English. The Archbishop has written to the Rector saying that he is hoping by the next year following his visit a non-English speaking seminarian will be proficient enough to speak English for the interview.

### **Permanent Diaconate**

Candidates for the permanent diaconate in Sydney are required to be of mature age, and must undergo equivalent psychological testing to Sydney seminarians (see above). Their study and formation process does not occur in a seminary, but in the midst of their normal lives 'in the world'. Since they are usually married men, their wives are also engaged with the formation process. They must participate in the same professional standards training as Sydney seminarians (see above).

### **Discernment of vocations to religious congregations**

This is handled by different religious congregations currently in the Archdiocese. The Director of the Archdiocesan Vocations Centre encourages those interested in Religious Life to contact Respective Congregations' Vocations Directors for further consultation and direction.

## **Selection of Candidates for orders and ministries leading up to and including Priesthood**

Close to completion of the requirements for admission to an order/ministry, a candidate makes an application to the Archbishop for admissions to the said order/ministry. The Archbishop refers the application to his Commission for Orders and Ministries, who review it and in turn make a recommendation to him. The Archbishop, at times in consultation with other advisors, considers the recommendation and makes a decision about the admission application.

### **Diocese of Wagga Wagga**

Prior to Vatican II it was usually the local bishop who made the decision to accept or reject a candidate for the seminary. He generally relied on the advice of the local parish priest.

Following Vatican II Vocation Directors were introduced into many dioceses. Their role was mainly to recruit but also to advise the bishop. As the number of vocations decreased the tendency was to admit almost all applicants. However, screening did become more accepted by the 1980's but often the criteria were arbitrary and depended on the theological bent of the Vocation Director. For example, young men with a conservative or orthodox outlook would often find themselves rejected as 'too rigid'. Criteria for acceptance have developed in recent years but are not codified for Australian seminaries. However, there are general principles outlined by Rome, and others agreed upon by rectors at their annual meetings.

With regard to Vianney College the following are the main changes in the selection process as distinct from what was common in seminaries in former times:

- A thorough inquiry is made into the background of the applicant.
- A psychological test is normally required, if not before acceptance, within the first year at the seminary.
- If the student has been enrolled in another seminary or a religious order, full information is sought from that body.
- A man with strong homosexual tendencies is not accepted.
- Any man who has any record of inappropriate behaviour with minors is not accepted.
- Any man who shows any serious problem in mixing with his fellow seminarians is asked to leave the seminary. Likewise, any seminarian who cannot relate to women is not able to continue.
- Vianney College does not normally accept candidates over 40 nor under 20

These criteria are additional to the traditional four qualities that should have always applied:

- a right motivation
- at least average intelligence
- good health
- a spirit of prayer.

When a man indicates to us his interest in joining the seminary he is asked to write an autobiography. Should we decide to proceed further, we invite the enquirer to visit the seminary for a few days for him to get some idea of seminary life and for us to know something of him.

An “enquiry form” is provided to the candidate who may wish to go further. This provides much useful information about his background and some referees that we can consult. Extensive consultation is always carried out, approaching lay people as well as priests who have known the candidate.

Vianney College is a seminary catering mainly for country dioceses. With men who have lived in local parishes all their life and are well known to all, some of these steps are sometimes omitted.

For dioceses other than Wagga Wagga, the diocesan Vocation Director is the main contact and liaison between candidate and seminary.

We are in constant contact with the Vocation Directors of each Diocese we serve and take no major step without consultation.

We look for the following characteristics:

- a deep faith
- an ability to relate to others
- at least average intelligence
- sufficient maturity, and signs that growth in maturity will continue (We rarely take young men straight from school)
- a motivation for priesthood that, if not perfect, is capable of further formation
- reasonably good health
- psychosexual maturity.

The candidate must be able to show from his previous life that he can lead a life of chaste celibacy. Also, those with strong homosexual tendencies or sexual attraction to children are excluded.

## RELIGIOUS ORDERS

### General Summary – Question 2

1960s: Vatican II

- Development of the human person
- Biblical and theological studies

1970s: Development of human and social sciences

- Psychological Testing

- Periods of formation for candidates extended at all stages.
- Tendency not to take candidates straight from school, but still happens on occasion.
- Numbers declining. Some orders no longer actively recruit.
- Greater flexibility since 1960s (Second Vatican Council)
- Almost unanimously there is greater psychological examination of candidates in response to social science developments in 1970s and 1980s.
- The Dominicans did not use psychological testing until the turn of the century and for one more order, at least, it was not compulsory until around 2003.
- Prior to 1970s candidates largely accepted on the basis of a written application, a letter from the parish priest and visits to communities.
- Screening more rigorous since 1970s when diagnostic testing introduced.
- Since around the 1990s engagement with candidates was more extensive and ongoing.
- Many candidates are now 'accompanied' while considering vocation.
- National criminal history checks and WWCC required when candidates are appointed.
- Practice of accepting candidates straight from school has all but disappeared as most orders require more mature view of the world and life experience before candidates are accepted.
- Adult postulants allowed closer examination of needs and motivations.
- Older candidates could give informed consent to apply to join the order
- Vocational assessment which looks at evaluation of motives, physical, sociological and psychological factors in order to determine an individual's suitability for religious life were introduced as late as the 1990s in one order.
- One order said the changes to selection may have been introduced in response to the number of professed religious who were leaving and also due to the fact that some of the religious who remained required psychiatric treatment.
- Formation directors (often more than one) introduced into many orders
- From the 1970s some candidates could continue in their external employment
- Evaluation of human development which screens the physical, spiritual, interpersonal skills and psychosexual stages of individuals
- Many orders increased time spent in postulancy and novitiate in order to better discern suitability.
- Some orders require candidates to spend some time with a community of Sisters if possible to ensure they are aware of the requirements of living the life of a religious

- Drop-out rates were high in some orders as candidates did not understand the life they were committing to.
- A number of orders suggested candidates had used or attempted to use the order to get into the country
- Criteria for acceptance was minimal and inadequate by today's standards
- Where applicants have spent time with another religious congregations or dioceses in Australia or overseas, one order specifically pointed to the requirement for a report on the individual from those in charge of formation before accepting the candidate.
- One order said When historic cases of abuse of our students by our own religious came to light in the 1990's, and knowledge about child abuse was becoming more generally prevalent we responded to the challenges this raised. We took appropriate measures to ensure that both formators and candidates act in a safe and professional environment.
- The increasing emphasis on professional standards made us far more aware of the human and personal needs of the students and what was needed for them to be healthy and whole as a fundamental foundation for any religious formation.
- The Church's own documents on Integrity in Ministry and *Towards Healing* laid down guidelines as to what was required in a healthy well-adjusted and mature minister and we first work shopped this material as a Province in 1995.
- Privacy regulations began to prevent some Congregations or Orders from providing full disclosure about former members of their Institute who were seeking to join ours.
- Changes were made in the 70s 80s and 90s in response to second Vatican Council changes.
- Congregations had greater responsibility for the personal development of each Sister in every phase of her life.
- Elevated Entry age. Sisters of Mercy Brisbane
- In 1969, at our first Congregation Chapter after Vatican II, the minimum entry age was elevated to eighteen with at least one year of post-school experience. The Church Law requirement at the time was seventeen. The actual practice across the next decade became the entry of women in their twenties, many of whom had a professional qualification. If a person sought entry part-way through her studies she was encouraged to complete them first. By 1980 mostly women of more mature age, eg, thirties of forties, sought entry.
- Greater self-awareness, maturity
- Move away from psychological testing when Encompass program in Australia introduced a week-long assessment process which includes psychological, spiritual, medical, and intellectual suitability.
- Little Sisters of the Poor 'did not go in for psychological screening'.

## **Responses from Religious Orders, Congregations and Institutes – Question 2**

### **Australian Province of the Society of Jesus**

Social Science developments in the 1970's led to greater psychological examination of candidates and young members in formation. (Perfectae Caritatis, 1965, #12), (Jesuit General Congregation 31, 1974-75, #93f). Traditionally based on interviews, now candidates 'accompanied' by a Jesuit while considering his vocation. Handbook currently being prepared to assist those who have this role. Screening has been more rigorous since 1971 when diagnostic testing was introduced. More thorough testing regime implemented in 1991. In 2012 psychological testing of candidates became their first examination to emphasise the importance and to detect significant issues early. Review of psychological testing currently underway to ensure best practice. National criminal history checks and WWCC required when candidates are appointed. Practice of accepting candidates straight from school ceased in early '80's to ensure maturity.

### **Benedictine Community Arcadia NSW**

There always has been a selection process for the evaluation of potential candidates. A member of the community was assigned to make contact with potential candidates. They would be invited to meet the community and spend time living in the community. Out of this experience the community would invite them to enter formally into the formation program of the community. By the 1980's this process included contributions from Clinical Psychology – both in evaluation and in the actual program of formation. This would be provided by appropriately trained personnel. Formation of members of the community in this area was also provided.

### **Brigidine Community Victoria**

This was a gradual change and ultimately psychological testing was required. In retrospect it would probably have been introduced in response to the number of professed religious who were leaving and also due to the fact that some of the religious who remained required treatment by psychiatrists. Society and the Church were more open to the professional work of psychiatrists and psychologists at this stage. Formation teams worked with candidates prior to admission.

### **Canossian Sisters**

Our practice has always been case-by-case approach with a particular focus on the candidate's level of maturity and suitability. From the late '60s greater flexibility was introduced in the various stages of initial formation before final commitment: vocation discernment, come & see, pre-novitiate, novitiate, period of temporary vows. In today's context, we value the use of current psychological testing to aid in the selection of candidates.

### **Carmelite Brothers**

Since the late 1970s, a process of discernment, involving rigorous psychological testing, has been followed in the selection of candidates.



### **Carmelite Sisters**

After noticing that candidates tended to show more signs of stress than in previous times, we consulted with other monasteries on the Enquiry Process and are at present building our own Enquiry Process, modelled on that suggested for use by the Association of Our Lady of the Southern Cross of Australia, New Zealand and Papua New Guinea. We are a member monastery of that Association.

### **Christian Brothers Oceania Province**

Until the late 1970s candidates had to supply References from their Parish Priest (moral and character suitability), a Doctor (health), Brothers in schools (personal qualities). In addition, from 1980 onwards adult postulancy enabled a longer time for understanding applicants, their motives and their personal needs in formation. There were fewer in formation and so it meant a closer personal attention. The discernment was more thorough. Candidates had to undergo psychological testing conducted by a professional and experienced psychologist.

Until the 1950s a rather large number of candidates had entered directly from Orphanages conducted by the Brothers. Many became Domestic (Lay) Brothers and worked on farms and in institutions from which they had come. It was realised that their life experience had been somewhat limited and that, perhaps, their social and sexual development had been inhibited. Accordingly, more discerning criteria were adopted in accepting them as candidates.

These included:

- • 1957 It was decided that no boys were to be admitted to Formation from our Institutions/Boys' Homes if they were not of legitimate birth. They were to be outstanding young people. Before acceptance they had to spend a significant part of their secondary education in one of our normal schools.
- • 1958 Only those who passed Matriculation were to be admitted to Formation. Any special cases had to be referred to the deliberation of the Provincial Council. The Vocation Coordinator was not empowered to admit.
- • 1958 Study and Conduct Reports of the candidates in the Juniorate were to be submitted to the Provincial Council each term. The latter would evaluate these to determine suitability to continue.

### **Daughters of Our Lady of the Sacred Heart**

Since 1968 the Congregation's policy has been that its candidates undertake a psychological assessment. Since the late 1990's Vocational Assessment has been introduced. This deals with the evaluation of motives, physical, sociological and psychological factors in order to determine an individual's suitability for religious life. Since approximately 2000 in the Australian Province, the psychological Assessment is undertaken by the candidate either prior to or during the pre-novitiate.

### **Dominican Friars (Australia and New Zealand)**

Around the turn of the century the Order introduced psychological testing of candidates by a professional psychologist to assist in the selection of candidates. It also introduced a program of an experienced and competent Dominican Friar accompanying a candidate to assist him in the discernment of his vocation.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

The criteria for the selection of candidates broadened on the advice of our Formation personnel who utilised the combined wisdom of Formation directors of many congregations, no doubt meeting at venues such as Kairos which they attended along with their novices. The call of Vatican II to return to the charism of the Founder and its acceptance that advances in the medical and social sciences had much to offer in fostering human development influenced both the approach to, and content of, formation programs. From the late 70's/early 80's candidates were required to undertake a psychological assessment in addition to providing a medical certificate.

### **Faithful Companions of Jesus**

1922: Before admission of aspirants, careful inquiries should be made concerning their character and conduct' and 'a testimonial letter from her parish priest' obtained.

1968 'Careful enquiry should be made concerning the rightness of her intention and the freedom of her choice, her spiritual, moral and intellectual fitness, the suitability of her bodily and mental health, and any tendencies she might have inherited from her family ...'

1974: A profile form for applicants was created and it listed the requirements of: personal emotional and social maturity, self-worth, reality of celibacy etc... and that the context of the home background be warm and accepting.

1977: Sisters in Australia were consulted about admission and incorporation and they spoke of the need for psychological screening, a stable family background, as well as assessments from those who know the person. They suggested that it might be best if postulants did not enter immediately after school, but be involved in some apostolic work. Some candidates could continue in employment during their postulancy. This implies a greater awareness of individual circumstances.

1979: The General Superior appointed members of her general council to be responsible for each level of formation, and other sisters in each country to be responsible for vocation discernment.

1985: A detailed process for selection was clearly stated in the newly approved FCJ Constitutions. Included in this was a statement that psychological testing may be required. This would be done with the person's consent and with her permission that it may be shared with those judged appropriate.

2003: A revision of the Supplementary Code states that 'appropriate psychological assessment is required'.

### **Family Care Sisters**

In the 1970's, all candidates to religious life were required to have a psychological test prior to being accepted into the congregation. This was done by a recognised psychologist.

### **Holy Spirit Missionary Sisters**

During their formation they had regular accompaniment and spiritual direction. This gave them opportunities to be in touch with who they are, their history, and many experiences of their past in order to integrate it in their life.

### **Hospitaller Order of St John of God**

The Order is not actively recruiting candidates, and has not done so for a decade. Given the current social and religious climate in Australia it is anticipated that there will be no applications to enter the Order into the foreseeable future. Selection of candidates to enter the Hospitaller Order of Saint John of God in Australia followed two distinct phases. The first phase can be observed from 1947 (when the Order arrived in Australia) to approximately 1990. The second phase covers the period 1990 until 2001 (the year the last Brother in initial formation made first profession).

*Phase 1 (1947-1990):* During this period candidates were selected based on written application and visits by the candidate to the various communities of the Order. A letter of reference was to be supplied by the candidate's parish priest. External psychological testing of candidates prior to entry did not occur until the 1980's.

*Phase 2 (1990-2001):* During this period selection of candidates was based on an extensive ongoing engagement between the prospective candidate and a Brother designated as the Director of Vocations. The candidate would also visit various communities of the Order in Australia. Initial psychological assessment occurred prior to entry, and more extensive psychiatric assessment was undertaken during the period of initial formation.

The changes in selection procedures for candidates acknowledged the greater awareness of the role of psychological assessment in selection processes generally, and in the selection of candidates to the religious life.

### **Institute of the Sisters of Mercy of Australia and PNG**

Prior to 1960 and PC (as described under question 1), typical candidates for congregations of Sisters of Mercy were under 20 years of age. Also, it was very common for candidates to have attended schools conducted by the Mercy congregation they sought to join. Of course, there were exceptions to these norms including older women already professionally qualified and a number of candidates who had not been educated by Sisters of Mercy.

In light of PC, policies for accepting candidates were revised to respond to human development elements to ensure that individuals could meet the demands of a more complex and rapidly changing society. For this reason, in order to ensure that Sisters could meet the demands of ministry and community life it became practice to encourage candidates to enter religious life at an older age in order to ensure they had some significant experience of life and were better equipped to make an informed decision about entering into religious life.

As in the period before Second Vatican Council, all candidates are required to provide references testifying to their good character, Catholicity and suitability for life in community and for ministry. But a feature of 'the 'new' times was a requirement for candidates to undergo psychological testing by 'outside' professionals to assist in assessment of their capacity for living religious life fruitfully, especially in relation to the discipline of the vows which related to:

- Chastity expressed through celibacy and right relationships;

- Poverty expressed through relinquishment of acts of personal ownership of temporal goods, holding all resources in common and dependence on the community for necessities; and
- Obedience expressed through intelligent, self-determining compliance with legitimate authority;
- Service expressed through readiness to minister the works of Mercy.

Any individual wishing to participate in religious life must be evaluated by the standards set in the formation program and as already described in question 1 this looks at the following:

- A spiritual component to ensure the women who join the order can reflect on and grow in their relationship with God and the whole of creation. There is a choice of directors who provide support. Regular meetings are held between formation personnel and individuals;
- Evaluation of human development which screens the physical, spiritual, interpersonal skills and psychosexual stages of individuals;
- Engagement with character referees to evaluate whether the candidate is a suitable fit;
- Individuals identifying their goals and evaluation of these on a regular basis;
- A requirement that any Sister who wishes to engage in professional or ministry work will spend an intensive period of time in ministry and participate in on-going professional development activities which range from university study, seminars, training (may be facilitated through in-house sessions or by external facilitators), attend conferences etc.

The formation program aims to ensure that individuals are fully informed about expectations for participating in religious life and this includes challenges.

### **Marist Brothers**

The changes to the selection of candidates started in 1978. This was the year that psychological testing was introduced. At this time it was in the postulancy and used as a tool in the discernment to enter the novitiate.

Later with the development and approval of the Formation Guide from 1986 to 1993 there were other significant changes in the policies regarding the selection of candidates. In the Province of Australia these policies are reviewed when there are new candidates.

The current policy states that prior to entry into formation as a Marist Brother a candidate will have:

- completed a full medical examination
- completed a psychological assessment with a recognised clinician
- completed a behavioural assessment with a recognised clinician
- declared that he has no criminal record
- declared that there have been no complaints of abuse against him
- declared that there are no known circumstances that could lead to a complaint of abuse against him

- been given clearance for a Working with Children Card (police check)
- declared his financial status as being debt free

The assessment provides the relevant formator with a more comprehensive understanding of the candidate, particularly his psychological wellbeing and his capacity to live a celibate lifestyle as a religious member of the Institute.

Specifically, the psychological assessment tests for (a) healthy behaviour and (b) consistency in lifestyle. It provides formators with information in seeking consistency in what candidates say about themselves, their ways of behaving, their motivations, as well as consistency in what they say and do in a variety of settings.

With the consent of the candidate, the relevant formators and the Provincial are supplied with a written report outlining the results of the assessments.

These are helpful in not only highlighting the human strengths and capacity of the candidate but also to identify psychological, physical and emotional areas where the candidate may be lacking in. The report helps to advise the formation staff on the candidate's suitability, or not, to enter into Initial Formation.

### **Marist Fathers Australia Province**

Since the 1970s applicants for the Marist Fathers' Australian Province have been required to undergo a professional psychological assessment. This is now policy in all Marist Fathers' units. The Marist General Directory of International Formation (2014) states that a candidate must be "assessed through professional psychological screening with particular attention to areas of affectivity and sexuality".

### **Marist Sisters**

There has been ongoing review of the selection process for reception of candidates, especially since the early 2000's. In particular, with the introduction of International Language Novitiates in 2001, the following have been emphasised:

- Explicit mention of need for human maturity and appropriate psychosexual development;
- Completion of secondary school education required;
- A reasonable level of written and oral English required;
- Longer period of vocational discernment in pre-candidacy;
- Openness to multiculturalism and our Congregation's internationality stressed – including willingness to learn another language;
- Procedures articulated concerning candidates from countries where we are not resident.

### **Missionaries of Charity**

Candidates have an opportunity to see our way of life before joining, after which we discern if the person is suitable for commencing formation for religious life. As far as possible, we try to visit the families of the

candidates in order to know their background. Since about 2000 we have encouraged candidates to complete their education before entering. This delay often helps the candidate to be more mature.

### **Missionaries of the Sacred Heart**

Please see # 1 above. It was difficult to separate the changes to formation and the changes on selection of candidates. They are interrelated.

### **Missionary Oblates of Mary Immaculate**

Candidates are psychologically tested before applying to enter seminary in response to *Towards Healing Processes*. Enquiry Form include Police Checks and WCC since 1996 to bring in best practice, as experienced in our three Colleges. Candidate receives Psychological Assessment and releases these findings to Formation Team. This was instituted in 2002 in response to privacy legislation. Collection of candidate data through Privacy Policy instituted in 2002 in response to privacy legislation.

### **Missionary Sisters of the Society of Mary**

Changes to the traditional mode of formation ie six months postulancy and two years novitiate, were introduced around 1988. The number of young women joining the congregation had diminished and the majority of those entering Religious life as Missionary Sisters were coming from the Pacific Islands, Papua New Guinea, the Solomons and Bangladesh. The changes involved the candidates entering a candidacy program in their home country for a period of one to two years during which time they were involved in Faith based studies, human development and ministry courses and a cross-cultural experience. At the end of this period they underwent an in-depth Behavioural Assessment by an independent, qualified person. Only then was the candidate accepted to postulancy outside of their own country. As well as the Faith based studies and formation to religious life, an emphasis on cross-cultural issues and awareness was stressed because these young women were to be more than likely missioned outside their own culture.

### **Missionary Society of St Columban**

Use of psychological testing (screening) by a professional began in the early 1970's. The first attempts were to use this tool before students came into the program but it soon became evident that it was more useful after the student had been in the program for some months. The psychologist and the formators could then compare notes to help gain a deeper understanding of the students' issues. Sometimes this led to a student being asked to leave; at other times it helped the formators assist the psychological and emotional growth of the student who continued in the program.

There were a number of reasons. First, there was a greater appreciation of psychology as a science to help personal growth which was now seen as important, significantly important in the preparation of a student for the priesthood. Secondly, quite a few graduates from the Sydney seminary were leaving the priesthood in the Philippines and Latin America after only a couple of years 'in the field'. Questions were being asked as to why this was happening.

Around 1980, the Spiritual Year or novitiate year was moved from the first year to the third year. This meant that the students could be properly assessed before beginning the major spiritual formation which was nine months in duration. The purpose was that they would be more mature and capable of understanding the choices they were making. It was not automatic that students would naturally progress into the Spiritual year in

third year, thereby strengthening the processes of assessment of the students through the various stages of the program.

The Director of the Spiritual Year program had the authority at the end of this intense year of spiritual formation to either tell the student they could continue on with their studies or tell them that they were not suitable for the program.

### **Congregation of the Sisters of Nazareth**

The selection of candidates has not been changed apart from requesting them to spend some time with a community of Sisters if possible to ensure they are aware of the requirements of living the life of a religious. We require a candidate to be at least 18 years of age. We have introduced psychological testing for all candidates before going on to the second stage of formation. Some candidates were having this testing as far back as the 1970's. Since 1993 onwards all candidates have been having psychological testing.

### **New Norcia Benedictine Community WA**

After the discovery that a Nigerian candidate was using the community to get into the country, and the suicide of another (in the past decade), we decided to lengthen the discernment process before accepting candidates into the community. On a case-by-case basis, this period is extended over a year or two, and in some cases, even longer. This period includes a psychological assessment, with particular emphasis on psycho-sexual development. We have re-introduced a period of postulancy (up to 12 months) before allowing entry into the novitiate.

### **Order of Cistercians of the Strict Observance**

We have a long-standing policy of psychological assessment prior to admission to novitiate. Prior to admission, candidates are required to live-in with the community for up to a month. A reference from their Parish Priest is required.

### **Order of St Augustine in Australasia (The Augustinians)**

Appropriate psychological testing and screening are essential in assessing the suitability of candidates for religious life and priesthood. The Province has employed these measures and has taken great care during the interview process to put together a profile of the candidate. Vocation Directors exercise great care in the initial phases of contact with applicants and this may involve very direct questions about sexuality to each of the applicants. Where applicants have spent time with another religious congregations or dioceses in Australia or overseas, we require a report on the individual from those in charge of formation before accepting the candidate. To the extent possible, we provide reports on request when students leave us and apply to other congregations or dioceses. Applicants from overseas likewise are carefully screened and must provide references and a police check before being accepted. In most cases, these applicants are interviewed in their own country before a final decision is made.

### **Order of St Paul the Hermit**

After the Second Vatican council, the general instructions to the acceptance and formation of candidates, were introduced by Canon Law of the Catholic Church, which have been, at that time implemented into the program of formation and training of the members of the Order. With the revisal of the Constitutions of the Order in

1986, these instructions were incorporated into the acceptance and formation program. From then on, we have expected from candidates to present documents supporting their good standing through their intellectual evaluations, opinions, references and personal interviews, psychological and medical checks. From the 90's there was added to the bill, a police check. In Australia, other changes to the existing process have been added at the time of the publication of the first edition of *Towards Healing* (1996) and *Integrity in Ministry* (2004), in accordance with the local diocesan guidelines and policies.

### **Order of the Capuchin Friars Minor**

In the late 1960's the Capuchin friars from the USA who were managing the formation program introduced psychological testing for candidates. At that time the Minnesota Multiphasic Personality Inventory (MMPI) was used; the psychological testing method changed over the years according to which particular psychologist was used to carry out the testing. Candidates would attend discernment days, write a brief biography and meet with the vocation director several times as part of the selection process. Over the years the selection process changed and developed according to contemporary practices within the wider Australian Catholic Church. The current details are contained in the Formation Handbook of the province, especially pp. 9-10, 15-18, 35, 40, 42-47, 75-83

### **Passionist Sisters**

Changes to the selection of candidates were introduced as a part of the results, observations, reviews, interviews and consultations being done by formators, those who are in leadership in the organism between candidates

### **Passionist Fathers**

There was a great emphasis placed on 'numbers' up to and including the late 1960's. One man held the role of Vocation Director from 1960-1972 and the most common question he was asked was, "How many for next year?" Later, it became clear that many of the candidates understood little of the life they were entering, and departure rates were high. The criteria for acceptance was minimal and with today's understanding, totally inadequate.

When a new Vocation Director was appointed in 1972, he was instructed to secure a psychological assessment of each candidate, and that practice has continued since then, with some refining and adjustment as to the most suitable time for this to occur (ie: before acceptance to aspirancy or before acceptance to postulancy or novitiate).

This had begun to be common practice among religious congregations of men in the early 1970's and was seen as a way of ensuring better candidates and a lower drop-out rate.

When historic cases of abuse of our students by our own religious came to light in the 1990's, and knowledge about child abuse was becoming more generally prevalent we responded to the challenges this raised. We took appropriate measures to ensure that both formators and candidates act in a safe and professional environment.

The increasing emphasis on professional standards made us far more aware of the human and personal needs of the students and what was needed for them to be healthy and whole as a fundamental foundation for any religious formation.



The Church's own documents on *Integrity in Ministry* and *Towards Healing* laid down guidelines as to what was required in a healthy well-adjusted and mature minister and we first work shopped this material as a Province in 1995.

Privacy regulations began to prevent some Congregations or Orders from providing full disclosure about former members of their Institute who were seeking to join ours.

### **Patrician Brothers**

Up until mid-1970's youths interested in joining our congregation were encouraged to complete senior secondary school years within a residential education program known as the Juniorate stage of formation. With parental approval, candidates were accepted on the basis of having demonstrated aptitude and capacity for community living and academic potential. From 1970 candidates attended regular classes at a Patrician Brothers College to allow integration with age peers. By the mid 1970's the residential program was discontinued and potential candidates completed secondary education from their family base.

Familiarisation with the life and mission of the congregation was achieved by periodic retreats, live-ins, vocation prayer vigils and visits to schools by vocation promoters. Progression to postulancy, novitiate stages of formation was contingent on demonstrated ability to flourish in the context of religious community and capacity for effective ministry. After Vatican II there was greater emphasis on integral human development. From the 1970's psychological assessment became routine during novitiate stage of formation prior to formal membership.

### **Presentation Sisters Queensland**

The Second Vatican Council and subsequent decrees directed that Constitutions of Religious Congregations were to be revised and brought into line with conciliar documents.

To this end the task of revising the common set of Constitutions for the seven, distinct, autonomous Presentation Congregations in Australia, that had been approved by Pius XII in 1947 was undertaken.

In 1982 the revised Constitutions of the Society of the Australian Congregations of the Presentation of the Blessed Virgin Mary were accepted and approved by the Sacred Congregation for Religious.

This document contained a section, Formation – Growth into Christ. As well as outlining the process of Initial Formation it was noted that the Congregations of the Society had a responsibility for the personal development of each Sister in every phase of her life.

In 1988 the Society of Australian Presentation Congregations developed an Initial Formation Policy. This document had its origins in the request of the Eighth Congress held in 1979.

This document was written in the light of the theological, spiritual and psychological trends of the time.

Criteria for admission to Novitiate were: Personal Maturity, Maturity in Interpersonal Relationships, Faith Development, Community Life and Ministry. A period of Candidacy was required. The aims of the Candidacy Program were a) to develop and mature as a person; b) to facilitate a deepening of faith, c) to become familiar with the Congregation, its mission, charism and spirituality, d) to experience life in a presentation community.

Testing the suitability of the Candidate to enter the Novitiate included a discernment process with the Candidate Director and the Candidate and used personal insights, the results of psychological testing and their experience of personal interaction with members of the Congregation.

Prayer, reflection, experience and study, constantly interrelating and affecting each other were the basic elements integral to the Novitiate Program.

In addition to the criteria for human and spiritual maturity required in candidacy the Novitiate period aimed at a) internalisation of Accepted values of the Congregation b) Personal Integration, c) Personal Responsibility.

During the period of First Profession the Sister was immersed more fully in ministry activities. She was accompanied by the Formation Director and encouraged to undertake on-going spiritual direction, counselling, vocational growth sessions, continue with study and professional development and experience a broader support of the members of the Congregation.

The Initial Formation period brings the Sister to her Final Profession. Readiness for this is discerned with the Sister and the Formation Director who will make recommendations to the Congregation Leader and Council.

If the Congregation Leader and Council after an interview with the Sister admit her to Final Profession, she undertakes a prolonged period of time to prepare for her public profession of Gospel life within the Congregation.

In January, 1986 our Queensland Congregation undertook the development of a Pastoral Plan. This was accepted in the 1988 Queensland Chapter.

From this Pastoral Plan a group was formed to formulate a Congregational policy for initial and on-going formation. The task was undertaken over a five year period and was presented in its final draft for acceptance in the Chapter of 1994. The policy spoke to the experience of formation at that time and was not considered to be the final statement on formation into the future.

The Queensland Policy gave guidance for the Initial Formation of the Sisters. This was in line with the Society Document. Psychological testing was replaced by Behaviourial Assessment. The Policy had the added section that addressed Ongoing Formation. In it each sister was encouraged to engage in professional development and opportunities for renewal throughout her life.

The 1982 Constitution were revised in 2003. This document included a section, Membership and Life-Long Formation which reflected the development made through the Formation Policies.

### **Presentation Sisters Wagga Wagga**

In the early 70's, those entering our Congregation had psychological testing pre acceptance in to the Formation Program. This enabled formators to personalise goals for novices.

### **Salesian Sisters**

No significant changes have been made. For many years candidates undergo psychological assessment and ongoing accompaniment. Contact is made with the families of candidates. Our province does not accept candidates under the age of 21.

## Salesians of Don Bosco

The *Criteria and Norms for Salesian Vocational Discernment* (published 2000) clearly outlines the process required to be undertaken with candidates seeking to join the Salesians. Criteria 2 emphasises HUMAN FORMATION:

- Physical Health
- • Family background
- • Psychological balance and ability to relate
- • Affective-sexual maturity
- • Particular problems (e.g. masturbation)
- • Vocational discernment and homosexuality

More stringent Psychological Testing of candidates has been introduced and greater emphasis is placed on and time given to the stages of Aspirant and Pre-Novitiate prior to being admitted to the Novitiate and First Vows. A longer period is also given to the years of preparation for Final Vows and Ordination to the Priesthood and trial periods of Practical Training / Pastoral Experience are emphasized and extended where required.

## Sisters of Mercy Brisbane

Age of Admission: In 1969, at our first Congregation Chapter after Vatican II, the minimum entry age was elevated to eighteen with at least one year of post-school experience. The Church Law requirement at the time was seventeen. The actual practice across the next decade became the entry of women in their twenties, many of whom had a professional qualification. If a person sought entry part-way through her studies she was encouraged to complete them first. By 1980 mostly women of more mature age, eg, thirties or forties, sought entry.

Pre-Entrance Contact and Formation in Christian Living: From 1969, formation personnel saw it as essential that they have some pre-entrance contact with anyone wanting to join the Congregation. They made themselves available for individual meetings with the interested person. They also invited the young person to attend pre-existing small reflection groups and weekend camps for post-school workers and tertiary students. These activities were led by formation personnel and other Sisters and their purpose was to assist the development of the participants' Christian living in their current life settings. The focus of these meetings was Christian living in the broad sense; they were not about religious life. We did not want the possible applicants to narrow their focus at this early stage but rather to see religious life as one life-choice among a range of other equally valid options. These contacts enabled formation personnel to get to know, to some extent, those showing interest in religious life, to observe the way they related to others and to start to form some opinion about their human wholesomeness, degree of maturity, motivation, quality of spirituality and suitability and readiness to try religious life. When acceptance to test religious life looked likely, formation personnel met with the young women's family in their home.

In 1971, full psychological testing was permanently introduced as a pre-entrance screening tool.

### **Sisters of Mercy North Sydney**

Candidates interviewed for entrance to Postulancy, a six-twelve months program before entering a two years Novitiate.

Psychological screening introduced early 1970s

Ongoing supervision and structures were in place during the selection period.

### **Sisters of Mercy Parramatta**

A more formal screening (Psycho-Sexual Assessment) of candidates began in the early 1970s offering a deeper understanding of issues related to psychological and spiritual maturity, sexual orientation tendencies, and a candidate's capacity to engage with their own personal challenges, as well as their ability to minister to others in their vulnerabilities and needs.

Some candidates in the 1980s were not screened and this appears to have been the result of an emerging consciousness that the Assessment tool and processes were not always offering accurate results in its findings, and concerns were arising as to how the use of the findings were being used.

In the early 1990s a newly formulated Initial Formation Policy was formally introduced by the Congregation Leader and her council, and another psycho-sexual assessment tool was introduced as a compulsory requirement of our Congregation's admission processes.

Also within the early years of the 1990s a formal document specifically relating to the Enquiry period was introduced as a formal first stage of processes within Initial Formation. The purpose of documentation during this Enquiry period was to ensure that any enquirer desiring to enter Pre-Novitiate would know that together with information provided by her, a psycho-sexual assessment would be asked of her before proceeding. This was clearly outlined interviews between the Enquiry Mentor and the enquirer, so there would be no 'surprise' about having to undergo such a process.

At all times the Pre-Novitiate candidate (Postulant) was free to agree or refuse to undertake the screening and also had the right to decline to sign the 'Release of Information' which would be sent to the Congregation Leader and any other formally designed Formation Personnel. This policy was followed from that time until the present.

In the years 2000 and onwards, a new set of admission structures were introduced in our Congregation. These required additional information for admission, their history of physical and psychological history, of any criminal records, an autobiography, and membership of any other Religious Orders.

Since 2000 for Pre-Candidates of Asian background, the psycho-sexual assessment tool was deemed appropriate for one of the Asian Sisters, and for another was replaced by a set of verbal assessment interviews undertaken by professional psychologists.

It is noted that our Congregation does not undertake formal Enquiry until the enquirer has gained Permanent Residency or Australia Citizenship. Mentoring may take place but no formal commencement of the Enquiry Period does.

### **Sisters of St Joseph of the Apparition**

Main reason for introducing changes was to ensure that new Candidates received the help they required in order to discern their vocation as clearly as possible, to help Candidates towards greater self-awareness, to provide Candidates with the type of help appropriate to their needs, and to become more specific in our recommendations for or against the admission of candidates and or junior members for temporary and or final vows.

### **Sisters of St Joseph North Sydney**

From 1970's candidates required to take a psychological assessment with a registered psychologist.

After Vatican 11 ceased admitting adolescent women.

2016 reluctant to accept formal admittance of young women in their early 20's especially if there are signs of not having lived some life experiences appropriate for young adults

As Formators in the late 80's observed motivational factors distinguishing between adequate, inadequate, and invalid motivation.

Late 80's up to the present time mature women sought admittance. Others sought transfer to the Josephites.

Many key Sisters have had sessions with Monica Applewhite. As a consultant specialising in child abuse and risk analysis she has made us aware of the importance of raising this issue in selection interviews with candidates.

### **Sisters of the Good Samaritan**

1971 Criteria for selection of candidates changed. Psychological testing for novices and the temporary professed. Continued until Encompass in Australia introduced a week-long assessment process which includes psychological, spiritual, medical, and intellectual suitability. Undertaken by all Australian applicants prior to reception into a two-year novitiate program. Those seeking to join the congregation in Kiribati, the Philippines and Japan would undertake a similar assessment in their own culture, prior to acceptance in the Novitiate. Prior to novitiate women undertake a 6 to 12 month pre-novitiate within a community as part of the assessment process. Those seeking to join the sisters from Kiribati and the Philippines undertake a 1-3 years prior experience in community.

### **Sisters of the Good Shepherd**

Changes to the selection of candidates were made in the mid-1970s. Many candidates were staying for only short periods of time. Psychological assessments were required. The last final profession of a Good Shepherd sister in Australia occurred in 1990.

### **Society of Christian Doctrine**

Since 1997, more attention to selection of candidates. This was the time when our region was led by a team rather than one person making decisions.

## Trustees of the Little Sisters of the Poor

After the Council: in view of the rapid changes on the world's scene, and the need to adapt to the young people of today, we developed longer pre-entry strategies, for example, longer on going accompaniment of candidates (we did not go in for psychological screening); candidates were encouraged to take part in live-in experiences with the Sisters, in community, including longer sessions immediately before admission, sharing completely their life and mission. This permitted more contact and a greater knowledge of the candidate, from a psychological, spiritual and personal level and provided the candidate with a more transparent experience of the life of a Little Sister of the Poor. We continued to be diligent in the acquiring of references and took all measures to ensure an adequate knowledge of the candidate.

## Australian Ursulines

One feature of the formation of religious in our congregation is the central process of 'close accompaniment' of each candidate, postulant, novice and temporary professed up until final profession which could mean seven years after first profession. This is a regular meeting each fortnight with the director for the ongoing discernment of the suitability of this life for the person in formation. Opportunities are also given for professional psychological help, usually to assist the person in formation to face issues in her life preventing her from living more fully. These years of formation and discernment are accompanied by religious and secular studies, usually at Theological colleges and Universities.

Screening of Candidates requires

- a knowledge of the family of the candidate
- a psychological test to detect any pathological difficulties
- police record
- testimonial letter from parish priest, committed lay person.

Far too often there has been such a desire to increase numbers of priests or religious that screening has been either non-existent or very poor. This desire for numbers has been one of the main causes for unsuitable candidates, including those who have sexually abused others. One clear example of this is: Some of our sisters wrote to the bishop about [.....]saying he was not a good candidate for priesthood and they were ignored.... What consequences!

*Formation of Candidates & Women:* Perhaps this has not been rigorous enough....and again it could be linked to the desire for numbers. 'Spiritual direction' is not a substitute for good accompaniment. There have not been enough questions asked and observations made. In the area of priestly formation, the particular gifts that women formators could bring to the discernment of vocations are desperately needed.

*Mandatory Celibacy:* Celibacy is a gift and really belongs to the religious life. In formation of priests and religious it must be chosen as the best way for the individual, not as some penance. It is the sign that this person sees the relationship with Jesus as the central relationship of his/her life. Celibacy can only be chosen if it is thoroughly understood, faced, discussed, examined and desired in formation.

*Clericalism:* The sense of privilege that some clergy have, a sense that the rules do not apply to them, seems to be critical as a cause of much of the abuse and non-reporting of abuse. The wearing of the roman collar, the

reminder of 'who I am' is most disconcerting and is often quoted by victims of abuse that they knew that they were going to be abused when Father arrived in clericals. The dress is such a symbol of power. The expectation to be treated differently because of the clerical symbols have hidden the person...and the person and the dress were not congruent. The idea that as a religious person I would be treated with more respect is really so against the Gospel, and thus always suspicious.

*Homosexuality in priesthood:* The sexuality of each person who desires to make commitment in priesthood or religious life must be thoroughly examined, chosen and embraced. Integrated sexuality is what is required and so sexual preference is not really a question in these circumstances.

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## Question 3

**Give details of the professional development programs and requirements currently in place for your priests/religious (when were they introduced, how are they monitored, reported and measured for effectiveness?)**

### General Summary – Question 3

#### Dioceses and Archdioceses

Submissions provide considerable detail regarding courses and facilitators, frequency of training and other detail.

Issues addressed include:

- Formation
- Spiritual direction
- Theological Development, including moral theology
- Pastoral
- Personal development
- Therapeutic support
- Governance and administration
- Academic Development, including church history and philosophy
- Professional Standards
- Child protection, child safe environments
- Screening and police checks
- Mandatory reporting, reportable conduct
- Work health and safety
- Legislative updates
- Leadership

Through:

- Facilitated clergy retreats
- In-services, short courses



- Lectures
- Active case studies (to engage priests)
- Full academic programs (degrees, post graduate studies)
- Employment of specialised staff
- Access to external professionals
- Cross cultural seminars for overseas priests
- Annual clergy assembly
- Council of Priests meetings
- Vicariates
- Sabbatical leave and long service leave in line with other professions
- Conferences
- Regular spiritual direction
- Regular supervision
- Induction sessions
- Lay-support program
- SALT

Facilitated by: National Committee for Professional Standards, Universities and other institutions, Dioceses and Parishes, External professionals and academics such as the Ombudsman and Legal counsel.

In an effort to share learnings, improve communication across the diocese.

They are evaluated by surveys, anecdotal feedback. Some report there is little evidence for how these opportunities are monitored, reported and measured for effectiveness, Processes for evaluation rare.

For: Clergy (priests and deacons), Religious, Employees, including from education, social services, and appointed volunteers.

Organised by: Committee of clergy and lay people, Episcopal Vicar for clergy, Chancellor

Attendance can be: On a needs basis, Voluntary, Compulsory, but not binding, Compulsory, Rigorously enforced, Compliance ensured.

Limiting factors include: Lack of locum priests in regional areas, geographical access.

One diocese reports that no significant assessment is made of priests and their work in parishes and that professional development programs are taken up by only a small number of priests.

A number of dioceses report that there are rarely any processes for monitoring, reporting or measurement for effectiveness of these programs. And one diocese said there is little in the way of formal discernment of the best most useful professional development to be undertaken at any given time.

The question of priestly supervision is an important one and is now being closely examined nationally and on a Diocesan basis.

Professional development programs are delivered across diocese in a number of ways including

- Periodic training by external professionals
- cultural seminars and other training for overseas priests
- professional development days
- Annual clergy assembly which cover a variety of theological and pastoral subjects.
- Annual retreat
- Governance days.
- Human Resource Workshops

Typically, they deal with:

- child protection, safeguarding children and vulnerable adults prevention
- aware of statutory reporting roles
- child safe environments
- regulators including statutory agencies
- diocesan Child Safety Guidelines
- Professional Standards and appropriate boundaries

Across the dioceses there is generally little or no mechanisms for determining “effectiveness” beyond seeking feedback from participants on an informal basis.

### Unique responses

- The Diocese of Broken Bay notes that since the Diocese began in 1986, the Diocese has had two half-day clergy conferences (afternoon and evening) and one four-day live-in clergy conference each year. These are compulsory for all the clergy (priest and deacons).
- The Diocese of Bunbury notes that the Annual Clergy Conference is the forum for professional development provided to all priests in the Bunbury Diocese. From 2016 attendance at the Annual Clergy

Conference has become compulsory in order for priests to receive certification to continue in active Ministry.

- The Diocese of Cairns notes that ongoing plans to facilitate online SALT training to clergy, akin to that provided to principals of school staff. Currently there are some access issues with this plan.
- The Diocese of Parramatta notes that the effectiveness of professional development is evaluated usually by way of survey and anecdotal feedback is invited and regularly received. This information is considered in the review and development of professional development for the future.
- The Archdiocese of Perth notes that seminars relating to child safety and child protection, presented by the Safeguarding Officer are not compulsory.
- The Diocese of Port Pirie notes that annual in-service is run covering a range of topics applicable to priestly life including pastoral, spiritual, and psychological and that there is rarely any processes for monitoring, reporting or measurement for effectiveness.
- The Diocese of Rockhampton notes that there is no significant assessment made of priests and their work in parishes and that psychosexual programs taken up by only a small number of priests.
- The Diocese of Wagga Wagga notes that a major limiting factor for participation by priests in a rural diocese is its capacity to replace the priest for the duration of training. There appears to be little evidence as to how these professional development opportunities are monitored, reported and measured for effectiveness.

### General Summary – Question 3

#### Religious Congregations, Orders and Institutes

- Ongoing formation and personal development encouraged across most orders.
- Range of courses and options are available.
- There appears to be a greater acceptance of the need for personal supervision.
- Many note the *Towards Healing* guidelines.
- Most have focused on professional development post the Second Vatican Council.
- Appraisal ranges from none, through informal, to rigorous review of programs.
- Principles and opportunities/requirements for renewal and professional development are outlined in Formation documents for most orders.
- Priests work with the requirements of the local Diocese in which they work.
- Religious are subject to requirements/mandates in schools, social services and other ministries.
- Some orders said some programs for renewal have been discontinued because of declining numbers and ageing of members.

- Many noted that a sabbatical, every 10 years or so is encouraged.
- Leadership formation and spiritual direction encouraged in most orders as is participation in renewal and retreats.
- Some orders have established leadership formation centres in Australia.
- Some maintain records of participation in professional development.
- When professional development issues are identified, at least one order engages formal performance management plans.
- Some orders encourage members to complete post graduate degrees
- While professional development is usually made available and encouraged, it is rarely compulsory or required.

#### Unique responses

- The Missionary Society of St Columban notes that the question begs the question because we have never had to account for behaviour in this way. While professional programs may have been set up, our Columban priests would respond personally and not because they were ordered to do so. That has never worked in a missionary culture in which priests were expected to work on their own, we have still a highly individualised culture. We do not have any details of monitoring, reporting or measurement for effectiveness. We are talking about a culture in which this kind of oversight would be rejected by them as authoritarian.
- Because of declining numbers, the Brothers of St John of God has transferred responsibility, monitoring and assessment of professional development to the PJP.
- The Marist Brothers note that the formation process and the formators are externally reviewed on a regular basis.

## Responses from Archdioceses and Dioceses – Question 3

### Archdiocese of Adelaide

The principal focus on the Archdiocese in terms of professional development concerns child protection and the need to ensure that all personnel remain as up to date as possible.

All clergy, religious, employees and appointed volunteers are required to be aware of their role as mandated notifiers in order to comply with the South Australian Children's Protection Act 1993.

All clergy, religious and employees attend the child safe environments training and a refresher, every three years.

### Diocese of Armidale

Ongoing improvement, annual training by external professionals.

Measurement and monitoring for effectiveness under discussion for review and change.

Active case study presentations engaging priests, rather than passive lectures.

One-on-one sessions and cross-cultural seminars for overseas priests.

### Diocese of Ballarat

The Diocese conducts an annual in-service program for priests which deal with the following matters;

- formation;
- human development;
- intellectual; and
- theological.

The Diocese has conducted a men's health program and it employs a clergy wellbeing officer.

### Archdiocese of Brisbane

The Archdiocese notes its Child Protection Policy (2002),

Archdiocesan Human Resource Workshops for clergy and parish staff – issues covered include

- Explanation of Archdiocesan Child Safety Guidelines,
- Requirements of the Commission for Children and Young People and the Child Guardian Act 2000,
- Annual New Pastors' Day - Formation for newly ordained priests or newly appointed as PP or administrators and/or newly arrived in Queensland from interstate or overseas (included child safety and protocols since 2013),

- 2011 Induction workshop for all overseas priests and newly ordained priests on child safety in the church and Integrity in Ministry. Bi annual training commenced for all Clergy:
  - 2013 Child Safety Issues [ ..... ] and
  - 2015 Introduction of administrative toolkit for abuse prevention which is used in Archdiocesan training.
- January 2014 Archdiocesan Safeguarding Officer employed.
  - 2015 *Integrity in Ministry* training for Indian clergy.
  - 2016 *Integrity in Ministry* training for Nigerian clergy.

Since July 2014 and ongoing:

- Implementation of the Safeguarding Children and Vulnerable Adults Prevention and Protection Policy Program. All parishes will have implemented the policy by end 2016.
- Parish Child Protection and Safety Program for Vulnerable Adults rolled out across the Archdiocese.
- External auditor engaged to identify risks, weaknesses. 60 internal monitoring audits since 2015. Audit of 89 parishes by end 2016. The remaining 10 audited by end 2017.
- From 2015 training in the program facilitated by the PSO at the Seminary and in Developing Parish Leaders Program (for newly appointed pastors and associate pastors). Training program provided by safeguarding officer 2015-2018. Monitoring and measuring for effectiveness: attendance at workshop recorded, Internal audits of parish safeguarding protection policy, external audits.

### Diocese of Broken Bay

Since the Diocese began in 1986, the diocese has had two half-day clergy conferences (afternoon and evening) and one four-day live-in clergy conference each year. These are compulsory for all the clergy (priest and deacons). Deacons' wives and any lay people working with the clergy are also invited to attend for some sessions.

A new committee is being formed since the appointment of an Episcopal Vicar for Clergy. There is also a strong expectation that clergy have an annual retreat of one week's duration. The diocese organises one retreat each year but priests and deacons can also choose to undertake their own retreat.

Priests are strongly encouraged to have a spiritual director that he would see each month and, more recently, that he would also have a supervisor.

The Diocese, currently through its Episcopal Vicar for Clergy and Chancellor, advises the clergy regularly of professional development opportunities and funds those opportunities.

Three-month sabbaticals are offered after 10 years in Ministry.

Since 2014, clergy new to the Diocese are required to attend a 'safeguarding and professional standards', four-hour small group workshop run by two lay women as part of an induction to safeguarding in the diocese.

When a new cleric arrives in the diocese, there is an induction process whereby he is placed with a parish priest to support him in transitioning to his role as priest in Australia. He is also supported by a lay person, who walks with the priest, following a six-week program. This program is due to be reviewed.

### **Diocese of Bunbury**

The Annual Clergy Conference is the forum for professional development provided to all priests in the Bunbury Diocese. From 2016 attendance at the Annual Clergy Conference has become compulsory in order for priests to receive certification to continue in active Ministry.

An Acculturation Program was established for migrant priests in 2013. The program continues to be diverse and has included for example, a session [ ..... ] on Ethical Standards and Professional Behaviours.

Acculturation Programs are held up to 4 times a year and this year included all priests-not just migrant priests.

### **Diocese of Cairns**

There has been an emphasis in the past 12 months in increased in-service relating to awareness around *Integrity in Ministry* based training and additional measures. Examples of this [ are full ] day seminars [ including focus on the work of the ] National Committee for Professional Standards.

Regular Council of Priests meetings which have an element of professional development to them.

For the past two years, the Diocese and Catholic Education Services have facilitated a whole day Safeguarding Children conference. This year there were in excess of 100 attendees – attendance is recorded.

Ongoing plans to facilitate online SALT training to clergy, akin to that provided to principals of school staff. Currently there are some access issues with this plan.

### **Archdiocese of Canberra-Goulburn**

Currently priests are asked to attend an annual clergy assembly which covers a variety of theological and pastoral subjects.

Priests are also asked to do an annual retreat and attend regular governance days.

Priests are entitled to sabbatical leave and long service leave as is the custom with other professions.

### **Maronite Diocese**

For the reasons given in answers to questions 1 and 2, most of our response to this question has already been given. But with regard to reporting and effectiveness, the Bishop and his Vicar General work closely with the priests, including the Parish Priests, and form their own views of how well the priests and religious are working, and therefore how effective the training has been.

Then, in addition, the heads of the Religious Orders and the Parish Priests are responsible for monitoring their subordinates, and reporting to the bishop and the Vicar General on how well they are performing.

Each year the Bishop conducts a formal review of each parish, and speaks with each priest. Although Religious Orders are accountable to their superiors, they attend the eparchial bi-monthly meetings and obtain the same training as priests do.

In this respect, the Bishop relies upon the heads of those Orders.

### **Archdiocese of Melbourne**

Since 2012, Clergy on appointment to the Archdiocese, have been invited to attend regional workshops once per year which focus on professional standards issues. Attendance at these has been recorded. The annual clergy conferences form part of the ongoing discussion and reflection on ministry in the current context. These address the four dimensions of “Pastores dabo vobis” document.

At an Archdiocesan level, senior leadership have engaged in professional development with international experts in the field of sexual abuse and related issues for monitoring clergy eg. Monica Applewhite. There is regular engagement with Victoria Police to understand the issues of abuse, care of victims and processes to address same.

Since 2013, the Archdiocese has established its own Office for Professional Standards which continues to respond to changing environment and expectations. This Office holds Working with Children Checks for all clergy on appointment and monitors compliance in this area. Where required, National Police Checks are also facilitated and housed in this office. The office also continues to collaborate with other catholic agencies and ecumenical groups in establishing a framework for objectives in the prevention of child abuse and the creation of safe environments across parishes and other related church bodies. The Vicar General’s Office has also established a pastoral care team and has appointed a Senior Advisor, in addressing day to day concerns which arise and for assuring adequate pastoral response from the Archdiocese towards survivors victims were required and dealing with matters which may arise in diverse ministry settings of the Archdiocese.

### **Melkite Eparchy**

[ ..... ]

An annual retreat is held which covers all pastoral, spiritual and biblical themes

### **Diocese of Parramatta**

The effectiveness of professional development is evaluated usually by way of survey and anecdotal feedback is invited and regularly received. This information is considered in the review and development of professional development for the future.

### **Archdiocese of Perth**

Since the Introduction of the Safeguarding Project in the Archdiocese of Perth all priests and deacons, whether diocesan or religious, working in parishes or other diocesan agencies, have been asked to attend a number of seminars relating to child safety and child protection delivered by our Safeguarding Officer.

Sessions topics cover child safety, child protection, professional standards and appropriate boundaries, at the annual live-in clergy seminars which are not compulsory but which all clergy are encouraged to attend. At the moment none of these seminars or workshops is compulsory.



There are currently no mechanisms for determining effectiveness beyond seeking feedback from participants on an informal basis.

### **Personal Ordinariate of Our Lady of the Southern Cross**

Ordinariate priests participate in the ongoing formation provided by the local dioceses in which they are domiciled and attend an annual Ordinariate Clergy Residential during which further formation is given.

### **Diocese of Port Pirie**

Annual in-service covering a range of topics applicable to priestly life including pastoral, spiritual, and psychological. Rarely any processes for monitoring, reporting or measurement for effectiveness.

- There is little in the way of formal discernment of the best most useful professional development to be undertaken at any given time.
- Priests may miss the programs due to annual leave, or a funeral occurring on the day of the in-service.

Three-yearly Refresher for Child Safe Environments training is rigorously enforced. Several opportunities over a two-month period at the three-year mark are provided, to enable attendance in spite of annual leave, sickness, or funerals. If a priest or diocesan employee misses a scheduled refresher, they are followed up promptly – within weeks – to ensure compliance.

Therapeutic courses have been accessed by our priests on a needs basis rather than as part of formation.

Vicariates – meeting of priests in particular regions – undertake reflection among themselves about different aspects of priestly and church life including policies and procedures about child safety, eg, mandatory reporting, child safe environment training, police checks, screening of church personnel.

### **Diocese of Rockhampton**

No significant assessment made of priest and their work in parishes. Psychosexual programs taken up by only a small number of priests.

### **Diocese of Wollongong**

The Diocese holds facilitated Clergy retreats, seminars and professional development days each year as well as combined meetings with School Principals to address matters of common interest and share in learnings from experts.

### **Diocese of Sandhurst**

Various programs exist for our clergy/religious – both at the diocesan level and at the initiative and discretion of individual priests. For priests

- In service days, 2-3 times per annum
- Professional development programs

For religious

- Religious congregations make their own arrangements for professional development programs however, the three religious priests working in the diocese join with the diocesan priests on the in-service days.
- Very few of the religious present in the Sandhurst Diocese are engaged directly in pastoral activities.
- Most religious would be of retirement age.

### **Archdiocese of Sydney**

There are two continuing education/professional development days for clergy each year, and every two years there is a three-day live-in professional development seminar.

Clergy are encouraged to take sabbatical leave every 10 years, which should include continuing education programs.

The Archdiocese will this year send 14 priests to undertake a Graduate Certificate in Management for Non-for-profit organisations conducted by Australian Catholic University.

### **Diocese of Wagga Wagga**

A planned routine addresses modes of support for working priests. It includes:

- A five-day annual live-in retreat
- A monthly day of reflections and opportunity for the Sacrament of Reconciliation with an outside confessor, hosted by the Seminary
- Four regional Deanery priests' meetings per year
- A two-day in-service Clergy Conference per year

Diocesan priests who have teaching duties at the Vianney College Seminary have subject specific qualifications e.g. Canon Law, which may have involved an additional period of extended training, e.g. an academic year/s in Rome.

Other formal professional development opportunities include training in Church History, Philosophy, Moral Theology and Spirituality.

Resources and courses relevant to ministry and programs to update existing skills that are run by various institutions are regularly advertised in the diocese. Priests wishing to access these opportunities are generally offered a subsidy to meet expenses.

Communication of these opportunities is made through the priests' newsletter Ad Clerum or as a single specific communication. A major limiting factor for participation by priests in a rural diocese is its capacity to replace the priest for the duration of training.

There appears to be little evidence as to how these professional development opportunities are monitored, reported and measured for effectiveness.

### Diocese of Wilcannia-Forbes

Professional development of priests has become a regular part of diocesan meetings to assist them in their ministry and administration of parishes.

In regard to professional standards and child protection, since the introduction of *Towards Healing*, the Diocese has engaged outside agencies including the NSW Ombudsman and legal counsel to assist priests in their understanding of the legal and moral responsibility regarding the safety and protection of vulnerable people in the community, and especially children.

Areas of professional learning include:

- The Introduction of the *Towards Healing* Protocol
- Child protection legislation in NSW/Reportable Conduct
- Office of the Children's Guardian – WWCC Requirements
- Workplace Health and Safety

The other significant protocols, *Integrity in Ministry* and *Integrity in the Service of the Church* form the foundation of the way the Diocese articulates the expectations and responsibilities of clergy and lay men and women who work and minister in the Diocese.

Prior to any appointment in the Diocese, priests who come from outside of Australia spend some time with local clergy to learn about the culture of the Diocese and are informed about the requirements of the protocols and their legal responsibilities.

Because priests coming from other countries and cultures have particular needs, the Chancery staff and senior priests endeavour to support them personally to ensure their wellbeing and their ongoing ability to minister effectively in the communities where they live.

### Diocese of Wollongong

The Diocese holds facilitated Clergy retreats, seminars and professional development days each year as well as combined meetings with school principals to address matters of common interest and share in learnings from experts.

## Responses from Religious Orders, Congregations and Institutes – Question 3

### Australian Province of the Society of Jesus

Long history of encouraging on-going formation and personal development. Greater range and variety of courses are now available and growing awareness and acceptance of the need for personal supervision in ministry. Jesuits Extended Breaks/Renewal Policy for rejuvenation at direction of the Provincial, may include graduate programs.

In the early 1970s there was the recognition that much could be learned from the social sciences, particularly in psychology and sociology. Candidates, as well as young members in formation, were subject to greater psychological examination.

‘Candidates ought not to go forward, nor should they be admitted, to the profession of chastity except after really adequate testing, and unless they are sufficiently mature psychologically and affectively.’ (Perfectae Caritatis, 1965, #12)

‘Sufficient human maturity is a requirement for candidates ... opportune provision must be made ... by instituting a more searching examination of candidates ... having recourse when necessary to the recommendations of men skilled in psychology ... a vocation is then tested...’ (Jesuit General Congregation 31, 1974-75, #93f)

Traditionally, the formal part of the application process for a candidate to the Jesuits involved one on one interviews with four Jesuits who would separately make a judgement on whether they thought the candidate was suitable and ready to begin the noviciate. For some men, this followed a long period of association with the Jesuits, typically as a student in a Jesuit school, while for others there may have been little or no contact with Jesuits before these interviews. At some point, it became the pattern that candidates would be ‘accompanied’ by a Jesuit while considering his Jesuit vocation, so that the Jesuits got to know each person over a period of time. The significance of this role has become more fully recognized, and a handbook is currently being prepared to assist those who have this role.

When [.....], a psychologist trained in the US, was appointed Master of Novices in 1971, he began to ensure that screening was more rigorous and included diagnostic testing. This test was administered to candidates by [.....] who was a qualified psychologist.  
[.....] also administered this test at various stages of the Province’s history since then.

In 1991 a more thorough testing regime was implemented. The Minnesota Multiphasic Personality Inventory (MMPI) test was administered followed by an extensive interview with a psychologist. If any areas of concern were identified, the psychologist was asked to investigate the concern more deeply. Suitability reports were produced by the psychologist in respect of candidates, highlighting their strengths and weaknesses.

In 2012, the psychological testing of candidates was moved to become their first examination. This was to give emphasis to its importance and also to detect earlier any significant issues that would curtail the necessity of further interviews.

A review of psychological testing is now underway to ensure psychological testing in this area is meeting best practice. Moreover, all candidates are required to submit national criminal history checks and working with children checks are completed in relevant states when candidates are appointed.

It is also important to note that, in the early 1980s, the practice of accepting candidates straight from school ceased. This was to ensure a certain level of maturity in candidates.

### **Benedictine Community Arcadia NSW**

Professional development is provided through the Diocese and in community by way of seminars. Much work has been done in formation in the context of *Towards Healing*. It is expected that all members of the Monastery be cognisant of the professional standards contained in *Towards Healing*. They are also expected to maintain professional boundaries in their ministry.

### **Brigidine Community Victoria**

Each year there are at least six days when appropriate programs are conducted for all our religious. This has been in place since Vatican II and to a lesser extent before this. The programs include a variety of speakers, dialogue, formative programs and planned development programs related to spiritual, moral, theological, liturgical, ethical aspects of life. The effectiveness is apparent through the quality of the discussion but especially by the actual lived reality following the programs. Professional development also for those working in parishes, education, chaplaincy, social work and ecological issues. The spiritual development of the religious involves personal and communal prayer, retreats, lectures and spiritual reading.

### **Canossian Sisters**

The sisters of the congregation are required to follow the Plan of Formation - that covers initial as well as ongoing formation - and meet certain criteria. The Formation Team and/or the Leadership Team meet to discern that the candidate/sister has met the requirements of the various stages. Our members live in communities where they share life, support one another and take care of their ongoing formation and growth in their own vocation as well as in the ministry. The community is the place for ongoing reflection, review, accountability as well as personal accompaniment. In the Province each year the sisters are required to attend an annual seminar - the topics of the seminar focus on spirituality, psychology and theology - and make an annual personal retreat of at least a week. Opportunities for spiritual renewal, sabbaticals as well as for professional updating are defined in the Plan of Formation.

### **Carmelite Brothers**

Principles for such programs and requirements are laid out in Decrees of the 2013 General Chapter of the Order and in the subsequently revised 'Ratio' but yet to develop specific Provincial programs.

All but 2 of our members ministering in Australia are Priests and are subject to programs and requirements of the Dioceses in which they minister.

Of the other two, one works in our secondary school and is subject to requirements mandated for staff in the school. The other non-clerical member ministers mainly among the sick and elderly in a parish, but has a Working with Children Check and is subject to the safe ministry environment requirements of that parish, as mandated by the diocese.

Members have also participated in “Encompass” and “Vitality” programs to assist them in their human and psychosexual development.

### **Carmelite Sisters**

Our formation program is conducted by a team of religious from our community. This team works in collaboration with the formator. Individual candidates are assessed regularly to ensure that each is developing as a mature and responsible religious. The present method has been in place since 2012 and is currently under review as a result of Vultus Dei Quarere.

### **Christian Brothers Oceania Province**

Following the decline in membership and the ageing of Brothers from the early 1990s many of the programs and renewal opportunities were discontinued. Brothers were encouraged to take Sabbaticals every ten years. A large number of Brothers have embraced this recommendation and have taken courses of three to six months at Hawkstone Hall or St Bueno's in Wales, Tabgha (in country New South Wales) or the Josephite Centre for Spirituality at Baulkam Hills. Some studied in Loreto House Dublin in the areas of Leadership and Formation for a full academic year. Other destinations have included Holy Names University in Oaklands, California and the American University in Washington. In Australia the Brothers have contributed to the places available for a religious to have a sabbatical and have established Ecology and Spirituality Centres at Glenburn (Victoria) and Villeneuve (Queensland) that are internationally renowned and popular. In the major capital centres Brothers gather on a regular basis for renewal opportunities. These are usually a half or full day seminar that will have guest experts and/or reports and discussions lead by Province Leadership Members. Individuals have been encouraged to have Spiritual Direction and professional Supervision on a regular basis. Annual Retreats are provided and vary in their nature to suit the different spiritual and human needs of the Brothers.

### **Daughters of Our Lady of the Sacred Heart**

Each year at least one session on on-going formation is offered to the Sisters of the Province. In addition the leaders of the Province meet bi-annually and receive input on topics which are relevant to their needs and their leadership role. Each Sister each year is required to update her personal records with regard to her attendance at on-going formation programs and Professional Development programs. These records are held at the Provincial House.

### **De La Salle Brothers**

Introduced Professional Standards Update for general circulation among the Brothers.

Update #1 published 23/02/13 and Update #18 published 21/05/16

Conducted meetings of all Brothers in each sector in each calendar year 2014-2016 with child protection as a full agenda item.

Researched Child Protection and sexual abuse complaint protocols and procedures in each jurisdiction (Australia, New Zealand Pakistan and Papua New Guinea) reported to joint meetings of Provincial Council and Mission Council.

Conducted annual visits to Pakistan to develop Child Safety and Child Protection policies and to in-service middle managers in Faisalabad, Karachi, Multan and Khushpur.

Had two Brothers complete year long course of studies in human sexuality in Chicago USA

Monitored in person and remotely provisions in place in each jurisdiction by visits, questionnaires, supply of resource material and inspection of policies and procedures already in place as a result of local requirements of school systems and College Boards

Developed suite of policies in welfare and counselling centres conducted by BoysTown Ltd (now yourtown).

### **Dominican Friars (Australia and New Zealand)**

Priests are currently required to attend the professional standards seminars and input sessions of each Diocese or Archdiocese in which they are working. These are monitored and reported on by the respective Diocese or Archdiocese. The Dominican Order currently does not conduct its own program for its priests and religious, although it has had input sessions from experts at its General Assemblies, which take place every four years before a Provincial Chapter, at which a new superior and administration team is elected and appointed. This situation is partly due to the Order's small numbers and the dispersion of its members in various dioceses and Archdioceses of Australia, New Zealand and Melanesia.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

When the Professional Standards Office, *Towards Healing, Integrity in Ministry* and Working with Children Checks and the like were introduced in the Church we informed our sisters, distributed the documentation when appropriate, spoke to the content at regional gatherings of the sisters and were aware that many sisters also received formation in their workplaces. We continue to issue annual reminders and those on our Leadership Team avail themselves of every opportunity offered to keep abreast of current developments. Apart from monitoring annually the Working with Children Checks we do not have a formal monitoring process. We are aware, however, that the sisters in formal stipended ministry are subject to the monitoring processes within that organisation.

### **Faithful Companions of Jesus**

Apart from qualifications sisters have always been encouraged to attend courses, talks by professional speakers or engage in programs for personal development, in Australia or overseas. Every sister makes an annual retreat to maintain her own personal growth, and some have availed of international sabbatical study or renewal programs. The province holds biennial gatherings to extend the sisters in areas of intellectual, spiritual and social growth as well as involving them in future planning in the life of the FCJ Society.

### **Family Care Sisters**

As a small congregation (one in a nursing home with dementia and two sisters involved in active ministry), we attend professional development programs relevant to our situation...

### **Franciscan Friars Holy Spirit Province**

All friars were given a copy of *Towards Healing* when it was introduced, highlighting the importance of vigilance in our behaviours and the implications of unlawful and inappropriate behaviours with vulnerable people and children. This was further strengthened by a similar distribution of *Integrity in Ministry* which speaks more clearly of proper procedures, common sense attitudes, socially appropriate behaviours and legal requirements. Such matters have been raised occasionally at annual Guardians' meetings (meetings of local superiors) and

at meetings of friars involved in parish ministry. Friars involved in ministries with other organisations and agencies (e.g. parish, school, youth, education, counselling) report that they attend regular in-services on such matters organised by their respective diocesan and education offices, and professional supervisory bodies. A Franciscan friar was a member of the review panel for *Towards Healing*.

### **Holy Spirit Missionary Sisters**

Sisters are given opportunities to attend professional standards workshop when it was offered in our particular places. We also conduct annual workshops for the members of our Province with a different theme and speaker each year.

### **Hospitaller Order of St John of God**

The demographics of the Order in Australia are:

- Number of Brothers: 20;
- Brothers in various levels of aged care: 10;
- Brothers retired and living in communities of the Order: 2;
- Brothers in pastoral care ministry: 3;
- Brothers in internal ministry (ie: administration of the Province): 5.

On 31 July 2007 the services of the Province were transferred to the Public Juridic Person (PJP) St John of God Australia Ltd. Since that date the PJP has had complete civil and canonical responsibility for the management of the services formerly under the auspices of the Order. All professional development programs, their monitoring and assessment are the responsibility of the PJP.

The majority of the Brothers of the Province are retired from ministry and in various levels of aged care, namely, independent living, hostels, and nursing home accommodation. [See response to Question 6.]

The three Brothers engaged in pastoral care ministries with either St John of God Health Care, or parish pastoral care in the Archdiocese of Melbourne are subject to the professional development programs of those respective entities, and their monitoring and measurement would be the responsibility of those entities.

### **Institute of the Sisters of Mercy of Australia and PNG**

For the past 40 years or more there has been a contemporary approach to the formation and professional development of candidates. This approach reflected ongoing understanding on the part of Mercy congregation leaders and formation personnel in areas such as human development, social sciences, theology and the evolving nature of religious life itself. This approach reflects the need for individual and congregational professional accountability in all ministries.

A significant component in the formation program for Sisters prior to their perpetual profession, and in the professional development of all Sisters who are engaged in ministry of any type, is study of the principles of the Australian Church's documents and these include:



- *Towards Healing* – Principles and procedures in responding to complaints of abuse against personnel of the Catholic Church (1998, revised 2010 and 2015 and 2016);
- *Integrity in Ministry* (2004, revised 2010);
- *Integrity in the Service of the Church* (2011) which explicates professional standards that oblige every person, including religious and lay, who works within the context of the Church. All Church workers are expected to act consistently in accord with the professional standards required by their particular areas of service, for example, education, health care, social welfare;
- Protocol for Right Relationships in Ministry – Dealing with cases of sexual abuse involving clergy, religious and church personnel in Papua New Guinea (amended in 2006); and
- Melbourne Response is applied to those complaints of sexual and other abuse by priests, religious and lay persons under the control of the Archbishop of Melbourne (1997 and as amended).

The Institute requires Sisters to ensure that their professional knowledge and skills are kept current through regular participation in courses, training, conferences and the like. Wherever Sisters are engaged by agencies independent of the Institute (or the Church) then Sisters are required to comply with the industry standards set by the ministry agency and this means participating in professional development and required screening as provided for by the agency. Sisters performing work in ministry are required to meet the same industry standards that apply to other employees or professionals working within their area of practice.

All Sisters who work professionally are subject to appraisals congruent with their ministries. Any performance development issues that are identified by the agency are addressed by the ministry as part of a workplace setting and this may be addressed through a performance management plan. For example, a Sister may be required to undertake further training. In extreme instances, a Sister could be asked to leave her ministry and undertake a period of professional renewal or therapy.

As provided for under *Towards Healing*, if there is any reason to believe that a Sister has breached a professional standard in relation to a child or other vulnerable person (either in the past or the present), the Institute Leader will withdraw her from ministry pending investigation of the allegations. If the outcome of an investigation substantiates the allegation then she will not be reinstated in ministry. If the allegations are not substantiated then the Institute leader may re-appoint a Sister or place certain conditions that may be relevant to her appointment. Where a Sister cannot be reinstated to a ministry then the Institute Leader can request that the Sister is dismissed from the Institute and she is released from her religious vows.

The Institute requires that any Sister (and lay person) who works with children or other vulnerable people as part of their ministry must receive relevant working with children and criminal clearance from the relevant state authority.

### **Little Company of Mary**

Little Company of Mary (Australia) does not have a Corporate Sponsored Ministry.

The majority of our sisters in Australia are in retirement in non-active ministry. For those few sisters in active ministry, Province Leadership support and encourage those individual sisters to undertake professional development relevant to their area of ministry. Sisters have a responsibility to remain current with Professional

Development in their respective area of practice (where applicable). Professional Development Programs are provided/facilitated by the organisation for which the sister works or volunteers.

### **Marist Brothers**

Brothers are encouraged to continue with their professional development during their time in public ministry. This includes short term in-service workshops and seminars. Brothers are also encouraged to complete appropriate post-graduate degrees relevant to their area of professional practice. All Professed Brothers residing in Australia are required to participate in the annual Province forums where training in child protection is carried out. The formation process and the formators are externally reviewed on a regular basis. Brothers in leadership roles within public ministry are reviewed as specified by the organisation they work for.

### **Marist Fathers Australia Province**

There is the opportunity of a significant period (6 months, for example) period for personal-spiritual renewal every 10 years after final profession.

Focusing on personal-spiritual renewal, the proposal may also include opportunity for ministerial formation, cross cultural experience and/or visit to Marist or other places of pilgrimage.

The Marist is to provide the provincial administration with a written evaluation of his experience.

The provincial administration is to encourage Marists to take up this opportunity for personal-spiritual renewal.

### **Marist Sisters**

Sisters have had access to the following programs since 1960s.

Appropriate professional and academic training for ministry, teaching, nursing, aged care, community services; theological and ministry formation programs, which are monitored, reported and measured for effectiveness through input from academic and theological institutes, employers, supervisors, and through Sisters' dialogue with Congregational leaders at all levels.

### **Missionaries of Charity**

Professional development programs include: Good Shepherd Catechesis Training; Mystagogical Catechesis Level III; and a number of courses conducted by the CCD in the Catholic Archdiocese of Sydney. Each sister studies a correspondence course on the teachings of the catholic church from the catholic archdiocese of Washington DC. These courses have been helpful to our sisters who are teaching RE in public schools.

### **Missionaries of the Sacred Heart**

Annual retreat. Province wide retreats for all our members. Focus in recent years: Celibacy; Living Religious Life with Integrity.

All are encouraged to see a personal spiritual director, every six weeks to discuss physical, emotional, psychological, spiritual aspects. Most members do this, but some are geographically isolated or are retired. Appropriate, regular professional supervision. In line with requirements of the Dicoeses. Courses are registered. Attendance recorded. Responsibility of the individual to attend. Annual leaders four day meeting

with in-service component eg: in some aspect of *Integrity in Ministry* document; *Towards Healing* processes; issues to do with pornography. The leaders then in-service their communities. These are not reported or measured for effectiveness.

Work within the requirements of various ministries eg education. Invited to do a sabbatical every 10 years, tailored to individual needs - if certain areas of need are perceived by the leadership of the (ie certain personal issues need addressing ie. Anger issues; addictive issues etc) then the person is steered in that direction.

The province has just written a new policy on the 'Safeguarding Children and Vulnerable Adults' (after 18 months consultation) and the Province communities and members are having their initial in-service on this throughout the Province.

### **Missionary Oblates of Mary Immaculate**

Religious priests working in particular dioceses are required to participate in particular diocesan Professional Standards sessions. This was introduced at the time of each Diocese. For some this began in 2001, for others, later. Names are recorded and monitored by the Diocese concerned. Currently these are not measured for effectiveness.

### **Missionary Sisters of Service**

All MSS received a copy of *Towards Healing*, and *Integrity in Ministry* after publication and it was discussed formally and informally. Each Sister has regularly attended professional development seminars pertaining to her personal growth and development and specific mission. Those working or volunteering with local agencies also abide by the requirements of the respective agency. Sisters in leadership participate regularly in professional development opportunities, providing feedback to the congregation and to members of the Governing Body as appropriate.

### **Missionary Sisters of the Society of Mary**

Ongoing Formation programs as a general rule are offered to the sisters from twelve to fifteen years after first profession. This can be the form of a six to twelve month spiritual renewal either under the guidance of a team from within the congregation or at another venue eg Hawkstone Hall in England , Faith and Ministry at Navan, Ireland, various places in the USA or Australia ie Marymount Mercy Centre at Castle Hill or the Sisters of St Joseph at Baulkham Hills. In Australia the average age is around 76 years of age so there is not the demand so often. Professional upgrading is also given where needed ie post-graduate studies, change of occupation.

### **Missionary Society of St Columban**

Diocesan priests for the missions. But provide priests in some diocese.

Sometimes we come together, once a year or twice a year. We have had a couple of seminars from the now defunct COMPASS program in Strathfield. It is expected that Columban priests will participate in professional developments in the archdiocese or diocese where they are working.

The question begs the question because we have never had to account for behaviour in this way. While professional programs may have been set up, our Columban priests would respond personally and not because they were ordered to do so. That has never worked in a missionary culture in which priests were expected to work on their own, we have still a highly individualised culture. We do not have any details of

monitoring, reporting or measurement for effectiveness. We are talking about a culture in which this kind of oversight would be rejected by them as authoritarian. We are also talking about things in the past from the standpoint of the present which is extremely misleading. Today, most priests would be aware of having to attend professional development programs if they were requested by the Regional Director.

### **Congregation of the Sisters of Nazareth**

Those in temporary profession have a twice yearly ongoing formation program covering varying topics that are related to personal, spiritual and psychosocial development. Finally professed Sisters must continue their ongoing formation in the areas above through conferences, meetings, retreats and seminars. Our Sisters live in community which is an added safeguard for supervision and support.

### **New Norcia Benedictine Community WA**

Although it has always been available and encouraged, those in initial formation see a psychologist as part of their on-going counselling. They must agree to allow the psychologist to provide the community leader with a general report of their progress. Formation includes studying Professional Standards documents: *Towards Healing* and *Integrity in the Service of the Church*. These are also studied at community meetings.

### **Order of Cistercians of the Strict Observance**

Ministry is confined to the monastery. We do not have any ministries in outside schools or parishes or chaplaincies. We have appointed a Safeguarding Officer (Protection and Prevention). The Abbot and Student Master have attended training sessions organised by the National Committee for Professional Standards. Active priests and those who work in the guesthouse have "Working with Children Check".

The Abbot and Student Master are on the Australian Catholic Ministry Register. Soon, most monks will be registered. The abbot, Guest Master, and novice master have attended courses at the Institute for Sexuality Studies in Chicago. The abbot, novice master, and student master have attended intensive courses in human development, run by an American psychologist, [ .....]. Teaching Staff: the abbot, abbot emeritus, and novice master have Masters degrees, and the student master is currently working on his Masters. Another teacher has a Doctorate. The abbot, and Guest Master have done studies in Spiritual Direction. The novice master is currently undertaking a Spiritual Direction course. Another monk is doing a Librarianship course.

### **Order of St Augustine in Australasia (The Augustinians)**

Revised Church protocols and documents have been under discussion at deanery meetings since the late 1990s. A Province in-service for Augustinian priests and seminarians on sexuality and personal development was held at Mary MacKillop Place, North Sydney in 2008.

A priest-psychologist from the USA with experience in the area of child sexual abuse and a female medical doctor from the ACT with experience in psycho-sexual matters conducted this program. Priests in active ministry participate in diocesan in-service programs and formation on professional standards matters on a regular basis.

Professional standards matters are covered at most diocesan clergy gatherings and are part of ongoing formation of staff in our Catholic schools. All members of the Province have copies of *Towards Healing* and *Integrity in Ministry* documents and are advised of all updated information pertaining to these documents.

All Augustinians in active ministry are required to possess current documentation in order to minister – Blue Card (Qld), WWCC (NSW), etc. The Province Office and ministries maintain current records of this documentation. At the Province Mid-Chapter Meeting in June 2016, one session will be devoted to provision of information about professional standards expectations, including input from a psychologist with background in this area.

The monitoring and measurement of the effectiveness of these programs and requirements are difficult. Certainly, the heightened awareness of the need for integrity in all areas of ministry and of the sad experience of the many past failures in the Church and other institutions has helped ministers to be more alert. State and federal legislation on reporting obligations has reinforced this.

Ministry is based on integrity and trust and cannot be conducted successfully in a climate of suspicion. Church and civil protocols for the proper conduct of ministry create the setting for effective ministry and set appropriate boundaries for ministers to work confidently and effectively in the service of others.

The Province is currently developing statements of policy and protocols on various aspects of Professional Standards.

#### **Order of St Paul the Hermit**

Priests in our Province are required to abide by all the secular Laws and Canonical Laws and to be familiar with these. When anyone is transferred, or visits another Diocese, he is required to fill out the appropriate Professional Standards forms and always have his WWCC Check documents up to date.

Priests are supplied with regular Newsletters (quarterly) from our Province Council, which not only keep them up to date with current events in the Province, but also remind them of their particular obligations.

Members are encouraged to attend Diocesan Deanery meetings and participate in various development programs run by the various Diocese where we are situated. These are all monitored by the Province Council through formal House Visitations where the state of affairs of each house and its members is evaluated, these visitations are to occur once a year.

The findings of each visitations is presented at the Province Council meeting, which takes place quarterly, and evaluated for effectiveness.

#### **Order of the Capuchin Friars Minor**

After initial formation, a friar continues to engage in various professional development programs as the need arises and also at set times for the congregation. In recent years issues Professional Standards and Child Protection have featured in professional development.

Friars participate in a three- to five-day congregational wide meeting together around every 18 months to discuss administrative matters and engage in professional development. In July 2016 the friars gathered for three and a half days; dedicating one full day to Professional Standards and Child Protection, with input from a member of the TJHC and a workshop from the director of Professional Standards, Queensland.

When a friar is transferred to another state (QLD, NSW, VIC, SA) he will be required to meet whatever are the Professional Standard and Child Protection induction requirements for the particular diocese (Brisbane, Sydney, Parramatta, Melbourne and Adelaide). This varies from diocese to diocese, for example, Adelaide

Archdiocese currently requires the friar (priest or lay) to participate in a full-day induction program at the commencement of his ministry in the archdiocese.

### **Passionist Sisters**

Professional development is a part of the ongoing formation of each sister. The sisters are given an opportunity to attend courses that can help them having holistic formation. They are being monitored on their behaviour, the way they interact or shared in the community, they are being observed by the sister in charge on the growth and progress to the formation they received. The religious sister is also being follow up through an individual encounter/conversation. The religious is inserted into the community where she can exercise her profession.

### **Passionist Fathers**

1976: Formation Commission and role of Coordinator of Formation established. Major reviews 1994, 2004, 2011 and 2013 and again this year.

Specific development programs introduced 2003 when our Province came to the conviction that formation is life-long and that supervision, spiritual discernment and counseling were all necessary aids to professional development. Fewer candidates enabled greater individual attention and increasingly individually tailored formation programs and academic studies. Initially 'ongoing formation' now referred to as 'life-long learning'.

We offer annual in-service for community leaders and parish priests, Province retreat every second year, 'Passionist Institute' every year, and Pilgrimages to Italy to explore unique spirituality. Once every four years, a member of the Formation Commission interviews each Province member.

We are particularly conscious of the need to monitor those in the first five years following initial formation and have to admit that we have not always been as successful as we aim, mainly because immediate needs can intrude on our plans. This does not mean these men are not properly trained, but there is a strong need during these years for support and supervision and we are conscious of that.

Those who complete a renewal program are asked to meet with the Formation Commission to review the effectiveness and value of the program they have undertaken. Annual in-service is made available to all members which provides up to date development in areas of current interest or need.

Since the mid 1990's we made frequent use of the Sydney based 'Encompass' program and then of Vitality, to provide 3 month or 6 month intensive programs of self-development. The majority of our men who have participated in these programs have been self-referred for their personal needs, not because of any allegations or complaints. Some others have been referred to overseas Institutes.

### **Patrician Brothers**

Since the 1950s graduation from a relevant recognised tertiary institution is the standard pre-requisite for ministry. Patrician Brothers minister in NSW only. WWCC is mandatory for all ministries as well as participation in safeguarding in-service. Teachers require Religious Education accreditation. Patrician Brothers do not own or operate independent Catholic schools but work in diocesan systemic schools. Training provided through Catholic Education Office. Clinical pastoral education is part of the prep for pastoral ministry. Professional development remains the primary goal of sabbaticals.

### **Presentation Sisters Queensland**

Since 2015 the Congregation has its own Code of Conduct which has been accepted by each Sister. Very few of our Sisters are engaged in public ministry. Sisters are encouraged to participate in professional development associated with her ministry and comply with the requirements of their professional bodies and employers.

### **Presentation Sisters WA**

Individual sisters in specific ministries e.g. CPE updating for pastoral work in a nursing home, receive professional development training as required by the employer or as seen as necessary by the sister.

### **Presentation Sisters Wagga Wagga**

All Sisters are offered renewal programs at appropriate times in their lives. Monitoring is carried out to ensure all make use of these opportunities. Whole Congregation professional opportunities are provided annually. All Sisters in ministry have to read the *Towards Healing* and *Integrity in Ministry*, training provided on these. All Sisters are strongly encouraged and supported to attend professional development conferences and seminars.

### **Salesian Sisters**

Professional development programs are undertaken at tertiary institutions.

Periodic monitoring, reporting and measuring the effectiveness of the programs are done systematically and consistently at formation team meetings, leadership team meetings and one-to-one mentoring within the local communities.

### **Salesians of Don Bosco**

Salesians attend professional Development programs provided by Church Authorities and employers in line with regulation and expectation. For example, in the Archdiocese of Melbourne there are regular sessions scheduled each year which priests are required to attend. In order to monitor attendance all Salesian must complete a survey in which requirements such as Working with Children Checks and attendance at Professional Development sessions are recorded. It is the role of the Salesian Province Child Protection Safeguarding Officer to see that these requirements are met and that records are up-to-date.

For young Salesians coming to Australia for study, formation and training, in addition to Criminal Record Checks and Working with Children Checks, there are sessions on inculturation and working with women in Australia. In accordance with the Salesian Province Working with Children Policy, these requirements and practices are reviewed at the twice-yearly meetings of Rectors (Community Leaders) and by the Provincial and his Council.

### **Sisters of Charity**

There has been a significant focus on professional, spiritual and personal development since Vatican II. The Supplementary Code provides that religious are to be diligent in continuing their spiritual doctrinal and practical formation throughout their lives and that 'Superiors' are to ensure that they have the assistance and the time to do this.

Each Sister makes an annual retreat of at least six days. Longer retreats of up to 30 days are available for all Sisters. Spiritual professional renewal programs are available for each Sister throughout her religious life and all Sisters are encouraged to avail themselves of these experiences at least every 10 years.

All Sisters engaged in professional roles in associated ministries are encouraged and provided with the time and opportunity to avail themselves of the professional development activities available in their own field and the Congregational Leader and Council are apprised of these activities.

Following the 2014 Chapter, and recognising that the majority of Sisters are now 'retired' from ministry, Sisters participate in Congregational State gatherings (or conversations) conducted on a regular basis. The topics include provision of an understanding of the Acts of Chapter and the Chapter Statement, Transformational Leadership and 'Refounding'.

Conferences are evaluated by each participant and the Formation Team submit findings to the Congregation Leader who continually adapts the program.

The Congregation takes seriously its commitment to ongoing formation and development in every sense.

### **Sisters of Mercy Brisbane**

Since the 1970s 80s all sisters have been encouraged to participate in renewal programs for as long as 12 months, at the newly emerging institutes, which were open to all Religious Congregations which made for a broadening and enriching experience. Studied theology and the human sciences, conducted in a reflective, community setting and offered each participant the opportunity for individual personal and spiritual direction thus assisting her personal assimilation and integration of all that had been presented. These renewal courses proved of great value to Sisters, and were transformative for some. They are still used, particularly at times of transition in a Sister's life.

Professional development programs and continuing personal spiritual and theological formation is made possible for sisters to attend both in Australia and overseas. Emphasis is also placed on formation for those engaged in the delivery of formation programs with opportunities provided both within Australia and overseas for those personnel.

### **Sisters of Mercy North Sydney**

Professional development programs are requested by individuals as well as provided by the congregation, usually organised by the Leadership Team, on Professional Standards (introduced in 1997). All Sisters are invited or encouraged to attend internal and external professional development programs.

### **Sisters of Mercy Parramatta**

Development offered in Education, including in-service programs at Sydney University and further education programs were also conducted by Sisters from our own Congregation and by the various Catholic Education Offices across Sydney.

Sisters in Primary and Secondary Education were monitored by State School Inspections, as well as by representatives from the Catholic Education Office and our own Congregation. Leadership courses to develop the Sisters' competencies for administration of Schools and gain deeper foundations in emerging teaching



methodologies and practices were undertaken. Members of the congregation ministering in Hospital Administration, Nursing and Social Welfare had also been, or gained accreditation required for their ministries.

### **Sisters of St Joseph Cluny**

All members engaged in ministries which have requirements for on-going professional development (e.g. education, health care) were encouraged and given the necessary resources to undertake such development and monitoring done by the employing body.

We have no formal policies for supervision of sisters. In light of the current situation, the Region Council will explore with those sisters still engaged in active ministry what is an appropriate stand to take. Since the 1980's all young professed sisters were required to undertake at least one unit of Clinical Pastoral Education and older sisters were encouraged and given the opportunity to do so. It was not compulsory for this group.

### **Sisters of St Joseph of the Apparition**

Professional development programs include spiritual and academic formation, studies on human/sexual/spiritual growth processes, ongoing accompaniment and Spiritual Direction, Psychometric testing and assessment, and assessment for capacity to live in Community and work in a team.

Although these points in formation have been sharpened in recent years, they became formalised shortly after the Second Vatican Council. The implementation and effectiveness of these programs are closely followed up by each Sister in charge of the Community, the Provincial and her Council as well as the General Superior and her Council. Wherever there is doubt about a person's suitability and her obligations, we have recourse to professional experts.

Because we live as a community in close proximity of each other we are able, aware and alert to pick up any peculiar behaviours. For many years now, all our Sisters have attended appropriate in-services organised by *Towards Healing*. We are aware of the mandatory reporting procedures. The provincial is responsible for monitoring and evaluating the manner in which we discharge our ministry and keep up to date with CRA standards and guidelines.

### **Sisters of St Joseph North Sydney**

We take seriously a line in our Constitutions that says formation is guided "by the nature and needs" of the individual. This has especially become a focus in the last decade. When this comes to professional development for ministry the Sisters are required to gain qualifications and training for their ministry whatever that might be. Many of these mature women already come qualified and experienced in some area.

However, some tend to move into caring ministries. Where this is the case we require the Sister to undertake Clinical Pastoral Education. This involves theory, practice and supervision. The Regional Josephite Leader sees the result and if all is well these women are certified to work in Child Care, Disability Care, and Aged Care, Budget Help in St Vincent de Paul and as Chaplains. They go on to gain Carer's Certificates and in some cases a degree.

Some of the ongoing monitoring comes from the annual visit of the Regional Leader with the Sister and with the Manager of the ministry she is involved in. Along with the Regional Leadership visit is the monthly meeting of the Sister with her Discernment Guide (See No 6) Each Sister has written a program for her life and ministry for

the year and this is regularly visited at these meetings and if for example “stress” or “issues of behaviour, depression etc.” are emerging the Discernment Guide encourages or arranges for a meeting with the Leader to look for “a way forward” that leads to the overall health of the person and her ministry. This Discernment Guide is offered by the Congregation until the Sister makes her Life Commitment (after 5 to 10 years of being a professed Sister).

In preparation for Life Commitment the Leader and Sister work out together some intense assistance in an area of her life needing attention. Often it is in the area of Human Development or Healing of past traumas. This could be a month, six weeks, three months or whatever is appropriate.

After the making of a Life Commitment the group of Sisters in the three-year after making life commitment bracket meet annually as a group where a facilitator assists them to reflect on “how things are going and not-going”. This plus the availability and visit of the Regional Leadership Team enables the Sister to have a formal conversation.

Ongoing Professional Development is usually offered within the Ministry the Sister is employed in or if in what we call Congregational Ministry the Congregation offers something usually nationally.

Each Sister is encouraged to have a personal supervisor as well as a Spiritual Director. This is modelled in that our Leadership Teams all have supervisors.

### **Sisters of the Good Shepherd**

*Integrity in Ministry* workshops have been held on a number of occasions for all sisters. Specifically focused Good Shepherd seminars were run on the order’s history of care and providing training to respond to complaints in a pastoral manner.

### **Society of Christian Doctrine**

As many of our Members are teachers, professional development occurs. Our Director liaises with team leaders making sure that everyone understands and complies with current practice in dealing with children. Yearly training in various formats is provided each year at our AGM.

### **Society of the Sacred Heart**

Given the ages of the present membership professional development takes place as needed. Sisters involved in schools receive professional development provided by the respective school; sisters in other ministries receive professional development in relation to those ministries; some sisters have received formation in spiritual direction and others have engaged in spiritual renewal programs in Australia and overseas.

### **Trustees of the Little Sisters of the Poor**

Following Final Profession, the Sister pursues her professional development according to the mission, for example, she may pursue nursing studies, dietetics, diversional therapy (Leisure and Lifestyle) management or occupational health and safety, etc, or a formation program in Rome. She will continue further development in her local community, where she is integrated as part of a team caring for the elderly in an Aged Care Facility.

Her initial training in such a facility includes induction and orientation program according to the Standards for Aged Care Facilities; this includes training in elder abuse and reportable incidents and how to deal with such

things. She follows the training program of the Facility where she lives, from an apostolic point of view and also develops her own personal on-going formation program.

Every five years each Sister has the opportunity for a spiritual renewal program of three weeks, and those who desire can also profit of a prolonged Lectio Divina session.

An example of professional development was a Course on Leadership developed by the Director of Nursing for the Sisters involved in the apostolate in our community in Melbourne.

Another such opportunity for professional development was a series of modules with the purpose of enhancing relationships both personally and professionally. They were given by a member of the National Advisory Group in Melbourne, who specialises in these subjects.

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## Question 4

**Outline the level of supervision of your priests or religious. Give details of the nature of the supervision, the frequency of the supervision, and its comprehensiveness and utility.**

### General Summary – Question 4

#### Dioceses and Archdioceses

The approach to the supervision of priests is not consistent across dioceses.

The nature of the supervision depends to some extent on whether or not the priest is the subject of professional standards concerns.

One diocese comments that formal supervision is relatively new territory and requires further cultural change for this to be identified as part of healthy ministry and as such to be well accepted.

Most supervision of priests undertaken by bishop or some other person within dioceses, this usually involves visits to parishes and regular contact with the priest

Often resident parish priests are often responsible for the supervision of assistant priests and associate pastors

Supervision functions sometimes undertaken by 'Council of Priests', 'Dean of Deanery' or some other committee established by bishop

Generally no formal, regular and professional supervision of priests and religious in the way that many other professions provide for their members.

Some dioceses reported different, more stringent levels of supervision for priests with a history of breaches of professional standards and/or high risk behaviour

Many note that supervision occurs through canonical visitations.

#### Unique responses

The Archdiocese of Adelaide notes that the Office for Parish Renewal was established in 2016 and also contributes the supervision of all parishes and their staff, including priests, at the archdiocesan level, through a grass-roots approach.

The Archdiocese of Brisbane reports that the resident Parish Priest provides supervision of associate pastors. All newly ordained priests remain associate pastors for an average of five years and all priests on the overseas priests program start as associate pastors for an average of 18-24 months.

The Diocese of Broken Bay reports that the Council of Deans meet every two months to report on current matters relating to clergy and parish life, and to consider any new appointments. It also notes that a current project of the Vicar for Clergy, working with the Chancellor, is to develop a new program emphasising personal

responsibility and accountability in relation to the four pillars of Pastores Dabo Vobis (human, intellectual, spiritual and pastoral development).

The Diocese of Bunbury notes that the Bishop visits each priest in his own parish over a weekend at least annually and that new priests are attached to larger parishes where the Priest in Charge can supervise. The Council of Priests and Consultors meet quarterly with the Bishop to discuss priest matters including appointments.

The Archdiocese of Canberra-Goulburn notes that Priest supervision is voluntary, but may form part of a response to a professional standards issue. The Archdiocese is actively pursuing options for development of supervision for priests and religious and notes the current work of [.....] who will lead the Archdiocese in an initiative to consider and implement supervision options for priests and religious.

The Archdiocese of Melbourne notes that the introduction of professionally conducted supervision by accredited supervisors for clergy commenced in 2000. This dimension of professional development has remained an option at this time. The Committee for Clergy Formation reflects on trends in ministry and provides direction regarding professional development in many areas of clerical life.

The Melkite Eparchy notes that the majority of our Melkite Catholic Priests are married and live with their families. Three of our Clergy are celibate and live and work in close proximity to the Bishop with regular meetings and interaction.

The Diocese of Parramatta notes that the understanding of “supervision” in general terms for priests and clergy is still relatively new territory and requires further cultural change for this to be identified as part of healthy ministry and accepted well.

The Archdiocese of Perth notes that priests and religious are encouraged but not required to have a spiritual director. They are also encouraged but not required to form clerical support groups. There is no formal requirement for professional supervision.

The Diocese of Port Pirie outlined efforts to stay in touch with clergy but noted that there is no formal, regular and professional supervision of priests and religious in the way that many other professions provide for their members. Suggests that *Clergy Life & Ministry: A Process to Reflect, Revise and Revitalise* could be a basis for productive supervision if enabled in a systematic way among all the priests and religious.

In addition to visitations, the Diocese of Sandhurst notes that some clergy arrange regular professional supervision for themselves. A list of supervisors is approved by the Bishop.

The Archdiocese of Sydney notes that the Council of Deans was established in 2015 for a number of purposes, including to care for and visit priests in their Deanery. While he’s available at other times, the Archbishop sets aside Thursday afternoons to meet with clergy one-on-one.

The Diocese of Wagga Wagga notes that the supervision for priests is minimal, has little structure, is superficial and inadequate.

## General Summary – Question 4

### Religious Congregations, Orders and Institutes

Supervision is generally recommended but is not mandatory.

Supervision for the first five years after final profession or priestly ordination is expected and often mandatory.

Some engage in voluntary supervision provided internally or externally.

Canonical visitations from the head of the Order.

Supervision can be compulsory if there are serious complaints.

Most acknowledge the value of supervision

Some have measures in place for evaluation of supervision practices.

### Unique responses

The Jesuits note that in addition to annual visits from the Provincial, each Jesuit encouraged to have a spiritual director with whom he meets regularly, about once a month being the norm. An increasing number of Jesuits are also finding professional supervision helpful, especially those in formation, spiritual direction and administration.

The Canossian Sisters report that the leadership team encourages the use of supervision; however, it is not mandated. In some ministries supervision is a requirement for professional registration, in others it is encouraged. The frequency depends on the need of the sister or the professional requirement.

The Carmelite Brothers note that this is a work-in-progress. Spiritual Direction and Ministerial Supervision is recommended for each of our priests and religious, but it has yet to be formalised in provincial policy or practice.

The Christian Brothers note an annual visitation to each community from a member of the Province Leadership Team.

The De La Salle Brothers suggest that all Brothers are supervised at a basic level by reason of them living in community. The Provincial visits each community at least annually. Brothers engaged in ministry are supervised according to child protection protocols in place in their work.

The Family Care Sisters note that they have regular spiritual direction and with their staff have group supervision each month.

The St John of God Brothers note that those Brothers engaged in pastoral ministry would be subject to the supervision requirements and standards of the agency under whom they are engaged, that is, St John of God Health Care, and the Archdiocese of Melbourne. Of the Brothers engaged in the administration of the Province: all have external individual and group supervision, and spiritual direction under appropriately qualified providers.

The Sisters of Mercy note that all Sisters in ministry are encouraged to undertake supervision over and above that which is part of their 'day-to-day' engagement with their agency.

The Missionary Society of St Columban notes that the nature of supervision, the frequency and its comprehensiveness and utility, is none of the Director's business. Most priests ordained before Vatican II resist most things, especially the invasion of psychology into the space where once was faith and grace.

The Presentation Sisters Wagga Wagga note that all sisters encouraged to have regular spiritual direction and/or counselling. It is compulsory for all sisters in Ministry to be in regular professional supervision, spiritual direction or counselling.

The Sisters of St Joseph Cluny note that supervision is voluntary and that there is no process for evaluation of the comprehensiveness and utility of this supervision.

Sisters of the Good Samaritan note that Sisters engaged in ministry with a pastoral focus are required to have supervision, usually monthly depending on the nature of the ministry.

Sisters of the Good Shepherd note that those in pastoral ministries are required to report to Good Shepherd Leaders.

The Society of the Sacred Heart notes that those who are engaged in active ministry have regular individual supervision by external professional supervisors, as necessary.

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## Responses from Archdioceses and Dioceses – Question 4

### Archdiocese of Adelaide

Since 2005 the archdiocese requires universal police checks for all personnel.

Since 2006 all priests and religious have been required to undertake mandatory abuse and neglect training which is a pre-requisite for employment in Catholic education in South Australia.

The Archdiocese aims through the SA Catholic Child Protection Council (established 2012), to establish a diocese-wide relationship between all entities (parishes, schools, agencies and the child protection unit) involved with the care of children. Change is necessarily incremental and systems improve regularly.

The child protection unit is currently developing a review and audit program which recognises the gap between an institution's policy framework and what happens in practice. It aims to implement a systematic and integrated approach to child protection across all sectors within the Archdiocese.

An important part of supervision of religious is performed by the Vicar for Religious who is a member of the Congregational Leaders of Religious Institutes of South Australia. The role maintains relations with religious and the Archdiocese.

The Council of Priests and the Diocesan Pastoral Council also contribute to the supervision of priests in the Archdiocese. Members of the Diocesan Pastoral Council, which meets 5 times a year, are drawn from clergy, lay people and Diocesan representatives.

Parish Council also contributes to communication and therefore supervision in the Archdiocese.

The Office for Parish Renewal [ ..... ] was established in 2016 and also contributes the supervision of all parishes and their staff, including priests, at the archdiocesan level, through a grass-roots approach.

### Diocese of Armidale

Cursory supervision based on incident reporting from self, priests, parishioners.

Pastoral visitation where Bishop will get a sense if something is of concern.

Dean of Deanery provides informal supervision, aware of issues and can provide mentoring and support.

### Diocese of Brisbane

Resident Parish Priest provides supervision of associate pastors. All newly ordained priests remain associate pastors for an average of five years. All priests on the overseas priests program start as associate pastors for an average of 18-24 months. Regular contact with retired and active priests through Director Clergy Life and Ministry, Vicar for Clergy and the staff of the Clergy Office;

Deanery meetings of priests in parish ministry 5-6 times a year with Dean; bishop visitation every 2-3 years;

Overseas Priests Programs support meetings with project officer on to eight times a year, newly ordained priests meet with the Director of Clergy Life and Ministry quarterly;



Regular contact with Archdiocesan HR - reporting processes in place in case of concerns.

Development of Wellness Programs in place for clergy who have restrictions placed on their faculties.

Regular nursing checks; Veritas Program give clergy access to qualified counsellors; Peer support program by clinical psychologist. For priests removed from public ministry: programs and supervision in place.

### **Diocese of Broken Bay**

The diocese is divided into five Deaneries led by a Dean. Part of the responsibility of a Dean is to be available to the clergy of his Deanery.

The Council of Deans meet every two months to report on current matters relating to clergy and parish life, and to consider any new appointments.

- The Council is made aware annually when new restrictions are imposed on any priests and when a priest has had his faculties restricted or been removed from their Deanery,
- The Council is not normally involved in professional standards cases.

In about 2002, a priest psychologist from the Gregorian University, Rome, established and trained a group of experienced priests in the diocese in a process of personal accompaniment of new clergy. It continued successfully for a period of time but later ceased due to lack of vocations and no new priests.

From 2010 to 2013, the Vicar General helped organise support for clergy exhibiting problems in their ministry or their personal life.

- This included, as required, establishing relationships with doctors, counsellors, spiritual directors and supervisors. It was paid for by the diocese and monitored by the Vicar General.
- These programs usually lasted for 12 months but were often continued beyond that without diocesan intervention. In 2012 and 2013, this was also extended to some priests from overseas.
- Those with more serious problems have been asked to do the Encompass program.

In 2013 and 2014, the topics for the clergy conferences included spiritual direction and supervision.

The requirements of disclosing abuse were also outlined in a Twilight conference with supporting documents.

In 2015, the Bishop spoke twice with the clergy about professional standards, and one of the Clergy Twilight conferences was addressed by the NSW Ombudsman's Office (the Deputy Ombudsman) and NSW Office of the Children's Guardian.

From 2013 to 2015, the diocese ran leadership programs for clergy. These were divided into three areas: clergy new to the diocese, with particular leadership potential, deacons, and a mentor/mentee program.

- In respect to the latter, the diocese instituted a program through an external provider to assist with a mentor program. This program trained mentors and mentees to work together whereby senior priests in the diocese mentored more junior clergy and clergy who had been appointed to new positions. The

purpose of this was to provide more junior priests with assistance and supervision in dealing with pastoral issues and also to bring their own personal challenges to someone with greater experience.

- The external provider also assisted with group and one-on-one coaching and supervision of identified clergy to assist them in developing further as pastors in the church.

In 2016, a safety plan has been instituted in relation to a cleric who has had his faculties removed. This is a work in progress.

In 2016, the Bishop appointed an Episcopal Vicar for Clergy, whose responsibility is to work with the clergy assisting them with pastoral matters.

A current project of the Vicar for Clergy, working with the Chancellor, is to develop a new program emphasising personal responsibility and accountability in relation to the four pillars of Pastores Dabo Vobis (human, intellectual, spiritual and pastoral development)

### **Diocese of Bunbury**

The Bishop visits each priest in his own parish over a weekend at least annually.

New priests are attached to larger parishes where the Priest in Charge can supervise.

The Council of Priests and Consultors meet quarterly with the Bishop to discuss priest matters including appointments.

When ministering in another Diocese within Australia a priest must obtain a Statement by Church Authority relating to Professional Standards signed by the Bishop. The priest must also provide a Personal Declaration relating to Professional Standards.

### **Archdiocese of Canberra-Goulburn**

Priest supervision voluntary, but may form part of a response to a professional standards issue. Other opportunities for regular meetings with priests or religious is not mandatory or monitored.

The Archdiocese is actively pursuing options for development of supervision for priests and religious.

[.....], an Archdiocesan has written and researched extensively in the area of supervision and formation of priests. [.....]will lead the Archdiocese is an initiative to consider and implement supervision options for priests and religious. [.....]research paper recommendations on social, cultural and religious considerations.

Priest review is imperative. Review to help priest integrate an active relationship with God within all their other relationships. Review to aid growth in life and ministry. Not just a review of pastoral suitability.

### **Archdiocese of Melbourne**

The introduction of professionally conducted supervision by accredited supervisors for clergy commenced in 2000. This dimension of professional development has remained an option at this time.

A further option is the appraisal of ministry process introduced by Ministry to Priests, using a resource provided by the Australian Catholic Bishops Conference. This provides an opportunity for priests to reflect on their own ministry, receive peer review and review from their parishioners, staff in the School(s). It is conducted by a facilitator and provides a feedback session and goal setting recommendations.

An expectation of priests is that they establish a relationship with a spiritual director. Once this relationship has been it can provide a forum for priests to discuss personal matters which arise for them and to seek the guidance of a director. In the Archdiocese of Melbourne there are several Catholic institutes which provide skilled spiritual directors, e.g.; Campion, Kew; Heart of Life, Box Hill; and Sentir, Kew.

Many of the above dimensions are considered and reviewed by the ongoing committee for clergy formation. This group reflect on trends in ministry and provide direction regarding professional development in many areas of clerical life.

### **Melkite Eparchy**

The majority of our Melkite Catholic Priests are married and live with their families.

[ ..... ] 3 of our Clergy is celibate and live and work in close proximity to the Bishop with regular meetings and interaction.

A small Eparchy with 13 Parishes and around 17 Priests and 3 of them are celibate.

### **Diocese of Parramatta**

The Bishop and Vicars General of the Diocese exercise general supervision of clergy.

Priests are encouraged to engage in regular Deanery meetings which typically are held monthly.

The Deans of the Diocese report to the Bishop approximately five times per year; such reports may raise concerns or issues related to the well-being or conduct of clergy within the Deanery.

The Vicar for Clergy responds to the individual needs of clergy as they arise.

Religious priests ministering in this Diocese have further supervision from the Provincial leader of that Order

The understanding of "supervision" in general terms for priests and clergy is still relatively new territory and requires further cultural change for this to be identified as part of healthy ministry and accepted well.

More robust supervision and risk management systems are developed for clergy who have a history of breaches of professional standards and/or high risk behaviour is identified. In these circumstances clergy may be the subject of a Memorandum of Understanding which nominates supervision arrangements and imposes limits on travel and approvals required to engage in particular activities.

The frequency of the supervision is dependent on the circumstances of each case and the risk assessment completed.

Usually a psychologist working with the individual will inform the plan.

The Professional Standards Consultative Committee of the Diocese has also established an independent advisory committee that is presented with and advises on any supervision plans that are developed.

The current approach to supervision in respect of those identified with high risk behaviour is to have a supervision and support plan that: reduces the specific risks posed by that individual and support the person in a holistic manner (which is a recognised strategy to reduce the risk of the behaviours recurring. These structures are the subject of regular review and development.

Development of this approach has included consultation with other Dioceses and religious orders in Australia and the USA.

Further, when a priest is the subject of a professional standards complaint and under investigation a risk assessment is undertaken and the nature of supervision imposed is dependent on this assessment which forms part of the management plan.

Usually this involves the appointment of a senior priest to the role of companion. The companion is an experienced and highly respected priest of the Diocese who carries out the following functions:

- identify the supports required for the accused;
- assists the accused to participate in the investigation process;
- exercises supervision over the conduct of the accused during the period of the investigation, especially if the person has been stood down from ministry;
- assists the accused to manage practical issues that may arise;
- advocate on behalf of the accused if required to ensure that procedural fairness is adhered to.

The frequency of supervision is dependent on the circumstances of each case and the risk assessment completed.

### **Archdiocese of Perth**

Priests and religious are encouraged but not required to have a spiritual director.

They are also encouraged but not required to form clerical support groups.

There is no formal requirement for professional supervision. Most "supervision" would be of an "ad hoc" nature undertaken by the bishop or the Vicar- General during parish visits and formal canonical visitations.

### **Personal Ordinariate of Our Lady of the Southern Cross**

The number of priests in the Ordinariate is such that the Ordinary is able to supervise them through regular contact and parish visits. When a Vicar General is appointed some of this task will fall to him.

### **Diocese of Port Pirie**

The Bishop maintains his awareness of the situation of the priests and religious in a general sense, and tries to contact them by phone or with visits as frequently as possible given the other demands on his time.

The Bishop also asks the Vicars Forane and the Vicar for Religious to provide pastoral care to the priests and religious respectively.

The Bishop has last year appointed a coordinator for pastoral care of priests incardinated in overseas dioceses.

There is also a Clergy Care Coordinator, who works on a part-time basis to assist priests to be aware of and respond to the realities of their situation, in terms of physical, emotional and psychological health.

However no formal, regular and professional supervision of priests and religious in the way that many other professions provide for their members.

Many priests and religious carry out their duties and live their lives in a healthy and effective way, despite the lack of supervision. This however provides no forewarning of a crisis situation arising in the health or emotional and psychological welfare of a priest or religious

- situations involving alcohol abuse, difficult behaviour, disproportionate emotional responses to situations arising in the parish, shortcomings in formation, or public misconduct.
- This means that the supervision which then emerges is ad hoc and of a reactive nature.

The most recent initiative is happening this year, and involves a resource called "Clergy Life & Ministry. A Process to Reflect, Revise and Revitalise". While it is a sort of DIY resource, it could be a basis for productive supervision if enabled in a systematic way among all the priests and religious.

### **Diocese of Sandhurst**

Visitation and other visits to parishes by the Bishop occur at least annually. Most parishes are visited several times per annum.

Some clergy arrange regular professional supervision for themselves. A list of supervisors is approved by the Bishop.

### **Archdiocese of Sydney**

Clergy are like doctors and lawyers in private practice. They are professionals, not employees.

New priests minister under guidance of Parish Priests and meet annually. Regular oversight and support is provided by the archbishop, assistant bishops, and other officials such as the vicar general, the vicar for clergy.

The Safeguarding and Ministerial Integrity Office was established in 2015 to include case work and policy drafting and will lead the development and compulsory annual training of priests re safeguarding and child protection matters.

The position of Episcopal Vicar for Clergy has existed in the Archdiocese since the early 2000s, full-time since 2015. Duties include:

- managing behaviours which have the potential to lead to more serious behaviours, in a preventive manner.

- EVC to visit all clergy in the Archdiocese with a particular focus on those overseas priests who 'might not yet be comfortable with the Australian way of life'.
- Visit each priest every two years (given the numbers). Preventive, interventionist role.
- pastoral assistance to those who have a pending or concluded matter against them.

AB Fisher set aside Thursday afternoons to meet with clergy one-on-one. AB also available at other times. AB maintains private email communications with his priests. Auxiliary Bishop (Terry Brady) is also available to meet with priests and often calls on them on his own initiative.

A number of clergy days are held each year. Some are compulsory. External people, including child protection experts, address priests.

Council of Deans established in 2015 including to care for and visit priests in their Deanery.

The Parish Support and Development Team is available to assist priests with business management etc and commenced an internal audit process in 2016 to assess the administrative state of the parish each time a new pp/administrator is appointed.

Religious priests take appointments in the Archdiocese from time to time.

### **Diocese of Wagga Wagga**

It is the responsibility of the bishop to provide supervision to parish priests and administrators.

Parish priests provide supervision for assistant priests within their parish.

Opportunities for supervision by the bishop occur at the scheduled biennial parish visit and parish confirmations.

The Diocesan Personnel Board (DPB) provides advice to the Bishop on the suitability of a priest's placement and his effectiveness. Members of the DPB include the Bishop, Vicar General and three regional Deans. The DPB work together to discern support options for priests in ministry.

Supervision for priests is minimal, has little structure, is superficial and inadequate.

The DPB are well placed to examine the need and options for ongoing supervision and learning should it decide to move in this direction.

### **Diocese of Wilcannia-Forbes**

The Bishop, Vicar General and Episcopal Vicars maintain regular contact with the priests ministering in the Diocese. Priests are actively encouraged to attend all diocesan meetings both plenary and smaller regional meetings.

The Diocese also utilises visits by executive staff of diocesan agencies as they travel around the Diocese. This allows for regular contact and informal assessment of each man's well-being.



If there are any specific areas of need arising the Bishop and staff work together with the priest in providing any assistance required.

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## Responses from Religious Orders, Congregations and Institutes – Question 4

### Australian Province of the Society of Jesus

A major part of the Provincial's role is to visit each Jesuit community once a year. During this 'visitation', he will meet with every Jesuit in that community for three quarters of an hour to an hour for a manifestation of conscience in which the Jesuit is encouraged to share very openly what is happening in his life, ministry, living of the vows, prayer, community life, family and relationships etc. He would note what he sees as the fruits of his life and also any particular temptations or struggles he faces. He would also speak of any apostolic desires he experiences – where he feels called in ministry.

This gives the Provincial a good knowledge of each Jesuit, with his particular mix of strengths and weaknesses, so as to enable him to make wise decisions about the best placement of Jesuits in the context of the needs of the various ministries and communities. This is a distinctive feature of Jesuit governance. While not a perfect process it does encourage an open and honest conversation and allows more serious issues to be opened up, discussed and followed up.

Each Jesuit is also encouraged to have a spiritual director with whom he meets regularly, about once a month being the norm. This is mandatory for men still in formation – ie before final vows. This often takes on elements of supervision as the Jesuit is invited to reflect on his spiritual life, primarily, but in the context of all aspects of his life and ministry.

An increasing number of Jesuits are also finding professional supervision helpful, especially those in formation, spiritual direction and administration. Anecdotal evidence would suggest they find this helpful for being in touch with what is going on within themselves in their personal life and their professional life.

Jesuits in the theology stage of their formation over the past decade have been monitored in their apostolic placements by a member of faculty who is skilled in the areas of spiritual and human development.

### Benedictine Community Arcadia NSW

All members who are involved in pastoral ministry are recommended to have professional supervision. Some members will meet with their Supervisor or Psychologist every four to six weeks. For others it will be a regular meeting with their Spiritual Director. These meetings provide the monks with resources to process issues that arise for them.

### Brigidine Community Victoria

While working to treat our religious as responsible adults, any matters raised by members of the Congregation, ministry colleagues or others are followed through. The members of the Leadership Team have regular and personal contact with each religious. In communities our sisters meet frequently with the superiors/coordinators. In their ministries, they are supported by our education teams or pastoral workers teams.



### **Canossian Sisters**

The leadership team encourages the use of supervision; however, it is not mandated. In some ministries supervision is a requirement for professional registration, in others it is encouraged. The frequency depends on the need of the sister or the professional requirement.

### **Carmelite Brothers**

This is a work-in-progress. Spiritual Direction and Ministerial Supervision is recommended for each of our priests and religious, but it has yet to be formalized in provincial policy or practice. Where priests or religious do avail themselves of Spiritual Direction and/or ministerial supervision, they speak highly of its value and effectiveness.

### **Carmelite Sisters**

There is close ongoing supervision of all our religious because we are enclosed contemplative nuns. No one leaves the enclosure except for necessary procedures of a medical or dental nature, or similar. This includes possible hospitalisation. The sisters do not travel long distances or stay away from the monastery except for specialist medical procedures or events organized by the Association of Our Lady of the Southern Cross.

### **Christian Brothers Oceania Province**

Each year a member of the Province Leadership Team stays in each community for several days, interviews each Brother and writes a Visitation Report. The Report is a summary of the state of each Brother and of the community and is confidential to the Leadership Team. The Report forms a basis for discussion and evaluation within the Leadership Team. Some outcomes might be: the affirmation of Brothers in their living and ministry, the taking of residential decisions for some Brothers, the appointment of appropriate Brothers to positions of Leadership and guidance. Each Region of the country is divided into Clusters which might contain about thirty Brothers. An appointed (after consultation with the Brothers) Cluster Leader assumes the pastoral care of the Brothers in his Cluster. He visits communities, speaks with Brothers within his Cluster and gains a fairly comprehensive understanding of each Brother's human, psychological and spiritual condition. Supporting him is a Health Care Coordinator who comes to know each Brother and his physical and mental needs.

### **Daughters of Our Lady of the Sacred Heart**

The Formator of the Australian Province is required to undertake supervision by a person qualified in psychology and spiritual direction when she has candidates and attend separate spiritual direction sessions.

### **De La Salle Brothers**

Currently all Brothers are supervised at a basic level by reason of them living in community

Only two Brothers live alone neither of whom have any complaint registered against them

Each community has a superior who has the responsibility for the general supervision of the Brothers

The superior is subject to the scrutiny of the Brothers in each community

A requirement of Rule is that there be a regular personal interview in which the day to day activities in relation to health, occupation and concerns are canvassed

Communities are inspected at least annually by the Provincial and each Brother interviewed. Additionally any Brother engaged in ministry is supervised according to the child protection protocols in place in the work.

In the case of Brothers who have been asked to stand aside pending investigation of a complaint and who have been assessed as eligible to return to ministry a memorandum of understanding is drawn up and negotiated among the head of the ministry to which the Brother is returning, the Provincial (Br Visitor) and the Brother who is to return to ministry.

The memorandum identifies the overall supervisor in the work, a work supervisor at the level at which the Brother is operating and a duty supervisor with overall human resources responsibility. Included in the memorandum are specifics as to the timing and nature of reports.

An element in supervision is the accompaniment of Brothers who have been asked to stand aside from ministry for any reason. The stress, anxiety and loss of confidence that such a measure imposes requires close supervision especially if the complaint has arisen from malicious or vexatious origins. Regardless of that possibility the difficulties confronting a return to ministry are significant.

In 2012 the District appointed a highly qualified nursing practitioner, female, as health and welfare officer. Her duties have broadened to resourcing the welfare of Brothers in such circumstances, monitoring their health and on occasions acting as the support person in trial proceedings.

#### **Dominican Friars (Australia and New Zealand)**

There is at present occasional but not regular or on-going supervision of Dominican priests and religious beyond their initial period of seven and a half years of formation. They are supervised by the local superior and each community is visited every two years by the prior provincial. In the case of houses where younger religious are formed, the prior provincial visits those communities every year. In these visitations every member of the community is interviewed about how he is progressing in his religious life and ministry.

#### **Dominican Sisters of Eastern Australia and the Solomon Islands**

Due to the ages and ministries of the sisters (see Introduction) we do not have a formal system of ongoing supervision beyond that normally exercised in religious life.

#### **Faithful Companions of Jesus**

Most of the FCJ sisters live in communities of 2-7 members and every sister has a local superior. The local community meets with the superior at least every month for the day to day living of community and ministry, and for financial accountability. Local superiors are available at all times. Annually personal review of individual's life is a chance to take stock and gives the superior an opportunity to make affirmations or changes. Some sisters choose regular (monthly) professional or psychological supervision, especially those who are in a role of leadership, or for a specific ministry.

#### **Family Care Sisters**

We have regular spiritual direction and with our staff have group supervision each month. Our Supervisor is accredited and is working at the Champion Spirituality Centre in Melbourne.

### **Franciscan Friars Holy Spirit Province**

All Franciscan friars in Australia [and New Zealand, Singapore, Malaysia which are part of our Provincial administration] are expected to have a mentor/supervisor for at least the first five years after final profession (lay brothers) or after priestly ordination (priests). This is almost universally taken up as an opportunity to discuss with a senior brother their challenges and struggles in community living, ministry and personal life. It is an avenue for raising issues which may require monitoring and/or attention. The Provincial Minister also asks about such matters in annual visits or more regularly as required. Many particular ministries have a built in supervisory capacity for ongoing formation in that job, even as a requirement for accreditation, e.g. those providing counselling services. Perhaps such "accreditation" is not strong enough in the role of parish priest which has a widespread influence and opportunity for involvement of vulnerable people and children.

### **Holy Spirit Missionary Sisters**

Sisters are given opportunities to take advantage of Supervision of their ministries. We also encourage members to get Spiritual Direction or counselling as often as they need.

### **Hospitaller Order of St John of God**

Those Brothers engaged in pastoral ministry would be subject to the supervision requirements and standards of the agency under whom they are engaged, that is, St John of God Health Care, and the Archdiocese of Melbourne. Of the Brothers engaged in the administration of the Province: all have external individual and group supervision, and spiritual direction under appropriately qualified providers.

### **Institute of the Sisters of Mercy of Australia and PNG**

All Sisters in ministry are encouraged to undertake supervision over and above that which is part of their 'day-to-day' engagement with their agency. Sisters may participate in a wide range of ministries including education, aged care or health.

There are approximately 52 Sisters who offer ministry services in a stand-alone capacity. This means that these Sisters are not engaged by a separate agency to provide their services. Instead they are authorised by the Institute Leader to work alone or in small groups in areas for which they are appropriately qualified. These Sisters work within McAuley Ministries Limited (MML). MML is their immediate governing body and provides oversight and support to Sisters. Prior to providing ministry services under MML, each Sister must:

- Be referred to MML by the Institute Leadership Team or a Community Leader;
- Be interviewed by the CEO of MML;
- Hold qualifications appropriate for the service offered; participate in regular professional supervision; comply with state requirements relating to working with children or criminal checks.

In addition, any Sister engaged to perform services through MML is aware that she must participate in bi-annual reporting; hold membership in relevant professional associations/bodies where appropriate, and be aware of her reporting obligations associated with complaints and/or concerns.

MML has a number of policies and procedures which provides a framework that outlines expected standards of behaviour required by Sisters in stand-alone ministries. These policies are provided to Sisters prior to their engagement in ministry. To illustrate:

*Ministry Report;* Prior to any Sister (or lay person) undertaking ministry activities they are required to undergo a relevant screening or induction to determine whether they hold relevant working with children and criminal checks.

*Child Protection Policy;* This policy provides the standards of behaviour that must be adhered to by Sisters (and lay people) working within ministries that outreach to young people. The policy provides:

- for each individual working with young people to hold a relevant working with children check;
- guidelines relating to boundaries when working with young people and
- overview of the legislative requirements for reporting inappropriate conduct or allegations of abuse.
- requirements to report misconduct, any convictions or reportable allegations.

*Professional Standards Policy;* This policy provides the framework by which the Institute manages professional standards complaints made against its staff, volunteers, Sisters or members of former congregations.

*Appointment of Sister to a ministry involving her transfer to another Diocese;* When a Sister is appointed to ministry in a new Diocese then the Institute Leader provides a written statement indicating whether there are any substantiated claims of abuse relating to a Sister as required by the Bishop of the Diocese.

### Little Company of Mary

Sisters working either for stipend or as volunteers within an organization are “supervised” by that organization. Little Company of Mary Sisters (Australia) does not have a corporate ministry for which Supervision would be required. Sisters who may be involved in spiritual direction have ongoing supervision by a supervisor of their choice. Supervision is available for those Sisters who wish to avail themselves of same.

### Marist Brothers

To clarify this response there are a number of ways in which supervision of Brothers is carried out. First of all there is the supervision that is part of living in the community and is carried out by the community Leader and the Provincial and his council. This is usually done through regular interviews.

Supervision also occurs at the professional level depending on the ministry that the Brother is engaged in. For those working in public ministry professional supervision follows the requirements for the organization they work within. For example those working within Marist Schools Australia are supervised by first of all the Regional Director of Marist Schools and then at another level by the National Director of Marist Schools. Marist Youth Care, Marist Solidarity and Marist Youth Ministries also have their own supervision structure. This occurs through regular contact both on site and by other means.

During formation there is significant supervision both individual y and in groups. Prior to perpetual profession the Brother is in regular accompaniment, initially this occurs once a week and may over time be once a fortnight. This is done by formators and community leaders and by ministry leaders and mentors.

In the period of Temporary Vows, the Brother is generally assessed by others and himself towards the end of each year leading to a discernment of his continuing in religious life. A more extensive evaluation is made as he prepares for the taking of Final Vows.

As well, the novice and the Temporary Professed Brother undertake a self-evaluation when applying for renewal of vows. The novice and the Temporary Professed Brother are assisted in their self-evaluation by the following processes.

- The formator will provide the novice with appropriate questions that will help focus his self-evaluation. These will include questions about his effectiveness in community and ministry, his ability to live the vows and his desire to continue to live the vowed life.
- The novices will have access to the self-evaluation tool kit provided by Presidium (praesidiuminc.com)
- The novice and the Temporary Professed Brother will undertake facilitated workshops to provide him with appropriate time and input to review his ministry and community experience
- The novice and the Temporary Professed Brother will have regular supervision as part of all ministry experiences.

After Perpetual profession the following apply:

- All Brothers live in a community with a community leader who is pastorally responsible for them.
- There is a yearly interview with the Provincial or his delegate
- Individual Professional supervision is recommended
- Personal accompaniment and Spiritual Direction is recommended

Depending on the professional role of the Brother, professional reviews are carried out at appropriate intervals. This is related to his effectiveness in his area of ministry and is implemented by those to whom he is accountable. This evaluation will include self-evaluation and evaluation by others.

Finally, Brothers are encouraged when necessary to engage in psychological supervision with a qualified practitioner.

### **Marist Fathers Australia Province**

Special arrangements are in place with regard to perpetrators (see below). With regard to the Province membership in general, the only framework in place is the traditional annual interview which the Provincial Superior or his delegate has with each member of the Province. There is some scope here for addressing issues which may have been brought to the Provincial's attention. A small number of Province members would have individual arrangements for professional supervision in their ministry roles, but having such supervision is not mandatory.

### **Marist Sisters**

Supervision occurs in the workplace when Sisters undertake performance reviews and evaluations arranged by employers. Personal supervision is undertaken regularly as dictated by the type of ministry in which Sisters are

engaged e.g. counselling, spiritual direction and various forms of pastoral ministry such as prison chaplaincy etc. Within the Congregation supervision is also undertaken through annual visitation of the canonical leader; contact and dialogue with leaders at all levels.

### **Missionaries of Charity**

The regional superior facilitates annual courses for sisters who are in temporary vows. She also meets with each sister in her region at least twice a year. Professed sisters also gather together for annual retreats and seminars. All are given the opportunity to discuss their concerns and problems. These practices have been found to be very useful.

### **Missionaries of the Sacred Heart**

The Religious Superior of each community is the first person responsible for the care of each of the members in their community. They meet with each one individually about their ministry, their cares and concerns. Most of the members who are in positions of responsibility have an appraisal of their life and ministry every three years. This covers all aspects of their life and ministry. As part of the process they write a self-appraisal, then various members of the ministry and/ or the community are interviewed and invited to make appropriate comments and concerns, report is written and feedback is given to the person and Provincial Superior who then, with advice from his Council takes any actions that may be needed. Those people, for example on parish supply work (mostly elderly men) would not normally have any appraisal. Those who have a professional supervisor in their particular ministry do not usually share the interactions of their meeting with their supervisor.

### **Missionary Oblates of Mary Immaculate**

Overseas holidays and leave requests are applied through a central administration. Faculty requests are made through central administration. Provincial visitation at least once a year. The Provincial meets with each individual Oblate to discuss his life and where he is with regard to the Mission. Each Oblate is offered support for any difficulties being faced. Such support can also be the offer of counselling if required. All Oblates live in a community with a superior in charge.

### **Missionary Sisters of Service**

Sisters in work and leadership have personal supervision with a qualified supervisor according to their particular involvement e.g. with an agency or from within the congregation.

### **Missionary Sisters of the Society of Mary**

If sisters have been involved working with children ie in a school counsellor role, the sister had ongoing supervision as a requirement for the position.

### **Missionary Society of St Columban**

Each priest urged to undertake supervision, he is also urged to have a spiritual director, but the priest can be ordered to have supervision if there are serious complaints. Most Columbans in senior positions do have supervision. The nature of supervision, the frequency and its comprehensiveness and utility, is none of the Director's business. Most priests ordained before Vatican II resist most things, especially the invasion of psychology into the space where once was faith and grace.

### **Order of St Augustine in Australasia (The Augustinians)**

Few members involved in active ministry, all members have access to various forms of counselling. The province fosters a collaborative approach to ministry where men (priests) work together and are aware of the performance of their fellow priests. Provincial visitations every two years.

### **Order of St Paul the Hermit**

Formal house visitations. Superior of each house has authority over the members of those who reside there. Members must get permission from the Superior to go outside the monastery. Ongoing formation for first five years from solemn profession/ordination. Other members obliged to undertake a monthly retreat day in their houses. Also, formation in the diocese in which they work. Each house required to have daily schedule that balances work, spirituality, study and recreation. (Order of St Paul the First Hermit)

### **Order of the Capuchin Friars Minor**

Supervision depends on where the friar works. Complies with requirements of school, aged care facility, diocese etc. The few who don't, come under the supervision of the guardian who lives with the friar. Provincial Minister formal visit to each fraternity every 18 months. No major problems which might suggest ongoing supervision is effective.

### **Passionist Sisters**

No professional supervision. Supervision provided by the Superior.

### **Passionist Fathers**

Supervision first included in province legislation in 1995, in-services followed. Usually monthly supervision. No official monitoring or details apart from what each individual arranges with his supervisor. Students meet with formator and spiritual director weekly or fortnightly. Psychologist available when needed or recommended by formator. Annual formal visitations by Provincial focused on balanced life style, pastoral supervision, spiritual direction and personal needs.

### **Patrician Brothers**

Supervision and appraisal in workplace same as lay colleagues. Annual visitation by province leader or his delegate. Review by local community leader.

### **Presentation Sisters Queensland**

Ongoing monthly supervision, helps ensure leadership integrity. Sisters adhere to requirements of employing body or professional group.

### **Presentation Sisters WA**

Supervision in line with requirements of employer.

### **Presentation Sisters Wagga Wagga**

All sisters encouraged to have regular spiritual direction and/or counselling. It is compulsory for all sisters in Ministry to be in regular professional supervision, spiritual direction or counselling

### **Salesian Sisters**

Weekly community gathering and faith sharing, monthly one-on-one accompaniment, twice a year ongoing formation for the whole province.

### **Salesians of Don Bosco**

Monthly provincial circular from provincial. Maintaining the trust of all Salesians is a priority and this is pursued by advising Salesians to be attentive to the focus of their ministry and to be sure to take time for reflection, rest and renewal so as not to become a burden or become negative due to lack of recognition and lack of personal fulfillment. Formal supervision at two annual meetings of community leaders where professional standards is key. Salesian Constitutions recommend frequent informal meetings with Rector. Those who have been the subject of formal allegations or charges come under the direct supervision of the Provincial, his Council, and those Senior Salesians entrusted with that supervision. Several Salesians who have been convicted and imprisoned are, of course, supervised by the Government Authorities. Those charged with offences have also been dismissed from the Salesian Order and the Priesthood and are no longer under the direct supervision of the Salesian Order as a result.

### **Sisters of Charity**

Responsibility of the Congregational Leader, who monitors particular programs. Self-evaluation assists monitoring effectiveness programs. Regular supervision for sisters in individual ministries such as pastoral care, spiritual direction.

### **Sisters of Mercy Brisbane**

Most trained in a professional capacity. Performance review in working lives. Religious way of life provides support, critique and challenge for the individual.

### **Sisters of Mercy North Sydney**

Ongoing professional supervision offered. Supervision also outlined on Congregation policy. Congregational leader has 'open door' and formally interviews sisters at least annually. Small group, CL gets to know sisters well.

### **Sisters of Mercy Parramatta**

Sisters in professional positions such as pastoral care are required to undertake professional supervision. Purpose and content agreed upon by the sister and the supervisor.

### **Sisters of St Joseph Cluny**

Supervision voluntary. Sisters in leadership positions usually seek supervision. No process for evaluation of the comprehensiveness and utility of this supervision.



### **Sisters of St Joseph of the Apparition**

Supervision encouraged, excellent tool for ongoing personal and professional formation. Reassessed regularly.

### **Sisters of St Joseph North Sydney**

Supervision structure detailed in Handbook on the Immersion and Discernment Journey into Josephite Life. Describes process for supervision of candidates

### **Sisters of the Good Samaritan**

Sisters engaged in ministry with a pastoral focus are required to have supervision, usually monthly depending on the nature of the ministry.

### **Sisters of the Good Shepherd**

Supervision in line with requirements of pastoral ministries. Sisters in pastoral ministries required to report to Good Shepherd Leaders.

### **Society of Christian Doctrine**

Vigilance by leaders and an awakened awareness by all, in matters of supervision.

### **Society of the Sacred Heart**

Those who are engaged in active ministry have regular individual supervision by external professional supervisors, as necessary.

### **Trustees of the Little Sisters of the Poor**

Community leader is accountable to the provincial superior. Frequent visits from the provincial leader who immerses herself in the life of the local community. Canonical visitation every 18-24 months. Each religious has opportunity for monthly spiritual direction from the community leader and/or from a spiritual director.

## Question 5

### Give details of processes for the identification of priests or religious from overseas to serve in local dioceses or religious orders

#### General Summary – Question 5

##### Dioceses and Archdioceses

The approach to overseas recruitment varies considerably from diocese to dioceses and across the orders.

Apart from the requirements of the Department of Immigration there does not appear to be a standard approach.

Some dioceses have a policy of not recruiting priests from overseas, others actively recruit, usually based on a relationship with a particular overseas bishop or leader of a religious order.

Most dioceses will not accept a priest from overseas without the permission of that priest's church authority and the priest must be nominated by his superior, who must submit a professional standards declaration regarding the priest.

Most dioceses will not consider direct approaches or 'cold calls' from individuals.

Most dioceses will conduct psychological testing once the priest has arrived in Australia.

One sends a professional psychologist to the country of origin to interview the priest before he leaves the country.

Procedures are set out in *Towards Healing*.

All priests from overseas are subject to Australian Visa requirements, which includes police checks and are managed through Australian Catholic Migrant and Refugee Office. Many have commented on a range of difficulties.

Most dioceses conduct enculturation courses.

There are a number of steps that most dioceses report as following in respect incoming Clergy from overseas including:

- Discussion with the local Bishop
- Discussions with the candidate
- Character references
- Police medical checks
- Diocesan checks

- Working with children checks
- Minimum levels of English required

Most dioceses also have in place procedures that are put in place when a priest arrives. These can include:

- Probation periods
- Mentorship
- In-service and cultural programs
- Supervision

### Unique responses

The Archdiocese of Adelaide notes it only engages countries with a surplus of priests, where the population and culture is reflected in South Australia's multicultural population. Notes India, parts of Africa, Vietnam.

The Archdiocese of Adelaide also notes that unique to the Archdiocese is in-situ psycho-sexual assessments conducted by an Australian psychologist in accordance with Australian psychological standards in the country where the nominated priest resides as part of the selection process, not at the conclusion of the process, once lengthy visa processes have taken place. Over 50 percent of nominated priests have been excluded through this process.

The Archdiocese notes that formal agreements have existed since 2007 with one diocese in Nigeria and two congregations in India and that in July 2015 senior Archdiocesan staff were trained in multicultural ministry [ ..... ] .

The Diocese of Broken Bay noted that requirements were tightened in 2014 as the Diocese recognised that there needs to be greater scrutiny and discussion with candidates to the priesthood and priests ministering in the Diocese.

The Archdiocese notes that candidates are considered from the Philippines, Korea and Nigeria, where the Archbishop has established relationships with local bishops.

The Archdiocese of Melbourne notes that they are seeking men who have the capacity to minister in a different culture, who have pastoral experience and can demonstrate the competency in the English language (IELTS 6.5 average).

The Diocese of Parramatta notes that the Diocese mainly calls on overseas clergy for the purpose of leading chaplaincy ministry for specific cultural groups that are represented in the Diocese of Parramatta.

The Archdiocese of Perth noted that since the arrival of the new Archbishop in 2012 the archdiocese has not actively sourced priests from overseas.

The Diocese of Port Pirie notes that if the initial informal assessment of the enquirer shows promise, an offer is made to "come and see" the life of the Diocese for a 3-month period.

The Diocese of Sandhurst notes that on arrival they are placed with a senior priest and serve for a significant period as an assistant priest within a parish and thus are under the supervision of the parish priest.

The Archdiocese of Sydney notes that the Archdiocese does not formally seek the services of priests from overseas, but applications that do arrive are mostly rejected. Outlines circumstances in which an overseas priest might be ministering in the Archdiocese including that in some instances, an overseas priest may have an existing appointment with another Australian diocese and assume an appointment with the Archdiocese.

The Diocese of Wagga Wagga notes that the Diocese recruits very few overseas priests, preferring instead to train seminarians from overseas who then participate in a seven-year program of formation in the diocese prior to commencing priestly ministry.

The Wilcannia-Forbes has had a long history of having priests from overseas exercising ministry in the Diocese.

### **General Summary – Question 5**

#### **Religious Congregations, Orders and Institutes**

Many orders do not generally recruit from overseas.

Those who do comply with *Towards Healing* guidelines and the requirements of the Department of Immigration through the Australian Catholic Migrant and Refugee Office.

Overseas priests, sisters and brothers are generally expected to attend enculturation programs on arrival.

Some consider candidates born overseas who have become Australian citizens.

#### **Unique responses**

The Jesuits note that they don't generally recruit from overseas for long-term work.

The Canossian Sisters note that the Sisters operate in 35 countries. Transfer is the responsibility of the congregational leadership team. Specific guidelines regularly reviewed. Discernment and more specific preparation, is carried out both in the country of origin and in the receiving country, always highlighting the need for enculturation.

Foreign friars attend CRA sponsored induction programs for missionaries held in Australia which address many broad issues including religious, cultural and sexual attitudes in Australia.

St John of God Brothers note that currently the Order in Australia has two Brothers of Vietnamese nationality on four-year visas brought to Australia in consultation with the leadership team in Vietnam. No further overseas recruitment anticipated.

The Augustinians report that priests often come from the Asia-Pacific region on the recommendation of their superior, complying with Australian visa requirements.

The Passionist Fathers say 'experience has taught us that attentive and appropriate orientation and support is required. Leaders and communities who have overseas religious have been provided with some in-services and workshops, but more constant and systematic work is required'.

The Franciscan Friars Holy Spirit Province note that foreign friars attend CRA sponsored induction programs for missionaries held in Australia which address many broad issues including religious, cultural and sexual attitudes in Australia.

The Holy Spirit Missionary Sisters note that 'we prepare our Sisters well. Before they come already they attend workshop on Overseas Training program. When they arrive, they are given opportunities to attend the program in Baulkham Hills called 'Orientation to Culture'. Then they are also given opportunities to attend different workshops on Missiology, Intercultural living etc...'.  
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The Missionaries of Charity note that in identifying sisters from overseas who could serve the church in Australia we consider the gifts and talents of the sister, her health and level of spoken English. The sister must also show that she is willing to serve overseas in a culture foreign to her and that she is ready to make the necessary adaptations.

## Responses from Archdioceses and Dioceses – Question 5

### Archdioceses of Adelaide

The Archdiocese only engages countries with a surplus of priests. This process is built on strong relationships with key bishops and religious leaders in countries whose population and culture is reflected in South Australia's multicultural population: India, parts of Africa, Vietnam.

The Archdiocese highlights the importance of no criminal history, no complaints against the person of allegations or rumours of child sexual or physical abuse, inappropriate relationships with adults, the appropriate use of alcohol, a non-hierarchical approach to ministry, the ability to collaborate with people, particularly women, a well-balanced personality, and an adaptable and flexible approach to responding to people's needs.

Priests who are 'on loan' to the Archdiocese for a period of five years undergo assessment and screening.

Unique to the Archdiocese of Adelaide is in situ psycho-sexual assessments conducted by Australian psychologist in accordance with Australian psychological standards in the country where the nominated priest resides as part of the selection process, not at the conclusion of the process, once lengthy visa processes have taken place. Over 50 percent of nominated priests have been excluded through this process.

Priests accepted in the Archdiocese are then subject to other policies and procedures, including police checks and regular child protection training.

### Diocese of Armidale

The referral may come from another priest, the priest himself or his Bishop/Congregation overseas.

There is usually some pre-existing connection with the Order, Diocese or personnel with the overseas country.

Many cold call requests from overseas priests to come to the Diocese are rejected without any consideration due to lack of connections. A priest will not be accepted without the permission of his own church authority.

### Diocese of Ballarat

The Bishop will personally visit the country of origin of the candidate to establish a relationship with his Bishop and to ensure that the candidate is of good standing.

The Diocese follows the procedure set out in *Towards Healing*. If he is accepted the priest will be subject to a period of probation which is usually three years.

The Diocese runs programs for international priests and enculturation seminars.

### Archdiocese of Brisbane

Formal agreements have existed since 2007 with one diocese in Nigeria and two congregations in India. Ongoing relationship with Diocese or province assists in choice of future candidates.

There was a major review of overseas priests program in 2013.

From 2006 meetings with potential pastors/seminarians in home diocese/province by senior member of the Brisbane Archdiocese.

If recommended by their bishop/provincial candidate's CV is scrutinized and discussion with bishop/provincial who are familiar with ministry requirements in Australia are held

From 2016 Skype interview with Archbishop, Vicar General and lay staff (including at least one woman).

Level 5 IELTS English or higher required.

Police check in line with Visa requirements.

July 2015 senior Archdiocesan staff trained in multicultural ministry [ ..... ] .

Ongoing relationship with Diocese or province assists in choice of future candidates.

### **Diocese of Broken Bay**

If the person is already ordained a priest overseas and wishes to come to the diocese to minister, once presented by his Superior to the Bishop of the diocese, he is provided with a series of questions upon which to reflect.

He then undergoes a Skype interview in order for the diocese to consider his suitability for ministering in the diocese.

The priest's superior is required to sign a good standing document and the contract between the diocese and the Religious Order from which the priest comes making it clear that the priest is required to comply with child protection legislation in New South Wales.

These areas were tightened in 2014 as the diocese recognised that there needs to be greater scrutiny and discussion with candidates to the priesthood and priests ministering in our diocese.

If the person has not been ordained and is to be ordained for the diocese, the previous Formation Council had established a series of steps by which the person and the diocese would come to know each other better so as to ascertain whether the person would be a suitable for the diocese.

This work is now undertaken through the Vocations Office, in consultation with the Bishop.

Psychological testing for people born overseas can be a challenge because of language barriers, but is usually undertaken.

### **Diocese of Bunbury**

Priests are recommended by the Bishop of the home Diocese or the Provincial of the Religious Order.

Declaration by the Bishop of the home country of no misconduct or other criminal record.

Declaration by the priest himself of no misconduct or other criminal record.

Must have a valid passport.

Must have a police clearance from every country the priest has lived in for 12 months or more.

Must have full medical and Chest X Ray (TB).

Visa application processed and assessed by Department of Immigration & Border Protection.

### **Archdiocese of Canberra-Goulburn**

Candidates are considered from the Philippines, Korea and Nigeria, where the Archbishop has established relationships with local bishops.

The Archbishop travels to country of origin or by SKYPE.

Letter of recommendation required from local bishop.

Australian Catholic Migrant Refugee Office processes all visa applications.

Police checks in country of origin (required before travel to Australia)

Proof of good health and ordination required.

WWCC done on arrival in archdiocese.

Enculturation course conducted through the archdiocese.

Unsolicited inquiries not considered.

Liaise with ACMRO re employment, job description, travel and changes to placement. ACMRO mandates that any overseas travel plans be coordinated with them during candidate's time in residence in the archdiocese.

Candidate meets archbishop and applies (within a couple of days) for WWCC/Working with Vulnerable people card once in the archdiocese.

Provided with tax form declaration, and assisted with process for driver's license and bank account.

Prior to being placed in a parish, the priest receives an enculturation course through the Archdiocese, with input from the IPSS, and is provided with a mentor priest.

### **Maronite Diocese**

In respect of Religious Orders, we rely upon the Orders themselves for the initial identification. Touching the Eparchy, we do not seek to identify anyone, but rather, receive applications from men who may desire to minister in Australia.

### **Archdiocese of Melbourne**

The Archdiocese of Melbourne takes seriously the selection of priest applications from overseas. We rely on the nomination of a priest by a Superior of a Religious Order or a Bishop of a Diocese. The initial response is to ensure that a professional standards statement has been provided by the priest's Bishop/Superior to ensure that the priest is in good standing and a warranty can be issued for the integrity of the priest. Once a nomination is received the candidate is reviewed by seeking referees who are asked to answer a set of



questions regarding the suitability of the nominee for service in Melbourne. In particular, we are seeking men who have the capacity to minister in a different culture, who have pastoral experience and can demonstrate the competency in the English language (IELTS 6.5 average). We seek warranties to attest to their professional conduct.

The Archdiocese of Melbourne, upon proving a successful candidate's application, will work collaboratively with the ACBC office for migrants and refugees who assist with visa applications.

Upon arrival, the Ministry to Priests program provides an induction process of welcome and initial formation for those priests who have arrived from overseas. This program involves both clergy, expert lay people and a variety of sessional lecturers to assist in providing framework for a newly arrived priest to work. They are usually appointed to work with another priest, who acts as a mentor. Provision of English support through a speech therapist is provided and there are regular gatherings of international priests to assist in their ongoing integration. There is also an annual gathering in November which provides a more intense experience of reflection, education and enculturation.

### **Melkite Eparchy**

There are a number of steps that are followed in respect of the incoming Clergy from overseas including:

- Discussion with the local Bishop
- Character references
- Police checks
- Diocesan checks
- Working with children checks

### **Diocese of Parramatta**

The Diocese mainly calls on overseas clergy for the purpose of leading chaplaincy ministry for specific cultural groups that are represented in the Diocese of Parramatta. There is a standard process applied to the recruitment and selection of clergy from overseas:

- A priest coming from overseas and entering the Diocese for the purpose of assuming a specific role in ministry must be nominated by his Superior;
- Documentary evidence is provided indicating approval from the episcopal conference or Diocese of origin;
- *Towards Healing* Declarations must be provided in accordance with the ACBC required process;
- An assessment of the applicant's command of the English language – both written and verbal is undertaken;
- Priests from overseas are required to complete a 10-day enculturation and induction program.
- The Vicar General is responsible for ensuring that new arrivals undertake this program.

### **Personal Ordinariate of Our Lady of the Southern Cross**

None have been appointed as yet, but they would be identified as a joint effort between the Ordinary OLSC and the Ordinary of the priest's Ordinariate and subject to the usual checks.

### **Archdiocese of Perth**

Since the arrival of the new Archbishop in 2012 the archdiocese has not actively sourced priests from overseas. Overseas priests only work in the diocese if

- they belong to a religious order and are recommended, with all the Professional Standards checks, by their religious superior, or
- they are known to priests already working in the diocese who can testify to their good character and are willing to recommend them to me, and
- all documentation in relation to professional standards matters has been officially provided by the sponsoring bishop or religious superior.

### **Diocese of Port Pirie**

The Bishop responds to a recommendation from a contact locally or in an overseas country, eg, from a bishop or a priest known to him, concerning a priest, seminarian or religious sister who might be a good fit for ministry within our Diocese.

The Bishop will seek initial informal assurances from the contact as to the probity and suitability of the enquirer.

There follows an exchange of information between the Bishop and enquirer about the Diocese of Port Pirie and the personal history and situation of the enquirer.

If circumstances permit, a face-to-face meeting takes place in the overseas country between the enquirer and the Bishop or the Bishop's representative.

The enquirer will be informed that the Diocese has strict child protection protocols which must be satisfied before the enquirer will be permitted to minister in the Diocese.

If the initial informal assessment of the enquirer shows promise, an offer is made to "come and see" the life of the Diocese for a 3 month period.

During this period, priest or seminarian enquirers will spend two to four weeks in each of up to four settings in the Diocese, ministering and observing the ministry and community of each setting.

This allows assessment of the enquirer's suitability for ministry in our far-flung rural diocese with its isolated communities and long distance travel.

It also allows the enquirer to assess the Diocese in the sense of the enquirer's own sense of happiness with, and capacity to adjust to, the culture of the diocese.

Upon arrival in the diocese for "come and see", the priest or seminarian will undertake Child Protection Induction in fulfilment of our professional standards requirements based on an eight point "Screening and

Training Protocol for new arrivals in Catholic Diocese of Port Pirie”, which is comprised of the following points (see document attached):

- *Towards Healing* Paragraph 45.6 and 45.7 Clearance
- Protective Practices awareness
- Integrity in Ministry awareness (A Document of Principles and Standards for Catholic Clergy & Religious in Australia)
- -Code of Conduct
- Catholic Church Police Check and an overseas equivalent where relevant
- Child Safe Environments: Reporting Abuse and Neglect 7-hour training by State Government-approved trainer.
- Screening Interview of the Candidate, conducted by the Diocesan Coordinator for Child Protection (see attached Screening Interview for Church Personnel visiting or transferring to Catholic Diocese of Port Pirie for pastoral work).
- Referee Check (3 written references) (see attached Referee Check questions)

At the completion of the 3 months the Bishop will receive reports from the different priests and people of the parish in which the priest or seminarian from an overseas diocese has been involved. The bishop will then decide whether to accept or reject a candidate.

### **Diocese of Sandhurst**

In the initial stages, overseas priests are required to give the names of two priest referees who would be available for questioning for their suitability.

The local Bishop or superior provides a warranty and a recommendation.

On arrival they are placed with a senior priest and serve for a significant period as an assistant priest within a parish and thus are under the supervision of the parish priest.

### **Archdiocese of Sydney**

The Archdiocese does not formally seek the services of priests from overseas, but applications that do arrive are mostly rejected.

If an applicant seems suitable, letters of recommendation are requested from his superior and all civil law checks must be completed (visa, criminal check, WWCC etc).

Occasionally the Archbishop may invite an overseas priest (with the approval of their Ordinary/Superior).

In some instances, an overseas priest may have an existing appointment with another Australian diocese and assume an appointment with the Archdiocese.

In rare circumstances a priest may be sent under the authority of the Holy See.

Since 2013 temporary visiting priests must provide declaration of good standing, statement of good standing from their Ordinary or provincial under *Towards Healing* protocols, relevant WWCC documents.

From 2014 longer-term visiting priests: non-incardinated priests will not be granted faculties.

- Religious priests who were to be appointed assistant parish priest had to be formally appointed by the Archbishop.
- Priest operating without a formal appointment would have to first obtain faculties, and thus have a WWCC number.
- Relevant provincial is consulted before a religious priest is appointed.

### Diocese of Wagga Wagga

The diocese recruits very few overseas priests, preferring instead to train seminarians from overseas who then participate in a seven-year program of formation in the diocese prior to commencing priestly ministry.

In the event that an overseas priest has been identified for service in the diocese, the following steps are followed:

- Prior to Arrival/Commencing Ministry the Diocese must be willing to sponsor the overseas priest as a Temporary Visa Applicant (TVA)
- The TVA must complete all requirements of the Department of Immigration and Border Protection, and the requirements of the Australian Catholic Migrant and Refugee Office
- The TVA may have to undergo a IELTS (International English Language Test System) depending on his country of origin
- The applicant must provide certified copies of valid and satisfactory police check/clearances for all countries the applicant has lived in for 12 cumulative months or more in the past 10 years.
- The applicant and their home Bishop/Congregational Leader are asked to provide a character testimonial
- The applicant must have completed a successful Working With Children and National Police Check
- The Bishop of Wagga Wagga is responsible for approving an overseas priest's application to work in the Diocese of Wagga Wagga

Upon Commencement

- The applicant has a supervising priest appointed for the period of his diocesan ministry
- Formal inculturation training is available if required

### Diocese of Wilcannia-Forbes

The Wilcannia-Forbes has had a long history of having priests from overseas exercising ministry in the Diocese.

This began in the earliest years with the arrival of Irish priests who migrated to Australia at the request of the bishops of the time.

More recently, successive bishops have engaged with diocesan bishops and leaders of religious institutes from overseas territories to provide priests for ministry in the Diocese.

To ensure the best outcomes, the Bishop engages personally with them to identify those clergy best suited for ministry in the Wilcannia-Forbes Diocese.

All priests and prospective candidates must always meet the requirements for employment and ministry in Australia, including police checks, health and psychological assessments, and other screening measures.

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## Responses from Religious Orders, Congregations and Institutes – Question 5

### Australian Province of the Society of Jesus

Australian Province does not as a rule bring overseas Jesuits to Australia. Some come for formation or study. They are under the authority of the local superior when living in Australia. Don't generally recruit from overseas for long-term work. While in Australia all follow child protection protocols of the Australian Province and the diocese in which he is ministering.

### Benedictine Community Arcadia NSW

Overseas priests coming to the community are required to provide a recommendation from their current Superior regarding their suitability for ministry, especially for working with children. A Police check from their country of employment is required by Immigration. This now includes a Police check from any country in which they have been for a period of twelve months.

### Canossian Sisters

We are an International Congregation present in 35 countries. In our congregation sisters have a choice to work in the country where they join or to offer themselves for ministry overseas either permanently (vocations 'Ad Gentes') or temporarily for specific services. The transfer of sisters to other countries is the responsibility of the Congregational Leadership Team (General Council), who follows specific guidelines regularly reviewed and updated by successive General Chapters. Discernment, as well as a more specific preparation, is carried out both in the country of origin and in the receiving country, always highlighting the need for enculturation.

### Carmelite Brothers

The only overseas priests or religious serving in our province, apart from an Irish Carmelite who has been here since the 1970s and an American brother who has been here since 1990, are a few Timorese Carmelite priests. We know them well over a long period of time. Going back about 15-20 years, there were a few Priests who came for 1-2 years from Indonesia, India and the Philippines and lived in one or other of our communities whilst they did post-graduate studies. For about 10 years prior to 2014, the Indonesian Carmelite province also supplied a Chaplain to the Melbourne Catholic Indonesian community. All these Priests came on the recommendation of their Provincial.

### Carmelite Sisters

Our community does not accept religious from overseas. We have accepted an Australian sister from the [.....] as a temporary transfer because [.....] has had a[.....]. Anyone wanting to join us must have Australian Citizenship or at least permanent residency.

### Christian Brothers Oceania Province

Brothers transferring from other nations are relatively rare and in all instances are subject to the approval of the Province Leader of the Province from which he is coming, the Oceania Province Leader and ultimately are subject to Congregational Leadership Team approval.

### **Daughters of Our Lady of the Sacred Heart**

Kiribati province selects the sisters to come to Australia in consultation with the Australia provincial, based on benefit to the individual, age and experience in religious life, matching skill needed, English. Police checks in line with Immigration requirements.

### **Dominican Friars (Australia and New Zealand)**

Approval of Dominicans from overseas to work in Australia depends on the approval of their home Province and its superiors, of the Province of Australia and its superiors, and of the Bishop or Archbishop who grants faculties for them to work in a Diocese or Archdiocese. Relevant documentation is provided when this is requested. If the priest or religious hopes to live and work in Australia for any length of time the application for his visa is made through the Australian Catholic Migrant and Refugee Office under the Labour Agreement between the Catholic Church in Australia and the Commonwealth of Australia.

### **Faithful Companions of Jesus**

We are an international congregation and every sister is available to be sent anywhere e.g. one Australian sister is presently missioned to Paris, and another to London. At the moment there are two sisters from overseas based in Australia – myself as province leader [ ..... ] and the province bursar [ ..... ]. The general superior appointed us to these roles, through a nomination process in the province, as we were both living in the Asian part of the province.

### **Family Care Sisters**

We have no person from overseas working in any diocese and at this stage of our congregation, would not accept any person asking for entry into our congregation. Instead we would refer them to a congregation doing similar work.

### **Franciscan Friars Holy Spirit Province**

Franciscan priests and religious from overseas comply with Australian Government regulations for application for temporary or permanent residence with the 457 visa which includes a police check. The Provincial Minister of the originating Province signs a Church Authority declaration concerning his friar's status and that Provincial Minister provides a Celebret. Foreign friars attend CRA sponsored induction programs for missionaries held in Australia which address many broad issues including religious, cultural and sexual attitudes in Australia.

### **Holy Spirit Missionary Sisters**

We prepare our Sisters well. Before they come already they attend workshop on Overseas Training program. When they arrive, they are given opportunities to attend the program in Baulkham Hills called 'Orientation to Culture'. Then they are also given opportunities to attend different workshops on Missiology, Intercultural living.

### **Hospitaller Order of St John of God**

Currently the Order in Australia has two Brothers of Vietnamese nationality on four-year visas. The selection of these Brothers occurred through reflection and conversation with the leadership team of the Order in Vietnam. Both Brothers had to pass the various rigorous visa application requirements for citizens from Vietnam. Given that the civil and canonical governance of the services, previously the responsibility of the Order, has been

transferred to the PJP St John of God Australia Ltd, it is not anticipated that any further overseas Brothers will be recruited.

### **Institute of the Sisters of Mercy of Australia and PNG**

It is uncommon for a Sister of Mercy to come from overseas to Australia in order to minister under the auspices of the Institute. However, in circumstances where a Sister wishes to come to Australia then the visiting Sister's leader would negotiate the terms of the placement (or secondment) with the Institute Leader. Also, the visiting Sister's leader would be required to provide a written statement indicating whether there are any substantiated claims of abuse relating to the visiting Sister. Furthermore, the two leaders would then decide the terms of the placement and identify relevant standards and screening that must be met by the visiting Sister in order to undertake a placement with the Institute. Finally, the two authorities and the Sister herself would sign an agreement that sets out the purpose of the placement, duration and any special conditions that are relevant to that placement. Also, the bishop of the diocese where the visiting Sister resides would be informed of the placement. These standards support the protocols sets out under the *Towards Healing*.

### **Marist Brothers**

For a Brother to study or work in Australia from overseas, the Provincial of the Brother would communicate with the Australian Provincial about his background and provide a Police check and other relevant character information. The Brother is required to obtain police clearance/s for all countries they have lived in for 12 cumulative months or more in the past 10 years. This also fulfils the Australian visa requirements. As the Brother is to live in a particular diocese, he is required to fulfil the requirements of the diocese including the completion of background checks. Normally the community leader of the overseas Brother would accept the role of mentor.

### **Marist Fathers Australia Province**

Do not recruit from overseas to cover absence of local vocation. Marists from other Marist provinces currently working in Australia on contract, but it is expected they will return to their home provinces.

### **Missionaries of Charity**

In identifying sisters from overseas who could serve the church in Australia we consider the gifts and talents of the sister, her health and level of spoken English. The sister must also show that she is willing to serve overseas in a culture foreign to her and that she is ready to make the necessary adaptations.

### **Missionaries of the Sacred Heart**

Considered on recommendation of overseas provincial. Trial visit to Australia. WWCC application requires police check from country of origin. Required to attend enculturation program. Upon arrival they will be made aware of the Professional Standards requirements here in Australia; policies and processes; expectations in ministry; 'Integrity in Ministry' document is also helpful in this.

### **Missionary Oblates of Mary Immaculate**

Priest or Religious arriving from other Units/provinces require an Obedience from the Leader of the home Unit and a Declaration of freedom of impediment. International Police Check is required as part of Visa application. Apply for local Working with Children Check to provide ongoing monitoring.



### **Missionary Sisters of the Society of Mary**

Any sisters who are from overseas have been mostly involved in administration, university studies or short term pastoral work. The women who have been on administration teams have been well qualified as university graduates, nurses or teachers. They have been elected because of their qualities and ability. Others who may have come for specialized counselling or study have been monitored by the personnel managing the courses and by the congregation's leadership.

### **Missionary Society of St Columban**

We receive an appointment from overseas after the Regional Director in ANZ is consulted as to the suitability of the Columban priest, the Regional Director of the country where the priest is working is consulted, the priest in question is consulted. If there is any issue, this is raised between the three parties, even the priest in question but not always. His file is reviewed by the Region in which he is working. It is the responsibility of that Director to inform the Director receiving the priest if there is anything he should know. Privacy has to be respected. We have clear guidelines.

### **Congregation of the Sisters of Nazareth**

Not our practice to take a professed from another overseas congregation, but if we did it would be on the recommendation of the congregation they belong to and probation, training apply.

### **New Norcia Benedictine Community WA**

We generally discourage vocations from overseas. All priests or religious involved in any public ministry on site must provide the necessary documentation from their diocese or other Church authority.

### **Order of St Augustine in Australasia (The Augustinians)**

Priests often come from Asia-Pacific region on the recommendation of their superior, complying with Australian visa requirements. Attend acculturation program soon after arrival. Instructed to read TH. Provincial or other responsible person discusses, clarifies content and details expectations of them in their community life and ministry in Australia.

### **Order of St Paul the Hermit**

Any of our priests who come from overseas to serve in our Province are required to apply for an Australian Visa, which in itself is a very thorough form of identification of each foreign visitor. When the candidate eventually arrives in the Province he is required to obtain a WWC Check and has to abide by all the rules and protocols of the Province as outlined above.

### **Order of the Capuchin Friars Minor**

In consultation with sending and receiving jurisdiction, with the major reliance being on the judgement of the sending provincial minister and his council. Once in Australia there is a period of mentoring, 'acclimatisation' and education in the Professional Standards and Child Protection Policies of the province, as contained in the Provincial Handbook; if during this period, it becomes obvious that the friar is not suited to living and working in the Australian context, he returns to his province of origin.

### **Passionist Sisters**

Receiving church authority requests letter of testimony from congregational leader in country of origin and from the religious herself. Police clearance required.

### **Passionist Fathers**

Must have recommendation of his provincial (in same order as ourselves). Experience has taught us that attentive and appropriate orientation and support is required. Leaders and communities who have overseas religious have been provided with some in-services and workshops, but more constant and systematic work is required.

### **Patrician Brothers**

Recommendation and clearance by Leader of the sending Province, Professional accreditation, Capacity to Australian ministry standards, Police check for future transfers

### **Salesian Sisters**

The SPR province communicates directly with the leader of the province from which the Sister comes. Once in Australia the Sister is inserted into a local community under the supervision of the local leader and the provincial

### **Salesians of Don Bosco**

The identification of Salesian Priests or Religious from overseas to work in the Salesian Province of Australia-Pacific is done by the Provincial and his Council very much in partnership with the East Asia Oceania Regional Councilor, Councilor for the Missions and the Rector Major and his Council, and is a very stringent process. Candidates from overseas must satisfy Visa, Criminal Record Check, English Language and other suitability requirements, such as appropriate qualifications and experience and general suitability and aptitude for the pastoral positions to be fulfilled.

### **Sisters of Mercy Brisbane**

It was and is not the practice of the Brisbane Congregation to have religious from overseas to serve within the Order. A candidate from overseas would have been required to progress through the Brisbane Mercy Formation Program and First Profession prior to serving within any Ministry operated by the Sisters of Mercy Brisbane.

### **Sisters of Mercy North Sydney**

Not applicable for this group for a number of years now. Formerly, the religious would have required professional training and the necessary working with children checks, plus suitable references.

### **Sisters of Mercy Parramatta**

Any enquirer must have permanent residency before the formal Enquiry Stage commences.

### **Sisters of St Joseph Cluny**

We have not had sisters come from overseas for long term ministerial placement over 30 years and we do not intend to bring any into Australia for this purpose in the future. We had been having candidates for religious life come to Australia from PNG for 4- 6mth placements as part of their training. These women had had their psychological assessment prior to coming and were closely accompanied during this period. Our withdrawal from most of our ministries here due to aging and diminishing health of the sisters in Australia means that this aspect of our training program in PNG is unlikely to continue.

### **Sisters of St Joseph of the Apparition**

Inter provincial contact and communication are a strong practice in our Congregation. This allows us intimate knowledge of the suitability of an overseas Sister to a local mission. We also rely on the integrity of the Provincial superior to provide honest and accurate information. A Police Clearance and a Working with Children Clearance where required must be produced.

### **Sisters of St Joseph North Sydney**

A requirement of entry to the Immersion and Discernment Journey into Josephite Life is that the immigrants must have at least two years in Australia and now we require that they have residency. A selection of Sisters has done a Cross-cultural Course to raise awareness of cultural differences. This is also desirable for any immigrant candidates. The Congregation as a whole is raising its awareness and many Sisters actually work with Refugees and Immigrants. However, the pitfall of "colonisation" is apparent and challenging us continuously. With a few immigrants (mainly Vietnamese) coming to us as candidates (after settling in Australia) has caused us to prepare ourselves for the cultural difference and needs and also to recognise the trauma many have suffered. This is a challenge to provide all that is needed to give security and confidence to these women. We recognise that counselling/therapy is frequently needed as part of the program as well as understanding the Australian culture and the Josephites understanding the Vietnamese culture. We take courses together on this.

### **Sisters of the Good Samaritan**

Religious from Kiribati, The Philippines and Japan join the congregation to serve the people in their own country. They come to Australia for a two year novitiate program. Prior to this they undertake a comprehensive assessment process and undertake a 1-3 years' experience of living in a community of sisters in their own country under the direction of a coordinator of pre-novitiate programming. During their period of temporary profession the sisters undertake further experiences of Congregational life and mission in another culture.

### **Sisters of the Good Shepherd**

Reports are required from the Good Shepherd Province Leaders of the origin countries and as well as information from the Congregational Leader.

### **Society of Christian Doctrine**

Letter of introduction and referral from our Superior General who knows each Member personally.

### **Society of the Sacred Heart**

No priests or religious from overseas at present, except to attend courses for continuing education.

### **Trustees of the Little Sisters of the Poor**

Appointment of a Religious to the Province of Oceania, always comes from the Mother House in France; all necessary documentation is forwarded from there.

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## Question 6

### **What ongoing formation, mentoring and assessment do bishops, priests or religious receive throughout their vocation, (including any psychosexual and human development)?**

#### General Summary – Question 6

##### Dioceses and Archdioceses

- The approach varies widely.
- Most dioceses reported some form of ongoing formation for priests.
- Some dioceses reported continuing formation for their bishop.
- Responses generally suggest that ongoing formation and mentoring is optional.
- Forums include assemblies, deanery meetings, external courses, regular meetings and other support structures for specific groups such as recent arrivals from overseas, specific support for newly ordained priests, informal contact, canonical checks where governance requires the Bishop to consult with relevant experts.
- Ongoing training included child protection training, professional development, human development, professional standards.
- Ongoing development is delivered in a variety of ways including, Professional development days, sabbaticals, one on one external courses, clergy seminars.
- Some dioceses report mentoring and supervision programs.
- Training is not always compulsory.

##### Unique responses

- The Archdiocese of Canberra reports that this is perhaps the most challenging aspect of formation of priests. The Diocesan Priest tends to be rather independent, as the nature of his calling demands, yet he is need of ongoing formation and support for this very reason. Priests do have a strong fraternity, yet a more systematic approach to ongoing formation, supervision and mentoring is required for a vocation that historically has gone largely unsupervised.
- The Diocese of Port Pirie notes that this area is 'significantly lacking' and that 'there are no systematic procedures or programs for regular or timely formation in this area for our bishop, priests or deacons. However, programs are available for the situation where the Bishop requires someone to attend therapeutic courses, due to some perceived unhappiness or an actual incident, or when a priest or deacon self-refers to such courses for his own reasons'.

- The Diocese of Wagga Wagga noted that psychological assessments are a relatively recent inclusion in the Diocese, and are mostly applied to those training for the priesthood at Vianney College and that the formation of newly ordained priests in the Diocese is the responsibility of the seminary rector.

## General Summary – Question 6

### Religious Congregations, Orders and Institutes

- Most orders noted opportunities for ongoing formation which includes opportunities for sabbaticals, spiritual renewal and professional development.
- Workshops by national and international experts.
- Many noted members are encouraged to take three-month tertianships or sabbaticals after 10 years in mission.
- Many noted that the diocese in which they work provides opportunities for ongoing formation.
- Some note that formal Visitations fulfil the function of ongoing formation.

### Unique responses

- The Brigidine Community in Victoria notes that psychosexual and human development began as long ago as 40 years ago and have continued to use the appropriate experts as the science and understanding in these areas develop.
- The Carmelite Sisters report that they provide the religious with ongoing formation studies by making available courses on DVD and that weekly ongoing formation sessions for the entire community are held using these DVDs.
- The Christian Brothers provided a comprehensive response, detailing opportunities for ongoing formation since the 1950s.
- The St John of God Brothers note that the Province requires, as a matter of best practice, that Brothers access regular spiritual direction from an appropriately qualified, external spiritual director unless exempted by reason of age, infirmity, or geographical isolation.
- The Institute of the Sisters of Mercy of Australia and PNG note that Sisters participating in formal ministry activities through agencies must undertake relevant professional development, training and programs as required by the ministry agency or the relevant professional association body that governs the standards for a particular profession.
- The Marist Brothers note that all Brothers are encouraged to attend relevant international formation programs, in addition to seminars and workshops organized by the local diocese and Catholic Religious Australia.
- The Missionaries of the Sacred Heart note that in recent decades many religious have become more open about their needs in this area rather than in the past when one was expected to “man-up and get on with life!”

- The Passionist Fathers note that the most thorough mentoring and assessment is during initial formation and the first five years after final profession or ordination.
- The Presentation Sisters in Wagga Wagga note that all Sisters, whether in ministry or not, are encouraged to have regular spiritual direction and/or counselling and that it is compulsory for all Sisters in ministry to be in professional supervision/spiritual direction/counselling.
- In addition to other opportunities, the Sisters of St Joseph North Sydney note Sisters are also required to have an annual retreat and to take renewal/sabbatical periodically in order to keep a healthy life.
- The Australian Ursulines note that a seven-month International Tertianship ten to fifteen years after first profession is part of each sister's ongoing formation. This is a time of 'mature reflection' on the life lived; again, with close accompaniment. Opportunities for ongoing formation are also offered throughout the life of the sister and especially at times of transition.

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## Responses from Archdioceses and Dioceses – Question 6

### Archdiocese of Adelaide

Archdiocesan personnel all receive regular training in child protection on a minimum three-year annual rotation. Otherwise, details of supervision and training is set out below in response to questions 7 and 8.

### Diocese of Armidale

Two clergy assemblies are held each year where professional development is undertaken.

At the deanery level the priests meet in between assemblies.

The seminary provides support for the first five years post ordination.

Ad Clerum letters include occasional material for reflection.

One-on-one external courses are offered to clergy.

Clergy are referred for assessment/and or programs when issues emerge.

### Archdiocese of Brisbane

Regular, compulsory training for all clergy was presented in 2013 and 2015 by Monica Applewhite.

Annual clergy convocation includes session on human development.

Archdiocesan Safeguarding Children and Vulnerable Prevention and Protection training commenced 2014.

Training through the PSO at the seminary and the Developing Parish Leaders Program.

Use of Veritas counsellors and Vitality Program and other health care professionals.

Creation of Peer Group Support network [ ..... ] .

WHS Deanery-based training for clergy 2006 and 2013 re new legislation.

Annual WHS training to new clergy and parish staff.

### Diocese of Broken Bay

In the choice of bishops, the Apostolic Nuncio does extensive checks of the priest's suitability, receiving testimonies from bishops, priests and lay people.

The new bishop has one week of training in Rome, which is required for bishops all over the world.

A week-long course for new bishops in Australia is sponsored by the ACBC and run by the Centre for Christian Spirituality, Randwick.

The current Bishop has undertaken several courses in child protection and professional standards.



Bishops are also expected to do sabbaticals and have other options open to them.

The previous Bishop attended the clergy conferences in the diocese, the National Organisation for Continuing Education of Roman Catholic Clergy conference in the USA each year, he also undertook a sabbatical at the St Luke's Centre in Chicago, which is similar to the Encompass program run by the ACBC.

Priests and deacons have clergy conferences, retreats, spiritual directions and supervision, as already described.

For young priests, clergy in new roles and those with problems we have tried a number of accompaniment and mentoring programs, as already described.

The diocese has also tried to create an assessment process mid-way through or at the end of a priest's six-year appointment.

The diocese has tried to use the assessment tools from other dioceses including Sydney and the USA.

One difficulty each time has been to write an acceptable role description to use as the measure in the assessment as a priest's ministry can be very broad. Three-month sabbaticals are also available for priests and deacons.

### **Diocese of Bunbury**

Annual Clergy Conference includes presentations by Professional Standards on various topics including child sexual abuse, working with children obligations and safeguarding/protecting children and vulnerable adults, training on *Integrity in Ministry*.

Annual Retreat is a period for priest to reflect and evaluate their ministry and includes formation. The Annual Retreat is led by an experienced facilitator.

Acculturation Program covers a diverse range of topics that are pivotal to the role of priests in present day Australia. The Program provides a valuable resource of information about issues faced by priests, their support and ongoing formation needs.

### **Archdiocese of Canberra-Goulburn**

This is perhaps the most challenging aspect of formation of priests.

Diocesan priests are independent, yet in need of ongoing formation and support for this reason.

Priests have a strong fraternity, yet a more systematic approach to ongoing formation, supervision and mentoring is required for a vocation that historically has gone largely unsupervised.

### **Maronite Diocese**

This is provided by means of talks at the three-monthly clergy meetings, each of which extends over two days.

### **Archdiocese of Melbourne**

All members of Curia attend regional meetings, clergy gatherings, professional standards, seminars, etc.

Bishops within the Archdiocese are invited to, and participate freely, in all programs operated for the priests within the Diocese.

### **Diocese of Parramatta**

The Clergy Formation Committee organises clergy gathering days, seminars and presentations. In this context presentations for safeguarding and professional standards are delivered to clergy.

Regular Deanery meetings and other support structures for specific groups such as recent arrivals from overseas are in place to provide clergy with access to mentoring if they wish to engage in these structures.

Assessments are carried out in response to specific issues or complaints arising.

### **Archdiocese of Perth**

all priests and deacons, including the bishops, are encouraged to attend the annual clergy seminars, are required to make an annual retreat, either organised by the archdiocese or, with the bishop's at least tacit agreement, organised by the priest himself and are expected to attend the annual clergy meeting day with the bishop and any other special formation days organised by the archdiocese.

As indicated above, matters relating to Professional Standards are regularly included in these formation experiences.

### **Personal Ordinariate of Our Lady of the Southern Cross**

All personnel are expected to attend Professional Standards seminars, lectures and other events provided by their local dioceses.

### **Diocese of Port Pirie**

This area is significantly lacking.

There are no systematic procedures or programs for regular or timely formation in this area for our bishop, priests or deacons. However, programs are available for the situation where the Bishop requires someone to attend therapeutic courses, due to some perceived unhappiness or an actual incident, or when a priest or deacon self-refers to such courses for his own reasons.

Programs are available as a therapeutic option rather than as planned, periodic, supervised personal and corporate formation, mentoring and assessment programs.

There have been the occasional one-day programs on the psychosexual health of priests and deacons as part of the annual or bi-annual Priests' In-service Days. The most recent of these was around four years ago.

The session included question and answer engagement between the presenter and the participants. However, there was no one-on-one work between individual priests and the professional presenter, nor any assessment of the participants' experiences.

### **Diocese of Sandhurst**

Annual in-services are conducted on three days per annum for clergy.

Priests can opt for regular spiritual direction and/or pastoral supervision and are encouraged to make an annual retreat.

### **Archdiocese of Sydney**

Specifically, in respect of the Neo-Catechumenal Way priests, the Archdiocese is responsible for ongoing formation of newly ordained priests.

The Archdiocese through its various agencies offers ongoing formation for all the priests of the Archdiocese.

- Regular meetings a year for newly ordained clergy.
- The Rector and the Pastoral Team run a program for ongoing formation for the priests ordained from Redemptoris Mater.
- The Archdiocesan Committee for Clergy offers programs.
- The Rector and Pastoral Team of the Seminary are in constant contact with the newly ordained and maintains contact with the Parish Priest. It's expected that newly ordained participate in all aspects of ongoing formation.

Bishops: Structures include canonical checks where governance requires the Bishop to consult with relevant experts.

- Some very significant matters need clearance from the Holy See.
- Since early 2000's the Archbishops of Sydney have had a close group of advisors (ordained and lay) who are frequently consulted.
- The Ordinary expects to take a full week's retreat every year, in addition to 1-2 full day retreats.

### **Diocese of Wagga Wagga**

Psychological assessments are a relatively recent inclusion in the Diocese of Wagga Wagga, and are mostly applied to those training for the priesthood at Vianney College.

The formation of newly ordained priests in the Diocese of Wagga Wagga is the responsibility of the Seminary Rector.

- There are two annual gatherings for those ordained less than five years. Workshops are prepared and presented on relevant topics.
- The Bishop usually facilitates a session at this time.
- Newly ordained priests are ideally placed in parishes where there is a parish priest suited to the support of a new priest.
- The Rector maintains contact with the new priest and the other priests involved, especially in the first year, to monitor progress.

## Responses from Religious Orders, Congregations and Institutes – Question 6

Australian Province of the Society of Jesus

Every Jesuit is encouraged 'to take an extended break every seven to ten years or so for a period of about three months'. This may include:

- extended rest / vacation;
- personal and spiritual renewal;
- reconnecting with family / friends, especially abroad;
- professional development / study;
- counselling / therapy; and
- training to move into a new area of ministry.

Tertiaship is an avenue for Jesuits to engage in ongoing formation. It is usually undertaken four to six years following ordination and involves a deepening of the experience of and understanding of Ignatian spirituality, and the opportunity to reflect openly and candidly, with the Tertian Instructor and fellow Tertians, on one's experience of Jesuit life and ministry.

A number of Australian Jesuits have undertaken a one-month program at the Institute of Sexuality Studies in Chicago.

### **Benedictine Community Arcadia NSW**

Usually ongoing formation is provided by way of seminars, either provided by the local Diocese or by the community. Occasionally a formal evaluation has been provided by an appropriate facility: eg in the past Encompass has been used to provide this service.

### **Brigidine Community Victoria**

As part of the ongoing regular programs there would be speakers and programs involving psychosexual and human development areas. These began as long ago as 40 years ago and have continued to use the appropriate experts as the science and understanding in these areas develop. Also, religious have opportunities to attend special and intensive programs provided for different communities. Some of these programs are in Australia and others are held in overseas countries.

### **Canossian Sisters**

We refer to the guidelines outlined in the Plan of Formation. Life in community provides ongoing support, mentoring and formation to each member. Regular visitations to communities are carried out by the Provincial Leadership Team throughout the year, as well as by the Congregational Leadership Team, with personal encounters with individual members. In the Province we have: an annual general assembly of all the members

for ongoing formation, reflection and evaluation of our life and ministries; a Provincial Chapter every six years; individual members are offered opportunities for sabbaticals, spiritual renewal, professional updating, etc.

### **Carmelite Brothers**

A number of our priests and religious (approx. 10) have been involved in the [ ..... ] workshops referred to above. Most would have been involved in programs run by the dioceses in which they serve. A few members, mostly those who have been or are currently involved in Formation, would have undergone intensive and extensive psychosexual and human development programs.

### **Carmelite Sisters**

We provide the religious with ongoing formation studies by making available courses on DVD. We have a weekly ongoing formation session for the entire community, using these DVDs. Sisters may do courses provided by long distance learning facilities such as the CIBI (Carmelite Institute of Britain & Ireland). We also have an excellent library and supply of audio tapes. If a Sister were to develop a particular psychological difficulty, we would seek appropriate professional treatment for her.

### **Christian Brothers Oceania Province**

Formation is a life-long process. Congregational and provincial leaders have encouraged a wide variety of formation experiences since the 1950s when selected Brothers were released for study in world centres of excellence, including Jesus Magister in Rome from the late 1950s, the Catholic University of Louvain, Belgium from the early 1960s, the Biblical Institute in Jerusalem from the late 1960s, Duquesne University in Pittsburg from the mid-1970s, Boston University and Baltimore University from the 1980s.

Thirty-Day retreats were introduced in 1962 during school holidays for those in their late 30s and early 40s, but only operated for five years because they were burdensome. Three-month national tertianships began in December 1971 for those who had been ten years in mission. They had a strong emphasis on personal development and included immersion experiences (such as visits to drug rehabilitation centres, prisons and youth detention centres). National tertianship was adjusted after evaluation. The International Tertianship in Rome was made available to middle-aged Brothers from 1973. A major thrust of the second Vatican Council was that one should keep up to date on developments in theology, psychology (including psychosexual development), scriptural studies, liturgy, and Congregational ethos and ministry.

The National Pastoral Institute in Melbourne had a major impact on the personal and professional development of brothers. It began in 1974 and was a full scholastic year. Experts in theology, scriptures, psychology and liturgy conducted lectures, facilitated discussions and guided students in projects and immersions. Most of the participants were religious, both male and female, and had been in mission for many years.

Many Brothers embraced formation opportunities as a personal initiative. These included Encounter groups, study of the Enneagram and the Myers-Briggs Personality Indicators, the Progoff Journaling and the PHR (Program for Human Relations).

In the early 1980s three-part (each part, a week in time) courses were organised for Superiors or incoming Community Leaders. The courses contained both male and female religious.

In the early 1980s renewal programs were arranged for the elderly Brothers. These programs included a couple of weeks of lectures in topics such as ageing, trends in theology and scripture study, health and well-being. Then followed pilgrimages to Ireland and the Holy Land in guided tours and experiences.

In the late 1970s Provinces arranged week long Assemblies every two years at University residential colleges to discuss religious life and how it was evolving. These resembled the week-long seminars on theology and catechesis that had been held for a few years in the early 1960s.

Early in the 1990s when the sexual abuse of minors became widely known many Brothers were encouraged to undergo deeper psychosexual analysis and understanding through the Encompass program. This had been set up by Catholic Religious Leaders in conjunction with the Bishops' Conference of Australia and was a six-month course involving psychoanalysis, rigorous testing and personal spiritual and psychological direction.

Throughout the 1950s needy Brothers were referred to psychiatrists for diagnosis and healing. Two such doctors were [.....]. From the 1980s some Brothers were sent to places that treated addictions such as St Luke's (attached to the John Hopkins Medical Centre in Washington) and Southdown Centre in Toronto, Canada.

Some Brothers studied the [.....] program which had been established in Rome by [.....]. It was a three-year course and had a strong emphasis on the psychological development of people. It operated from the 1980s onwards. Leadership Teams made use of such people as [.....] and others who were practitioners of the [.....] method of therapy.

### **Daughters of Our Lady of the Sacred Heart**

Every sister is encouraged to take sabbatical every 10 years. Most included human development. Opportunity to attend Congregational ongoing formation programs organised by the Formation Commission or the Provincial Council. Encouraged to attend opportunities offered by other agencies and dioceses.

### **Dominican Friars (Australia and New Zealand)**

Dominicans are encouraged to undertake a renewal program after several years in ministerial work. This is a parallel to the sabbatical year for those involved in academic work. There is what one could call 'informal' mentoring and assessment of Dominicans at the monthly community meeting that each house is required to have, and at which Dominicans are to report on their work. However, at present there is no ongoing mentoring or assessment in the professional sense—that is, conducted by a professional either from within or outside the Order. This is apart from attending such programs as administered by the Dioceses where the priests and religious are living. In the case of those in formation they attend such programs administered by the theological colleges which they attend, as stated above, and they are continuously mentored and assessed.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

Members invited annually to express an interest in renewal and education. Congregational leaders can invite a sister to address particular needs. Spiritual direction and supervision are encouraged and financially supported. Programs of national and international speakers are made available to the sisters.

### **Faithful Companions of Jesus**

Regular community meetings review and discuss life and adjustments are made. The local leader is responsible for each community, and is available to members at any time. More serious matters go to the province leader. Most sisters go to a spiritual director, who is external to the community and congregation. Annual retreats, monthly recollection days, province gatherings give opportunities to reflect and deepen the understanding of vocation. All sisters are encouraged to attend workshops, seminars and human development programs. Some sisters are in personal psychological therapy. The Conference of Religious of Australia and Victoria offer courses for ongoing formation, and in addition attendance at conferences on Professional Standards and Canon Law are considered priorities.

### **Family Care Sisters**

Until 2006, meet at least twice yearly for on-going formation, external speaker, seminars/workshops provided by Catholic Religious Victoria (CRV) or by another congregation or organization. The Congregational Leader attended CRA national conference. CRV speakers have included psychologists [ ..... ] involved in Encompass, who spoke on psychosexual health and wellbeing.

### **Franciscan Friars Holy Spirit Province**

Ongoing formation emphasised for all friars by the Province Ongoing Formation Director and Committee. Opportunities for psychosexual and human development programs are offered to those who ask and those who are recommended by their local Guardians or Provincial Council. Several have participated in such programs including Encompass, Vitality, St Luke Institute and other shorter programs/in-services as arranged occasionally by groups such Catholic Religious Australia / CLRI(NSW). Parish priests, chaplains and teachers participate in those in-services arranged by their respective employers. Other friars are members of professional bodies which require regular updating for their members.

### **Hospitaller Order of St John of God**

The Province commissioned [ a review into psychological health ] in 2014-2015 to conduct a review of the psychological health and wellbeing of each Brother in Australia. Testing assessed the general mental and physical health, as well as overall life satisfaction of the Brothers. Specific tests to assess levels of depression, anxiety, general stress and post-traumatic stress were also administered.

As a result of the assessment, Brothers requiring short- and long-term therapeutic intervention, and generalised supportive counselling accessed psychological services [ ..... ].

An individualised wellbeing plan has been designed in consultation with each Brother in Australia covering their ongoing psychological, physical and relational formation. The implementation of each plan is the responsibility of a wellbeing committee established by the Province. At this stage this committee has internal membership only, but will be expanded to include competent professional lay members.

The Province requires, as a matter of best practice, that Brothers access regular spiritual direction from an appropriately qualified, external spiritual director unless exempted by reason of age, infirmity, or geographical isolation.

The Province requires, as a matter of best practice, that Brothers engaged in part or fulltime, external or internal ministry access regular professional supervision from an appropriately qualified, external supervisor.

The leadership team of the Province has monthly group supervision directed by an appropriately qualified, external supervisor.

The Province holds three, two day seminars each year focusing on the formation of the Brothers. An external facilitator devises these gathering and selects the formative topics, and a half day is given over to psychological and human development formation with a psychologist [ ..... ] .

Representatives of the Province leadership team regularly attend formation opportunities provided by the National Committee for Professional Standards.

### **Institute of the Sisters of Mercy of Australia and PNG**

The Institute is committed to supporting the “personal, spiritual and professional development” of Sisters, reflected in the Institute’s Enrichment Leave Policy. Under this policy Sisters can apply for enrichment leave in order to support various stages of their lives and ministry. Any Sister wishing to apply for leave must consult with her Community Leader to discuss opportunities to support the Sister’s personal and community life and the mercy mission. At times the Institute leadership may request a Sister to undertake enrichment leave.

The types of programs that are considered as part of enriching a Sister’s life may vary and can include: formal training courses; visits to particular ministries; participation in retreats; or further professional development opportunities (this may involve full-time study).

There are also a number of outlets and opportunities offered through the Institute’s networks that aim to support Sisters throughout their religious life. Examples include:

- Catholic Religious Australia, the peak body for leaders of religious institutions, and its affiliated State bodies deliver a range of state based conferences or short programs. These programs cover a range of spiritual and personal growth programs and sometimes programs that may be specific to particular ministry needs. There are also courses, seminars and information shared through other congregations and teaching institutes (for example Broken Bay Institute).
- Community Leaders and the Institute Leadership Team (ILT) also organise gatherings and forums for Sisters, Institute staff and Ministry personnel to discuss matters relating to the ongoing development of spirituality, workplace relationships and other matters that are pertinent to the Institute. A circle of well-qualified Sisters of Mercy Theologians have played a significant part in planning some of these activities. Examples include:
  - In 2012 and 2016 the ILT visited all Communities to commission Community Leaders and highlight their special role in the lives of the Sisters;
  - In 2013 a large number of ‘Institute Days’ were held on the topic of Religious Life for our time;
  - In 2014 Ministry Gatherings were held in several locations around Australia and PNG at which Mercy ministry was discussed by Sisters and lay colleagues;
  - In 2015 ILT members conducted canonical visitation in all the Communities;
  - In March 2016, the Institute delivered the annual Governance Forum which gathered Sisters, professional staff and executives from ministry agencies. At this forum, issues arising from the



Royal Commission and best practice initiatives for managing professional standards complaints were presented to attendees. Forums of this kind are facilitated at least annually;

- In 2016 several hundred Sisters and lay colleagues are engaged in the Mercy International Reflection Process around the call to Mercy ministry in our times;
  - 9 of 28
  - There are other forums in which Sisters and lay colleagues engage in discussion of matters that pertain to personal and collective fitness for ministry.
- Sisters participating in formal ministry activities through agencies must undertake relevant professional development, training and programs as required by the ministry agency or the relevant professional association body that governs the standards for a particular profession. Ministry agencies are required to have policies and procedures to review performance of their staff, and this includes volunteers and any individuals who are engaged by the ministry agency to deliver services. In circumstances where a Sister is the CEO of a particular ministry then the review process of that Sister will be managed by the board to ensure that an open and transparent process is delivered.
  - From the time a Sister enters the Institute until her final profession which involves a period of up to 9 years, during which time a Sister will be supervised and guided by a Director of Initial Formation. This director will appoint mentors to provide the Sister with additional guidance in particular stages of her training. This is in addition to the support provided by her Community Leader. There is also spiritual direction and professional counselling made available to the Sister.

### Little Company of Mary

Information relating to ongoing formation, sabbaticals, spiritual/human development, that becomes available is circulated to the Sisters for information and action as appropriate and as relevant. Discussions regarding possible participation in a program is undertaken by the Sister with her spiritual director (where applicable) and discussion with the Province Leader. The Little Company of Mary Constitution (5.14) requires every Sister to determine her need for particular times of intensive ongoing formation on a regular basis. For Little Company of Mary Australia this requirement is reinforced in the Little Company of Mary Province Resource Manual Section 6, (6.1ff).

### Marist Brothers

Before perpetual profession the Temporary Professed Brother will participate in a three-month formation program, which emphasises psychosexual and human development workshops.

Perpetually professed Brothers participate in regular formation experiences. All these experiences are international experiences with significant emphasis on both psychosexual and human development.

The following are international formation programs conducted by the Marist Brothers and all Brothers are encouraged to attend.

- The Horizons Program is for those aged from 35 to 45 and is 7 weeks in length.
- The mid-life Program is a longer program for those in their 40's and is 5 months in length

- The Threshold's Program is for those aged from 61 to 70 and is 8 weeks in length
- The Third Age Program is for those over 70 years of age and is 8 weeks in length.

The Brothers also engage in a yearly six-day retreat and are encouraged to participate in various seminars and workshops organised by the local diocese and CRA.

### **Marist Fathers Australia Province**

Most members are now elderly and retired, and are no longer in active ministry. In regard to the 3 parishes we still conduct in Australia, we have recently used a performance review mechanism prior to the re-appointment of existing parish priests.

### **Missionaries of Charity**

Ongoing formation includes: training programs for the apostolate; annual seminars; renewal courses for those who have been in ministry long term; spirituality course; and professional help is offered to individual sisters who are experiencing difficulty.

### **Missionaries of the Sacred Heart**

Ongoing formation includes: retreats; ten-year cycle of sabbatical program; regular weekend retreats/in-services; conferences etc. Sabbatical programs will usually deal in part with human/psychosexual development issues. If someone has particular issues in this area things will be attended to through various programs such as 'Vitality Services', on-going psychotherapy etc. In recent decades many religious have become more open about their needs in this area rather than in the past when one was expected to "man-up and get on with life!"

### **Missionary Oblates of Mary Immaculate**

Have access to an annual week-long retreat. This has not traditionally included a session on psychosexual and human development issues, however our 2017 Provincial Gathering will include such a session. Sabbaticals are offered approximately every seven years. Diocesan programs of ongoing formation are encouraged.

### **Missionary Sisters of Service**

Sisters meet at least annually with the MSS Congregational Leader and/or with one of the MSS Governing Body members. Congregational leadership produce a regular 'Circular Letter' as a way of sharing important information and news with all Sisters.

### **Missionary Sisters of the Society of Mary**

Sisters have a period of temporary vows from six to nine years and during this time there are two yearly evaluations both self and from the congregation based on the behavioural assessment criteria.

### **Missionary Society of St Columban**

After ordination younger priests are drawn together every three years or so. All priests have access to programs and sabbatical times in which they can do 'renewal' courses taking in psychosexual and development issues as well as scripture and theology. It is what a renewal course is all about.

### **Congregation of the Sisters of Nazareth**

Currently our first stage of formation (postulancy) is carried out in Melbourne, Australia and the second stage is carried out in our novitiate in London. Psychosexual and human development is part of the formation program.

### **New Norcia Benedictine Community WA**

Annual directed retreat, Occasional internal and external workshops.

### **Order of Cistercians of the Strict Observance**

Psychological testing before entry. Post novitiate, those in formation encouraged to study at degree level through correspondence/online studies. Occasional talks and workshops for the whole community ([.....] also of *Towards Healing*, held a workshop here on 17-18 March 2016, and [.....] of *Towards Healing* has addressed the community.) All partake in an annual retreat, led by an external retreat director. A regular Visitation is carried out every two years by the abbot of our founding monastery, and his report is submitted to the General Chapter of our Order (held every three years). We have a regular ongoing formation program, and all are encouraged to pursue higher level studies after final vows. Officeholders required to be in supervision. Members of the Community are encouraged to make use of external Spiritual Direction. Those in formation make use of external Confessors.

### **Order of St Augustine in Australasia (The Augustinians)**

In-service programs are provided by dioceses for those involved in ministry. From time to time, Province members may have the opportunity of sabbatical leave and they are encouraged to include some personal development strands in their sabbatical program. Regular spiritual direction and an annual retreat are recommended to all members, along with counselling if required. Spiritual renewal experiences are available from time to time. At Province meetings formation is sometimes provided in relation to professional standards matters and current research is shared. As indicated in question 3 above, such a briefing is scheduled for the forthcoming Mid-Chapter meeting of the Augustinians in June 2016.

### **Order of St Paul the Hermit**

All the members of the Province are required to give an account of their vocation to the Provincial or his delegate when he visits each house during the formal House Visitations, and also they are required to speak with the Father General who makes a visitation of every Province in the world, himself or through delegates, once every three years. The members of the Province are also obliged as aforementioned to attend development and education programs given by the various Diocese in which they reside.

### **Order of the Capuchin Friars Minor**

Professional development (ongoing formation) is promoted in our Capuchin Constitutions. Friars are individually encouraged to engage in both formal and informal professional development (cf. answer to 3. above).

### **Passionist Sisters**

The Religious are continuously receiving ongoing formation through attending courses, seminars, modular classes, conferences and classes inside Religious houses. From the time the candidates joined Religious

houses trainings on psychosexual and human development is part of the formation. The religious are encouraged to attend a life healing journey as part of psycho-human development.

### **Passionist Fathers**

The most thorough mentoring and assessment is during initial formation and the first five years after final profession or ordination. Our policy outlines that a Provincial or Council member serving a second term undertake some renewal during that term. The nature of our ministry and community life means that the Provincial in particular and the local Community Leader receive regular feedback about our religious from other members and or the laity they minister to. The Province provides an annual week for the whole Province with focused days on ongoing formation - men's health, professional standards, ageing, abuse and its effects, child safety, as well as theology and spirituality. As outlined earlier, we do have a policy for life-long learning and assessment and this is the responsibility of the Provincial and Formation Commission.

### **Patrician Brothers**

In the five to nine years interval between completion of novitiate formation and admission to Final Profession, members are mentored by their local community leader or a designated brother with formation experience. They are encouraged to have access to an experienced spiritual director. Since 1984 the majority of our province members have participated in international renewal programs (LORICA) which include seminars on psychosexual development. While on sabbatical, others have attended overseas programs in this area in Chicago (Institute for Human Sexuality), San Antonio (Sangre de Cristo), Pittsburgh (Duquesne University) and Dublin (Marianella Institute), New York (Wellsprings).

### **Presentation Sisters Queensland**

Regular attendance at Diocesan and National conferences. Training sessions that are pertinent to a particular ministry. Regular Reading. Mentoring is done with those involved in a counselling situation but not in Parish Work. Assessment: One Sister working in a Parish has the community review her work frequently and on an ongoing basis. Another has an assessment, 12 months after her initial employment and then at the end of the contracted time.

### **Presentation Sisters WA**

Sisters receive ongoing formation, mentoring (and assessment) as requested or seen as developmental or necessary by the leadership team. Ongoing formation is done within the congregation on a regular basis or by individual sisters as requested.

### **Presentation Sisters Wagga Wagga**

All Sisters are offered renewal programs at appropriate times in their lives. Monitoring is carried out to ensure all make use of these opportunities. There are whole Congregation professional opportunities annually. All Sisters in ministry are required to have and have read the *Towards Healing* and *Integrity in Ministry* documents. There have been training days on these documents. We have developed a culture in the Congregation where Sisters are free to seek help particularly in psychosexual and human development programs. All Sisters, whether in ministry or not, are encouraged to have regular Spiritual Direction and /or Counselling. It is compulsory for all Sisters in Ministry to be in Professional Supervision/Spiritual Direction/Counselling; and some are involved in two of these disciplines.

### **Salesian Sisters**

Availability of spiritual direction, mentoring and accompaniment, renewal courses many of which include psychosexual and human development programs, offered in various locations in Australia and overseas, attending seminars and conferences offered by CRA, CRV, ACLRNSW, dioceses where Sisters work, and within the organisation of the whole Salesian Family.

### **Salesians of Don Bosco**

Salesians undertake psychological testing before entering the Congregation, then regular on-going spiritual formation (annual retreats, sabbatical experiences), mentoring (Provincial and Regional Visitations), and professional programs (philosophical, theological, educational, technological, pastoral) as professed Salesians. Many have their own personal Spiritual Director and counsellors. Younger Salesians have also experienced a number of human development and human sexuality/psychosexuality programs, included in their formal seminary studies.

### **Sisters of Charity**

Each Sister is encouraged to have a spiritual director and to exercise personal responsibility for her ongoing formation. Oversight is provided through continuous communication between Sisters and the Congregational Leader and Councilors. From time to time formal education and development in psychosexual and emotional and human development has been provided for the whole Congregation. More usually, sisters are encouraged to participate in external conferences, seminars or workshops, particularly as they are relevant to their ministry environment, Human development resources are sourced by the Congregation and made available to members of the Congregation.

### **Sisters of Mercy Brisbane**

Ongoing formation and human development programs have been and are available to Sisters according to need and the policy which is faithful to the congregations Constitutions. Congregation Leaders past and present have been vigilant and generous in this regard.

### **Sisters of Mercy North Sydney**

Spiritual, biblical, theological and moral development are the main courses. The program on sexuality delivered by *Encompass* was initiated by the Congregation Team and all encouraged to attend. The topic of celibacy/psycho-sexual development was dealt with on a number of occasions over the years and addressed by competent professionals. Conference of Leaders of Religious Institutes (C.L.R.I.) programs have been well attended in the past. Sisters have also attended many other programs offered through various sources. Our congregation is fortunate in that many programs are offered in Sydney where all members reside. Some Sisters in the past have been asked to attend programs specific to their needs or to arrange appointments with psychologists. The Sisters are not limited to attending programs in their home state or country.

### **Sisters of Mercy Parramatta**

The Congregation has developed guidelines for ongoing formation, mentoring and assessment of members throughout their vocation. These directives are included in our formal Chapter documents and in our *Constitutions and Policy for On-Going Formation*. The Congregational Leader and Council assess the needs of the sisters for on-going formation, remain attentive to requests by the sisters themselves, as well as offer

proposals for participation in programs for renewal and enrichment or professional studies. All sisters in on-going education in current Regular Congregation gatherings as well as an annual two-day (weekend) gathering keeps Sisters abreast of theological, spiritual and other current matters. Further gatherings include membership of Theological Reflection groups, Presentations by outside professionals focused on our 4th Vow (Service of the poor, sick, and education), as well as on Eco-Spirituality.

### **Sisters of St Joseph of Cluny**

During recent administrations there has been a conscious effort on the part of Regional Leaders to offer opportunities for all sisters to engage in programs addressing issues of human development. However, participation in such programs is not compulsory.

### **Sisters of St Joseph of the Apparition**

Psychosexual and human development programs have always been available to the Sisters and all sisters are committed to self-growth on all levels. This area of human development has been for some years, subject to a professional psychometric assessment especially in initial formation.

### **Sisters of St Joseph North Sydney**

Courses in understanding *Integrity in the Service of the Church; Integrity in Ministry*; Religious Life today; Living the Vows in contemporary times and sessions and conversations. Courses in self-care, managing changes and transitions offered at least yearly. Regional Leader and team monitor each sister. Sister and make recommendations re grief counselling, therapy if an issue such as isolation or substance dependence is emerging. Use local therapists in addition to counselling through “Vitality” [ ..... ] and “Consultant on Formation” [ ..... ] . Sisters are also required to have an annual Retreat and to take Renewal/Sabbatical periodically in order to keep a healthy life. Discernment processes in place for sisters seeking a change in ministry or to be a volunteer.

### **Sisters of the Good Samaritan**

Renewal programs available since Vatican II in human development, spiritual and theological knowledge, and ministry. Programs developed by Congregation personnel, specifically for members of the Congregation include human development, self-care and psychosexual development. Extensive detail provided. Since the 1970's Sisters have also participated in residential programs conducted by other Congregations in Australia. Many Sisters have travelled overseas to participate in programs and for cultural experience. Individuals are encouraged to attend seminars and workshops pertinent to their ministry. As a whole, or as community and area groups various programs have been provided to the sisters. These include but are not limited to: Skill in community living – Psychologist; Sessions on health and wellbeing run by the congregation and by CRA; Various renewal opportunities which include psychosexual and human development sessions are included. Renewal opportunities are monitored by the leadership of the congregation and sisters are identified for ongoing development, at least every 10 years. Where a sister or leadership personnel identify difficulties, sisters are directed to specific programs, e.g. Vitality in Australia or St Luke's in the USA, or FCS [ ..... ] in USA.

### **Sisters of the Good Shepherd**

Ongoing input sessions concerning adaptation to changing cultural needs which also takes into account the ageing of Good Shepherd sisters.

### **Society of Christian Doctrine**

Ongoing formation at local levels and workshops held at Annual General Meetings where human development and wellbeing programs are explored.

### **Society of the Sacred Heart**

Given the age of the present membership this occurs as needed.

### **Trustees of the Little Sisters of the Poor**

Sisters are encouraged, according to the norms of the Church (e.g. Vita Consecrata) to develop a personal program for on-going formation; in each community there are adequate facilities in the libraries to enable access to Church documents and reputable reading material. Access to professional help programs is made available when necessary. On a professional level, the Sisters can d in-service training and outside courses which are relevant to their work and mission.

### **Australian Ursulines**

A seven-month International Tertianship ten to fifteen years after first profession is part of each sister's ongoing formation. This is a time of 'mature reflection' on the life lived; again, with close accompaniment. Opportunities for ongoing formation are also offered throughout the life of the sister and especially at times of transition and according to the times mentioned in Directives 70, 71 and Vita Consecrata 70.

## Question 7

### **What role do Working with Children Checks and/or police checks play in relation to candidates for admission to seminaries and houses of formation and to admission to the priesthood and religious life?**

#### General Summary – Question 7

##### Dioceses and Archdioceses

- All agree WWCC are essential before candidates commence or within a short, specified time, two weeks for example.
- Most dioceses have processes in place to ensure WWCC are monitored and up to date.
- All dioceses reported requiring WWCC or similar checks as required by particular states for seminary candidates and priests.
- Many dioceses reported procedures for recording WWCC details including expiry dates.
- Diocese reported different approaches to securing WWCC for overseas priests.
- The Australia Catholic Ministry Register (ACMR) is being developed for clergy throughout Australia.

##### Unique responses

- The Archdiocese of Adelaide notes that in general, police screening through the CrimTrac agency was only previously ever able to be conducted on individuals providing direct service to an Archdiocesan location (as per our contractual obligations with the CrimTrac Agency). Under this arrangement seminarians would only ever have been screened in the event that they were providing some level of service (e.g. practical placement or some volunteer duty) at a specific location connected to the Archdiocese. In the event that they did not provide any of these, they would not have been required to be police checked under the policy. This issue has recently been ameliorated.
- The Diocese of Cairns notes that last year the Diocese responded as many others did to a Child and Youth Risk Management audit conducted by the blue card agency. The Diocese also maintains a register of visiting clergy.
- The Archdiocese of Sydney notes that in 2013, with the introduction of a new system for WWCC, there was a complete audit of every priest or deacon with faculties in the Archdiocese except a very small number, known to the Archdiocese, who are in nursing homes.
- The Diocese of Wagga Wagga notes that maintenance of a WWCC clearance and satisfactory NPC is required of ordained priests in the Diocese of Wagga Wagga, but that exceptions to this requirement are approved in certain circumstances for example, where a priest is no longer working in ministry.



## General Summary – Question 7

### Religious Congregations, Orders and Institutes

- Candidates required to provide police history check before they are accepted.
- WWCC required as a condition of entry, and is an integral assessment tool.
- WWCC required in line with state legislation requirements.
- In relation to visiting clergy, religious orders note they follow the processes required by the diocese.
- Those who undertake pastoral ministry in a state other than where they live would have to undertake a working with children check there also.
- WWCC required in line with visa conditions for religious coming from overseas.
- Many congregations note that a register of all WWCCs is maintained and reviewed regularly for compliance.
- Many orders note that they comply with the requirements of the Church's professional standards documents.

### Unique responses

- The Canossians note that these checks are important, however, they show up when a candidate has had charges brought against them. By themselves they will not be sufficient to ensure that unsuitable candidates are not admitted to religious life but they can work as a deterrent especially when they are combined with a clear policy for safeguarding children and vulnerable adults.
- The Marist Fathers note that while they have not had any candidates for the last 10 years, there is, however, no formal policy requirement that such checks are required of any candidates.
- The Columbans note that if candidates fail for any reason, then that failure would have to be investigated, noting further that there would have to have very good reasons for admitting that candidate.
- Sisters of St Joseph Cluny note that all members of the congregation in Australia who are capable of doing so have been required to undergo WWCC as part of their response to the proceedings of the Royal Commission.
- The Missionary Sisters of the Society of Mary note that to date they have not requested such checks but in order to enter Australia police checks covering the countries of residence for ten years must be submitted to obtain a visa.

## Responses from Archdioceses and Dioceses – Question 7

### Archdiocese of Adelaide

The Archdiocese has a policy of universal police checks for every person who works in, or is appointed, a volunteer for the Archdiocese.

When the Archdiocese accepts a priest formed in an external seminary, such priest, regardless of their circumstances, are subjected to the same universal police check process in the Archdiocese. In general, police screening through the CrimTrac agency was only previously ever able to be conducted on individuals providing direct service to an Archdiocesan location (as per our contractual obligations with the CrimTrac Agency). Under this arrangement seminarians would only ever have been screened in the event that they were providing some level of service (e.g. practical placement or some volunteer duty) at a specific location connected to the Archdiocese. In the event that they did not provide any of these, they would not have been required to be police checked under the policy. This issue has recently been ameliorated.

Under the new arrangement, in force since 1 May 2016, screening of seminarians is an area that will be further formalised and incorporated into the existing policy. There is no longer any impediment in Archdiocesan policy that would preclude the screening of seminarians.

In relation to Religious Orders, many have their own processes in place generally from their state of origin. However, the Archdiocese still requires that any individual providing service at any relevant South Australian location connected to the Archdiocese either undergo screening with the Police Check Unit or provide acceptable evidence of screening.

### Diocese of Armidale

NSW WWCC as volunteer is sought when candidates enter the seminary so they can undertake pastoral work. WWCC as employee obtained when candidates are ordained to priesthood.

Overseas seminarians and clergy have police checks undertaken in any country where they have spent more than one year and in Australia as part of visa process.

### Diocese of Ballarat

WWCC are mandatory

### Archdiocese of Brisbane

National Police Check is undertaken for all candidates. NPC for internationals and migrants. The Queensland Blue Card is mandatory.

National Police check is undertaken as part of the admission process to the seminary for Australian and overseas students.

Maintaining a current Blue Card is mandatory during seminary training.

Holding a Blue Card is sufficient for admission to the Priesthood by Ordination.

Australian Catholic Ministry Register (ACMR) is being developed for clergy throughout Australia.

### **Diocese of Broken Bay**

All candidates for the priesthood and diaconate must undergo a Working With Children Check and sign a *Towards Healing* declaration if they have been in another religious institution or diocese.

The diocese obtains a police check for priests from overseas.

### **Diocese of Bunbury**

Candidates must have a current WWC Card and Police Clearances (from overseas and Australia) before being admitted to the seminary.

They must have a current WWC card, which is renewed every 3 years, to be able to exercise their ministry.

### **Diocese of Cairns**

Working with Children (Blue Card) requirements are adhered to within the Diocese and a register is kept so as to maintain currency.

Last year the Diocese responded as many others did to a Child and Youth Risk Management audit conducted by the blue card agency.

Inter-Diocese travel by clergy who visit the Diocese is also kept in a register of correspondence so as to monitor the appropriateness of visitors.

### **Archdiocese of Canberra-Goulburn**

Candidates cannot enter seminary without WWCC given pastoral nature of the work.

The heightened community awareness of the legislative requirements for working with children and vulnerable people checks is reflected in the broader church and seminary environments.

Useful for screening candidates.

### **Maronite Diocese**

Since their inception, all the above must obtain a clear Working With Children Check.

That is the present policy.

### **Archdiocese of Melbourne**

Working with Children Checks and Police Checks are compulsory on admission to the Seminary.

There are processes in place to ensure that all priests in ministry in the Archdiocese have a current Working with Children Check.

WWCC audited twice yearly.

## **Melkite Eparchy**

In addition to the points outlined in No 5 above, all aspirants to the Clergy also need to undergo psychological assessments by an external consultant.

## **Diocese of Parramatta**

As required by law in New South Wales all seminarians are required to complete a working with children check and be cleared for child-related work; this is a pre-requisite for entering the seminary.

However, the screening of seminarians is a broader process that includes the completion of psychological testing and interviews.

The Vocations Director guides the seminary candidate through a discernment process over a period of at least 6 months.

During this time the Vocations Director makes ongoing assessments about the suitability of the candidate for the commencement of seminary formation.

## **Archdiocese of Perth**

See annexures 7 and 8 responses from St Charles' Seminary, Perth, and Redemptoris Mater Seminary, Perth, which detail the current approaches and why, and when, many of these approaches were introduced.

## **Personal Ordinariate of Our Lady of the Southern Cross**

All personnel are required to provide evidence of their current status. The Ordinariate keeps a database and reminders are given when renewal is required.

## **Diocese of Port Pirie**

Before entering the seminary, as part of the application to join the Diocese, the candidate needs to produce a current SA Catholic Church Police Check.

On beginning pastoral work within the diocese as part of his training, the seminarian or religious will

- supply a copy of a current SA Catholic Church Police Check (or an interstate Working with Children Check – as the seminaries are located in Victoria and NSW),
- participate in a 7-hour child safe training course,
- have a personal screening interview with our Diocesan Coordinator of Child Protection, and commit to a code of conduct.

In regard to admission to priesthood, the candidate will generally participate in a pastoral diaconate, living and working in a parish environment

In regard to a candidate for religious life, the same process would be followed, though we rarely receive any candidates in formation for religious life, as there are no religious houses in the Diocese.

### **Diocese of Sandhurst**

Once ordained, each of our priests has a Working with Children Check.

The details of the card, eg: the number and expiry date are recorded in the Diocesan WWCC Register.

Whenever a new priest or seminarian comes into the Diocese, usually from overseas, a WWCC is one of the tasks completed on their first day in Australia.

### **Archdiocese of Sydney**

Candidate's application to the Seminary of the Good Shepherd must include a WWCC and police check.

Candidates at the Redemptoris Mater Seminary are required to hold a WWCC and get it as soon as possible upon entering the seminary.

RMS candidates are usually from overseas and visa conditions must be complied with prior to admission to Australia.

In 2013, with the introduction of a new system for WWCC, there was a complete audit of every priest or deacon with faculties in the Archdiocese except a very small number, known to the Archdiocese, who are in nursing homes.

All priests of the Archdiocese have WWCC numbers and information regarding this is maintained by the Chancellor/Vicar General. Data base in VG's office prompts them when a priest's WWCC is about to expire (will not begin to happen before 2018).

### **Diocese of Wagga Wagga**

In addition to the procedures outlined in questions 1 and 2 concerning selection and training, a Working with Children Check (WWCC) and National Police Check (NPC) is required for seminarians new to Vianney College. The Seminary Rector is responsible for:

- Ensuring that seminarians have applied for these checks
- Monitoring their results
- Monitoring ongoing compliance.

The WWCC is valid for 5 years and the NPC is valid for 3 years.

A candidate for the priesthood who does not have a WWCC clearance, and/or a satisfactory NPC will not be approved to continue as a seminarian.

Maintenance of a WWCC clearance and satisfactory NPC is required of ordained priests in the Diocese of Wagga Wagga.

Exceptions to this requirement are approved in certain circumstances; e.g. where a priest is no longer working in ministry.



### **Diocese of Wilcannia-Forbes**

Before being accepted for seminary studies, all prospective students are required to obtain a NSW WWCC and a police check. Should they fail these then a candidate will not be accepted.

### **Diocese of Wollongong**

WWCC are undertaken for any prospective seminarians or candidates and are maintained for clergy and religious on an ongoing basis

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## **Responses from Religious Orders, Congregations and Institutes – Question 7**

### **Australian Province of the Society of Jesus**

All candidates required to submit a national police history check prior to being accepted as a novice. WWCC required when a novice is placed in a particular ministry, dependent on the state.

### **Benedictine Community Arcadia NSW**

At present we do not have new candidates. If there are candidates, we would require such information.

In relation to visiting clergy and religious we follow the processes required by the Diocese of Broken Bay which requires the production of either the Ministry Card or the declarations required by Professional Standards. These are recorded in the Monastery and reported to the Diocese.

### **Brigidine Community Victoria**

Checks are an essential element for discernment and are required from all applicants.

### **Canossian Sisters**

These checks are important, however, they show up when a candidate has had charges brought against her. By themselves they will not be sufficient to ensure that unsuitable candidates are not admitted to religious life but they can work as a deterrent especially when they are combined with a clear policy for safeguarding children and vulnerable adults.

### **Carmelite Brothers**

Checks are a standard requirement.

### **Carmelite Sisters**

We provide each candidate with enquiry process papers that require answers to detailed questions about the candidate's past. Any indication of unsuitable behaviour towards children or any criminal offence would be considered a very serious obstacle to the person's acceptance. We are currently reviewing these papers to provide maximum effectiveness in the enquiry process.

### **Christian Brothers Oceania Province**

Checks are required for all personnel working with children, both Brothers and lay people. All candidates to join the Congregation are subject to a Working with Children and Police Checks.

### **Daughters of Our Lady of the Sacred Heart**

All candidates for the Congregation in the Province are required to undertake Working with Children Checks and Police Checks.

### **De La Salle Brothers**

All Brothers whether in active ministry or not but living in proximity to a place where children are present are required to apply for a Working with Children Check in NSW and Victoria.

### **Dominican Friars (Australia and New Zealand)**

All of our candidates for the priesthood (or for the vocation of co-operator brother) are required to obtain a working with children check before they undertake any public ministry as a Dominican. If he is to undertake any pastoral ministry in a State other than where he lives he would have to undertake a working with children check there also. If an older candidate for admission to religious life were to apply to enter the Order he would be asked to provide a police check as well as a working with children check.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

Not applicable – we have not had candidates since the Working with Children Checks were introduced.

### **Faithful Companions of Jesus**

Every sister in Australia has both Working with Children Checks and Police Checks, unless they are residents in a nursing home. Any likely candidates are required to have police checks before admission. The sisters in Asia also have police checks.

### **Family Care Sisters**

All persons seeking employment with our Congregation requires to have a current Working with Children card.

### **Franciscan Friars Holy Spirit Province**

A police check has been part of the pre-entry requirements for prospective candidates for many years. State based WWCCs have been added to the requirements

### **Holy Spirit Missionary Sisters**

When they take up any ministry they are asked to do a police check and children check. Also if we get Sisters from other countries they are expected to do a police check when they apply for their visa.

### **Hospitaller Order of St John of God**

Given that the Brothers of Saint John of God do not currently have an active vocation recruitment program nor a house of formation, and do not realistically anticipate implementing these structures into the future, any response would be hypothetical. Clearly, given the best practice expectations of the community and the state, working with children checks and/or police checks should be integral assessment tools for the admission of any candidate.

### **Institute of the Sisters of Mercy of Australia and PNG**

Working with children and police checks are initiated prior to Sisters participating in formal ministry with agencies or local communities. Prior to any Sister (or lay person) undertaking ministry activities they are



required to undergo a relevant screening and they are required to hold relevant criminal checks and working with children clearances where a sister's ministry (or role of a lay person) involves working with minors.

### **Little Company of Mary**

This matter has been considered even though we have not had a candidate or formation program since 1996. Were a candidate to present, both checks would be required.

### **Marist Brothers**

Prior to entry into a Marist Brothers house of formation, the aspirant is required to provide a current police check and a current working with children clearance. If these are not provided the aspirant is not able to proceed to the next stage of formation.

### **Marist Fathers Australia Province**

We have not had any candidates for the last 10 years ie. since the introduction of such checks. There is, however, no formal requirement in our policies that such checks are required of any candidates.

### **Marist Sisters**

We would ensure these checks are undertaken when a candidate applies for admission to our Congregation in Australia.

### **Missionaries of Charity**

Candidates for formation are required to provide the following upon their being accepted for admission: (a) police check; (b) working with children check; (cc) referral letter from their parish priest or a priest who knows them.

### **Missionaries of the Sacred Heart**

All members joining the MSC and all working in ministry are expected to have 'working with children/police checks' appropriate to the state they are working in.

A group of religious are presently working on bringing together all the information in relation to human/sexual formation of seminarians.

At the Yarra Theological Union there are regular in-service for students on professional standards matters. YTU has also introduced a course entitled "Professional Issues in Pastoral Ministry". The course will focus on: personal calling and discernment; personal virtues and professional skills as foundations to ethical practice; professional ethics; ethical decision making; confidentiality; professional boundaries, power and trust; and potential areas of professional misconduct. The unit will also focus on reflection, professional consultation and supervision in the maintenance of a compassionate and just ministry, and ministerial and spiritual health and well being.

### **Missionary Oblates of Mary Immaculate**

These are essential and are required before admittance to the formation program

### **Missionary Sisters of Service**

All MSS in active work (employed or volunteering) have a WWCC. A register of all WWCCs is maintained by the congregation's administrative centre and reviewed regularly for compliance.

### **Missionary Sisters of the Society of Mary**

To date we have not requested such checks but in order to enter Australia police checks covering the countries they have lived in for ten years must be submitted to obtain a visa.

### **Missionary Society of St Columban**

We would expect these checks to be a part of the admissions board work. Any candidate has to have these. If they failed for any reason, then that failure would have to be investigated. They would have to have very good reasons for being admitted.

### **Congregation of the Sisters of Nazareth**

All candidates and Sisters must have a police check before being able to work with the elderly and Sisters who are in active service or semi-retired in the States of Victoria, NSW and WA have Police checks and Working with Children checks as a requirement of the CRA (Catholic Religious Australia). Queensland will not issue Working with Children Checks to our Sisters as the Sisters do not work with children and the agency do not see that they are required. However, these Sisters do have police checks.

### **New Norcia Benedictine Community WA**

All members of the community must have a valid WWC card at all times. The community leader keeps a register, which is updated regularly, including card validation checks on the WWC card website.

### **Order of Cistercians of the Strict Observance**

Postulants and Novices do not have "Working with Children Check" (They have no contact with guests and visitors that come to the monastery). Post noviciate, all are required to have a "Working with Children Check" (except those who are retired). Currently, active priests and those who work in the guesthouse have "Working with Children Check".

### **Order of St Augustine in Australasia (The Augustinians)**

All applicants are screened through a series of interviews before being accepted. Police checks and WWCC checks are part of this and every effort is made to ensure that the applicant has no criminal record that would inhibit him from participating in ministry. Those who do not meet this rigorous standard are not accepted.

### **Order of St Paul the Hermit**

These checks are paramount before admitting candidates into our province community. In fact, potential members are refused entry without these checks having been carried out with favourable results.

### **Order of the Capuchin Friars Minor**

Candidates are required to obtain a police check as part of their application process. As working with children checks vary from state to state, once the candidate has commenced postulancy he applies for his working with children check. Currently the postulancy is in Brisbane and the Queensland WWC (Blue Card) requires that the person does not commence any work with children until the Blue Card has been obtained; we follow the requirements of the Archdiocese of Brisbane in that the postulant does not commence any pastoral work until the Blue Card has been obtained (usually around 2-weeks).

### **Passionist Sisters**

As a general rule in our Order, police check is one of the requirements to enter in our Religious Order.

### **Passionist Fathers**

These checks do not play a prominent part other than that they are required for entry to our way of life or when members move interstate. We are introducing National Police Checks for our personnel when they transfer to a new civil jurisdiction which is becoming a requirement of many dioceses. In recent years we have had few Australian born or Australian resident entrants. Our own policy for older candidates is to have them undertake a more thorough psychological and psychosexual assessment as well as the working with children check. Our candidates also receive regular in-service concerning the requirements for them to observe the professional standards outlined in our Province policy. Psychological testing and professional assistance before or during the early stages of formation as well as the personal work by formators with each candidate all deal with a candidate's sexual history, family of origin, and psychological health.

### **Patrician Brothers**

Checks are mandatory.

### **Presentation Sisters Queensland**

As our Congregation has not accepted new members since the late 1980's and do not see this as something to happen in the future, this question does not apply.

### **Presentation Sisters WA and Wagga Wagga**

Not applicable as we no longer accept members to our Congregation.

### **Salesian Sisters**

It is mandatory in our province every candidate is required to obtain a working with children check and a police check.

### **Salesians of Don Bosco**

All current Salesians, and all present and future candidates for Salesian life, are expected to undergo police checks, Working with Children Checks and any other professional checks required in order to operate as a member of the Salesian Order and to minister to children and lay people in general. In this respect, very thorough background checks of all present and future candidates must be 'the order of the day'.

### **Sisters of Charity**

Candidates are required to provide National Police Checks and Working with Children checks, together with certification of their professional credentials, if any. Additionally, psychological profiling undertaken for each candidate contributes to the material available to assist the discernment process and is available for later reference. All religious engaged in active ministry as Sisters of Charity of Australia are required to have the appropriate WWCC and National Criminal History clearances for the work in which they are engaged in the state in which they live and work. A register is maintained within the Congregational Office and updated regularly. Lay staff working with children and other vulnerable people are also required to have the appropriate checks.

### **Sisters of Mercy Brisbane**

A positive notice blue card and/or police checks are not prerequisites to admission to Religious life. There have been no candidates entering the Brisbane Congregation of the Sisters of Mercy since 1998. Existing Religious who work with children or vulnerable adults or who serve as non executive directors or on advisory boards are required to comply with the all legal requirements and legislative frameworks and participate in all relevant probity checks.

### **Sisters of Mercy North Sydney**

No candidates have been admitted to the Sisters of Mercy North Sydney since 1988. A decision was made at the Chapter of 1997 to no longer accept candidates, as the median age of the congregation was bordering on older woman and those wishing to enter were much younger. It would have been difficult for a young woman to inter-relate to an older group, especially if she was the only entrant at the time.

### **Sisters of Mercy Parramatta**

Police checks are required for enquirers seeking to move in formal Enquiry and admission.

### **Sisters of St Joseph of Cluny**

All members of the congregation in Australia who are capable of doing so have been required to undergo "Working with Children" checks as part of our response to the proceedings of the Royal Commission. If we were to have candidates for entry into the Congregation, they would also be required to undertake such a check. At this point we have not taken any position on the issue of police checks.

### **Sisters of St Joseph of the Apparition**

This is a minimum mandatory requirement. Candidates are asked for a Police Clearance. We also make this requirement of every Sister who comes to Australia from our Overseas Provinces. In addition, as is often required by Australian Law, a Police Clearance is obtained each time a member engages in or changes a ministry.

### **Sisters of St Joseph North Sydney**

A police and Working with Children check is a required document at the point of entry to the formation process and then every three years to cater for her ministry involvement.

The documents *Integrity in Ministry*, *Towards Healing* and *Integrity in the Service of the Church* are required study for all our Formators and women in formation.

### **Sisters of the Good Samaritan**

All sisters, except those in aged care facilities, including novices are required to have current Working with Children Checks according to State legislation in Australia. Different requirements are noted for other countries. If a sister from another country spends time in Australia in ministry she is required to have a Working with Children check. All staff and volunteers, and Board Directors working for the congregation at the time of employment or of offering their services are required to have Working with Children Checks and Police Checks are undertaken.

### **Sisters of the Good Shepherd**

This is not relevant for Good Shepherd sisters at present (no candidates for 20+ years)

### **Society of Christian Doctrine**

Essential requirement for Members, Associates, and adults supporting ministry with children.

### **Society of the Sacred Heart**

If a woman wishes to become a candidate etc. the children checks/and or police checks would be mandatory. It would be necessary for the person to sign the Declaration (with a witness) as prescribed by the Professional Standards.

### **Trustees of the Little Sisters of the Poor**

Since our work involves care of the vulnerable elderly, all candidates and Sisters must be in receipt of a Police Check for working with for vulnerable adults. We are thorough in the police checks required by the Sisters, Chaplain, staff, volunteers and regular contractors.

### **Australian Ursulines**

We have not had an admission for some time. All of our sisters who work with children and vulnerable adults have a Working with Children Check(NSW) or Blue Card (Qld).

## Question 8

### **What structures, policies and procedures are in place to safeguard against child sexual abuse: for dioceses – at the diocesan or parish level; for religious orders – within the order and in your services**

#### General Summary – Question 8

##### Dioceses and Archdioceses

- All dioceses and religious orders provided detail of the policies and procedures in place
- Most major dioceses report having in place dedicated structures within their organisations to deal with safeguarding against child sexual abuse – the sophistication of these structures varies from diocese to diocese.
- The roles of these structures vary but generally:
  - consider and formulate the appropriate responses to complaints against clergy, staff and volunteers
  - review current policies and implement new policies and practice
  - review capacity to ensure policies and procedures are implemented and adhered to.
- These structures are usually headed by the bishop who delegates day to day activities to other senior staff such as the Vicar-General and safeguarding staff.
- Dioceses have child safety policies in relation to statutory requirements (Police, notification, WWCC and more) as well as other internal policies in relation to professional development, training around *Towards Healing* and *Integrity in Ministry*, dealing with children and vulnerable adults, investigation, reporting and recording.
- Some dioceses report having dedicated directors of professional standards and parish safeguarding officers.

##### Unique responses

- The Archdiocese of Adelaide notes that the work undertaken by the Archdiocese in child protection commenced more than 15 years ago around the time of the St Ann's School case and it says that by building incrementally on that work, the Archdiocese considers it is close to best practice in child protection.
- The Diocese of Ballarat notes the establishment of a Professional Standards Consultative Panel in 2013.
- The Archdiocese of Brisbane notes the implementation of the *Safeguarding Children and Vulnerable Adults Prevention and Protection Policy* in June 2014.

- The Archdiocese of Canberra-Goulburn notes the establishment of the Institute for Professional Standards and Safeguarding which responds to child sexual abuse and safeguarding issues including within delegated agencies such as CatholicCare, Marymead, and Catholic Education.
- The Diocese of Rockhampton notes that a cultural change is needed that will require more than the production of a new policy.
- The Diocese of Sandhurst notes that in conjunction with the Catholic Education Office (Sandhurst) all parishes in the diocese will be compliant with Child Safe Policy and legislation by 1 January 2017.
- The Archdiocese of Sydney notes that the overarching aim of the policies and protocols is that there is common concern amongst Archdiocesan personnel to do all that they can to ensure not just the safeguarding of the most vulnerable in our society as they come into contact with the Catholic Church in Sydney, but to strive to continually meet best standards—and where possible set best standards—that offer an environment conducive to the spread of the Gospel.
- The Diocese of Wagga Wagga notes that Child Protection structures, policies and procedures have been reviewed in light of current research and the insights of the Royal Commission.

## General Summary – Question 8

### Religious Orders, Congregations and Institutes

- In addition to *Towards Healing* and *Integrity in Ministry*, and other policies developed by national and state professional standards offices, many orders have their own policies and guidelines.
- Policies are generally mandated by dioceses in which the orders operate, and relevant state legislation which govern schools and welfare agencies etc.
- Many noted that while they have policies in place which relate to the congregation, separate policies apply to education and welfare services run by the order.
- Some noted the existence of a central, national data base in order to monitor WWCC.

### Unique responses

The Institute of the Sisters of Mercy of Australia and PNG notes that from its establishment in 2011, the Institute has developed and implemented a range of policies and procedures to place safeguards and manage claims of child sexual abuse or abuse concerning vulnerable people, drawing on best practice.

The Marist Brothers note the review of its child protection policy in 2015, which outlines the structure policies and procedures in place to safeguard against child sexual abuse.

The Marist Fathers note that last year, following on from the Royal Commission's interactive data survey they provided the membership with precise details of the extent of sexual abuse in the history of the Province.

Missionaries of the Sacred Heart note that they are presently 'breaking open' the new MSC Province policy with communities throughout the Province, through in-service meetings. Built into the policy is on-going formation and in-servicing.

While the Missionary Sisters of Service do not operate services where children are engaged, any organisation that receives grant funding through the foundation established by the MSS for projects that engage directly with children, are required to confirm that their staff and volunteers have met the appropriate child protection requirements.

The Passionist Fathers note that they have a comprehensive policy which is continually updated by their Professional Standards Committee and that members are required to attend annual in-services in regard to policy and procedures. Religious who do not attend the required updating will have their permission to minister removed.

The Presentation Sisters Wagga Wagga note that they have a draft *Safeguarding Children and Vulnerable Adults* policy which is expected to be finalised in the next three months.

The Salesians note the establishment of the Salesian Province Child Protection Commission in August 2015.

The Sisters of Mercy in Parramatta note the establishment of a Professional Standards Committee in 2015.

The Sisters of St Joseph North Sydney note the move towards a national safeguarding policy framework as the Sisters of St Joseph of the Sacred Heart has been restructured into four Australian regions.

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## Responses from Archdioceses and Dioceses – Question 8

### Archdiocese of Adelaide

Insofar as it concerns child safety, the Archdiocese is structured into the following groups:

- South Australian Catholic Child Protection Council (SACCCPC);
- The Child Protection Unit;
- The Professional Standards Office;
- The Police Check Unit;
- Catholic Education SA;
- Centacare;
- The Office for Safety, Health and Welfare.

The Archdiocese has adopted policies which apply universally to all agencies, as well as others specifically tailored to their purpose, such as those in the education sector.

The two most significant policy initiatives in the Archdiocese at present are

- The process of parish renewal being undertaken on an ongoing basis; and
- *The Safe Environments for All* program, a review and audit program.

The work undertaken by the Archdiocese in child protection commenced more than 15 years ago. By building incrementally on that work, the Archdiocese considers it is close to best practice in child protection.

The **South Australian Catholic Child Protection Council** was established [ ..... ] 2004.

The **Child Protection Unit** was established [ ..... ] in 2004. It was one of the first, if not the first Church entity to do so. It now has three dedicated staff and is developing the **Safe Environments for All** program. The role of the child protection unit was reviewed in 2016 and it now focuses on training, education and review.

Full-time child protection project officer was appointed in 2004.

Fifty-five **Child Safe Contact Persons** have been located in 44 parishes since about 2010.

The **Police Check Unit** was established in 2005 – one of the first.

Extensive **Child protection training programs** are under constant review.

In 2013, the three education sectors jointly released **Managing Allegations of Sexual Misconduct** 2013, based on the South Australian Royal Commission, conducted between 2012 and 2013 [ ..... ] .

The submission included details of Catholic education policies in relation to records keeping, reporting and mandatory notification, and employment of volunteers and more.

The recently released *Continuous Improvement Framework* for Catholic schools in South Australia reflects a self-improving and self-reviewing system.

Notes significant changes since the St Ann's School Case in 2001.

The submission notes that, as a sector, particularly since 2001 and the incidents at St Ann's coming to light, Catholic Education SA has directed very substantial resources towards understanding the points of vulnerability in systems and policies and is taking action to improve and strengthen practice wherever weakness is identified. This has led to changes in recruitment, selection and screening processes as well as the explicit specification of the professional boundaries and behaviour required for staff, including the requirement to report any concerns they have about the behaviour observed in others.

### **Diocese of Armidale**

Diocesan policy includes a code of conduct, ongoing training around Integrity in Ministry.

Child safe parish communities program being implemented in parishes but with varying standards of implementation

Policies in relation to being alone with a child or vulnerable person, for example reconciliation, counselling sessions

Training for parishes re altar servers, supervision of children.

WWCC for volunteers eg: children's liturgy, SRE's etc.

### **Diocese of Ballarat**

In 2013 The Bishop [.....] established a Professional Standards Consultative Panel (the Panel) with responsibility to

- consider and formulate the appropriate responses to complaints against clergy, staff and volunteers in the Diocese
- review current policies and implement new policies and practice in relation to the safe-guarding of children and other vulnerable people in the Diocese.

The Panel is part of the structure under the protocols established by the *Towards Healing* which provides that in addition to national and state bodies each Bishop must have a consultative panel to advise him at various stages in the *Towards Healing* process for responding to complaints and to assist him in the formulation of and the review of Diocesan policy regarding professional standards.

The Executive officer to the Panel is the Coordinator for Professional Standards which is a new position in the Diocese established in July 2014, duties include;

- Develop facilitate and evaluate the implementation of policies and procedures in relation to all ministry activities with a particular focus on children, young people and vulnerable adults within the Diocese.
- Provide education and assistance to clergy, staff and volunteers to enhance their understanding of codes of conduct and professional standards policies which will include induction into those codes and policies.

- Ensure that Parishes and other Church agencies have systems and processes in place to enable them to comply with the following;
  - The National Committee for professional Standards: Safe Church Organisations for all paid and volunteer Church personnel
  - The Working with Children Check Act.
  - Police Records check policy.
  - Any other policies and codes of conduct which may be developed.
  - Integrity in Ministry and *Integrity in the Service of the Church*
- Conduct and report on the results of periodic audits and compliance matters.
- Work collaboratively with diocesan agencies and other Church organisations which operate in the Diocese to ensure policies and procedures are consistent and robust.
- Act as Executive Officer to the Professional Standards Consultative Panel.

The diocese has developed the following documentation:

- Safeguarding Children and Vulnerable Adults policy.
- Code of Conduct for Caring for Children.
- Revised Working with Children Check and National Police Record Check policy.

Parish Safeguarding Officers, the diocese is conducting a trial prior to the introduction of Parish Safeguarding Officers throughout the Diocese. The trial is in the western group of parishes which includes Hamilton, Coleraine, Casterton, Edenhope and Harrow.

Education: The diocese requires all those in parish leadership positions including priests, members of parish councils/leadership groups, those involved in liturgy and those who work or might work with children in a parish context to complete an online training module about protecting children.

The Coordinator for professional standards give presentations to priests and parish groups about protecting children.

It is proposed to conduct compulsory clergy training about protecting children annually.

Audit: an annual parish audit about child safety

### Archdiocese of Brisbane

Structures, policies and procedures in line with *Towards Healing* include:

- Queensland Professional Standards Resource Group: Advisory body.

- State Director of Professional Standards is employed independent of the Archdiocese and has an overview of matters dealt with under *Towards Healing*.
- Consultative Panel exists to assist and advise the Archbishop at significant stages of the *Towards Healing* process and on matters concerning the safeguarding of children.
- Safeguarding Children and Vulnerable Adults Prevention and Protection Policy was implemented in June 2014.
- Safeguarding Advisory Committee established to assist Archbishop, quarterly updates provided to the Archbishop.

### Diocese of Bunbury

For dioceses – at the diocesan or parish level

- Working with Children Policy must be implemented by each parish.
- Quarterly WWC reports by each Parish to the Diocese.
- Quarterly validation of WWC cards at a Parish level.
- Bi-Annual audit of WWC reports and Ministry rosters.
- Child Protection Policy – including Professional Standards documents to assist parishes in the protection of children and vulnerable adults.
- Professional Development workshops on safeguarding children for Parish Administrators, WWC Coordinators, Ministry Coordinators, Parish Councils and Parish volunteers.
- Professional Standards documentation must be provided before priests from outside the diocese can minister.
- Up to date files are maintained by parishes and the diocese on rosters, supply priests and priests' movements generally.

### Diocese of Cairns

The Cairns Diocese (including CES) has a number of policies and procedures which apply to ensure safeguarding against child sexual abuse. These include:

- Student Protection Reporting Processes;
- Catholic Early Learning and Care Volume 1 Children - Child Protection
- Child Safe Protection Policy and Procedure (Centacare)
- Policy Document: Catholic Diocese of Cairns Child Protection and Blue Card for Child Related Employment
- Integrity in Ministry

- *Integrity in the Service of the Church*
- Policy: Student Protection
- Procedure: CES Student Protection Reporting Processes
- Policy: Student Anti-Bullying Policy
- Policy: Code of Conduct for Employees of Catholic Education, Diocese of Cairns
- Policy: Code of Conduct for Parents and Volunteers of Catholic Education, Diocese of Cairns

In addition, an operational draft of a Diocesan-wide Safeguarding Policy (and Safeguarding Agreement) is currently being consulted on for adoption in the medium term.

The Diocese has facilitated face to face training to pastoral associates and clergy on the issue of safeguarding and compliance with Integrity in Ministry, and *Integrity in the Service of the Church*.

### Archdiocese of Canberra-Goulburn

The Institute for Professional Standards and Safeguarding (IPSS) responds to child sexual abuse and safeguarding issues including within delegated agencies such as CatholicCare, Marymead, and Catholic Education.

The Vicar General serves as the Child Protection Delegate to the Archbishop. These delegations do not, however, reduce the ultimate responsibility held by the Archbishop for child protection matters

The IPSS has a mandate to promote child protection, the protection of vulnerable people, as well as safeguarding to ensure that the Archdiocese meets its obligations under NSW and ACT legislation and the Catholic Church's expectations under *Towards Healing (2010)*, *Integrity in Ministry (2004)* and *Integrity in the Service of the Church (2011)*.

- It is an independent and transparent structure dealing with issues such as
- proper investigation of issues,
- the movement of priests and Archdiocesan personnel,
- implementation of performance improvement plans or disciplinary measures

The IPSS works with other safeguarding offices around the country to develop a suite of safeguarding policies ensuring a victim centered response to issues including:

- The Archdiocese of Canberra-Goulburn's *Guidelines to Professional Conduct in the Protection of Children and Young People*
- Complaint Policy and Procedure including templates for:
  - risk analysis,
  - complaint intake,

- investigation plans,
  - letters initiating a complaint process,
  - letter to the subject of the complaint including allegations
  - witness statements,
  - analysis and documentation of a finding and recommendations
  - review of that analysis and finding
  - letters closing the complaint to the complainant
- Investigation Policy
  - WWVP and WWCC policies and procedures
  - Processes for supervisors to record and centrally file WWVP and WWCC information to allow for tracking and cross checking as well as to streamline audit processes.
  - Guiding principles for claims for child sexual abuse cases.
  - Ten Principles for Safeguarding Children, Young and Vulnerable People.
  - Research and summaries on the issues and case studies forwarded by the Truth, Justice and Healing Council as well as by the Royal Commission into Institutional Responses to Child Sexual Abuse.

IPSS will visit all 56 Archdiocesan schools before the end of 2016 to present policies and discuss how the IPSS interacts with schools. It will train priests on at least two separate occasions this year and a minimum of six hours per priest or religious is scheduled for 2017.

IPSS has collaborated with the National Committee for Professional Standards and developed training on safeguarding, professional boundaries and reporting just for clergy.

The Archdiocesan Guidelines for Professional Conduct in the Protection of Children and Young People has recently been finalized. Training will be undertaken throughout the Archdiocese to assist Church workers in understanding and applying these Guidelines.

### **Maronite Diocese**

The *Safeguarding Children and Vulnerable Persons Handbook* has sections on policy and accountability, duty of care, prevention and protection practices, code of ethical behaviour, safe activities, photography, and reporting.

The handbook also places an emphasis on confidentiality and privacy, and the acts they refer to.

### **Archdioceses of Melbourne**

For dioceses – at the diocesan or parish level

- The Archdiocese of Melbourne has a code of conduct called *May our Children Flourish* which outlines expectations.
- All priests who are the employers within the Catholic education system within the Archdiocese have access to, and are expected to abide by, the policies from Catholic Education Melbourne that are appropriate to their behaviour as parish priest and employer.

For religious orders, this is not generally relevant to the Archdiocese, however, priests from religious orders, on appointment to the Archdiocese are required to abide by the policies, procedures and code of conduct that are in place.

### **Melkite Eparchy**

The Eparchy works very closely with the Professional Standards Office in each of the States, but primarily with NSW.

During regular Clergy meetings, representatives from the PSO are invited to present refresher courses to the Clergy as well as new changes to WCC policies and procedures.

### **Diocese of Parramatta**

Professional Development is mandatory for all leaders of Diocesan ministry (CatholicCare, Catholic Education Diocese of Parramatta and Parishes), including all clergy and religious and Chancery personnel, to engage in one day of professional development on safeguarding and professional standards each year.

Youth Safety Manual - designed to support Ministry leaders to make sure that child-safe practices are applied in Parish and Diocesan based groups.

First Safeguarding Manual to be distributed within the next three months. It will have a broader reach so that it supports the care for and protection of other vulnerable groups involved in Parish and other Diocesan activities.

The Office for Safeguarding and Professional Standards advises clergy and other ministry leaders on matters related to child safety and issues related to the management of risk as well as compliance and reporting responsibilities.

To coincide with the circulation of the Safeguarding Manual, Safeguarding Liaison Officers will be appointed in each Parish or local hub by 2017

The Diocese of Parramatta has a Child Protection Policy and other resources giving direction in relation to obligations in child protection and management of allegations and complaints.

In the past two to three years recruitment practices of the Catholic Education Diocese of Parramatta have been modified to improve protection of children by its application and recruitment processes including

- the wording of advertisements,
- questions on application forms and the assessment of application answers and more robust referee checks.

- engagement of contractors and volunteers is being moved to a centralized process by the Catholic Education Diocese of Parramatta office

Ch16A Children and Young Person (Care and Protection) Act (1998) is a tool utilised when relevant to allow for the exchange of information in the course of our child protection practices. However, this tool is limited and there remain gaps where the exchange of necessary information is not available.

The Diocese works in partnership with a range of other organisations including

- Police: The Diocese works closely with the NSW Police Local Area Command and Sex Crime Squad requiring frequent case management meetings in relation to processes for reporting. This engagement is a most valuable practice.
- Other Catholic Dioceses: The Office for Safeguarding and Professional Standards hosts meetings with neighbouring Dioceses and has initiated greater collaboration to achieve increased consistency in our professional practices
- Office for Safeguarding and Professional Standards Chancery forum that meets quarterly representing all NSW Dioceses
- Catholic Education Diocese of Parramatta:
- Employment Jurisdiction & Child Protection: The Office for Safeguarding and Professional Standards is represented in current discussions and legal challenges that have emerged in relation to the tension between the employment relations arena and child protection laws and principles.
- NSW Ombudsman and NSW Office of the Children's Guardian
- Victim Groups: The Diocese funds SAMSN, a victim support group for male survivors of abuse.

Resources on website contains a repository of key policies related to Safeguarding and Professional Standards.

Healing and Support Hotline: Support team hosts a contact hotline to ensure that complaints may be registered and that support services are available to survivors of abuse outside of office hours.

### **Archdiocese of Perth**

In 2015 the archdiocese instituted its Safeguarding Project, which is, initially, designed for all parishes in the archdiocese.

Archdiocese also has a policy specifically for dealing with requests from offenders who wish to re-engage with the Church community.

Any religious (priest, sister or brother) working in a parish is required to follow the safeguarding practices of the archdiocese.

The Catholic Education authorities in Western Australia have responsibility for ensuring all employees are fully compliant with all government child-safety requirements.



## Personal Ordinariate of Our Lady of the Southern Cross

The Ordinariate is a signatory of *Towards Healing* and policies are in line with the diocesan policies in the local diocese where a priest is ministering.

## Dioceses of Port Pirie

All diocesan structures and procedures flow from the Diocesan Child Protection Policy, 2006, with its accompanying documents, Implementation Procedures Revised December 2009, and Fast Track Guide for parishes, Archdiocese of Adelaide, Diocese of Port Pirie, October 2009 – June 2010.

The 2006 Policy will soon be updated as the Diocese moves to form its own Child Protection Council, in cooperation with the recently-formed Archdiocese of Adelaide Child Protection Council. This is in response to the 2nd iteration of the initial Child Protection Council which formerly covered both South Australian Dioceses.

All priests, deacons, pastoral associates and paid staff:

- Required to hold a current Police Clearance, conducted via Catholic Archdiocese of Adelaide Police Checks Unit. 3-yearly renewal mandatory.
- Required to be current with Child Safe Environments (Reporting Child Abuse and Neglect) training – the South Australian government requirement for Mandatory Notification.
- Required to have read and understood *Towards Healing, Integrity in Ministry*, Protective Behaviours document.
- Required to have passed the Screening Interview
- Required to have read, understood and signed the Code of Conduct (usually conducted through the parish).

All Catholic school employees and volunteers required

- to hold a current Police Clearance
- to be current with Child Safe Environments training (South Australian government requirement for Mandatory Notification)
- Catholic School Boards: Child Protection is a mandatory agenda item for all meetings.
- Principals' meetings: Child Protection is a mandatory agenda item for all meetings.

All Centacare Catholic employees and volunteers:

- Required to hold a current Police Clearance
- Required to be current with Child Safe Environments training

St Vincent de Paul Society: conducts its own system of Police Clearances, relying on National Police Checks and Catholic Church Police Checks.

The SA Director of Professional Standards provides services to both the Archdiocese of Adelaide and the Diocese of Port Pirie. [.....] is supported by a Professional Standards Resource Group

Each parish is required to have a Child-Safe Contact Person, or Child Protection Committee, responsible for implementing child protection measures

Child Protection is a mandatory item for meetings of Parish Pastoral Councils

A notice providing the telephone numbers of the Child Abuse Report Line, South Australian Police and the SA Catholic Professional Standards Office is displayed in the foyer of every church in the Diocese.

All parish volunteers

- Required to hold a current Police Clearance,
- Required to be current with 15-minute Child Safe Environments induction (for Mandatory Notification awareness) (combined with Workplace Health and Safety induction). 3-yearly renewal.
- Required to have read, understood and signed the Code of Conduct.

All volunteers whose ministry involves direct contact with children and young people:

- Required to hold a current Police Clearance,
- Required to be current with 15-minute Child Safe Environments induction (for Mandatory Notification awareness) (combined with Workplace Health and Safety induction). 3-yearly renewal.
- Required to be current with higher level Child Safe Environments training:

### Diocese of Rockhampton

New structures, policies and procedures are being introduced which relate to all aspects of church life at both parish and diocesan levels. New roles have been created including a pastoral response coordinator, commenced in 2015, a diocesan safeguarding manager who commenced in April 2016 and volunteer parish safeguarding representatives.

A cultural change is needed that will require more than the production of a new policy. Training on *Integrity in Ministry* in October 2015 and an introduction to the new policy in March 2016. Clergy have been clearly informed of their responsibilities with regard to safeguarding children.

Diocesan Safeguarding Children and Vulnerable Adults Committee (2015) monitors progress and reports to the bishop.

*Diocesan Safeguarding Children and Vulnerable Adults Policy* exceeds legislation as the diocese 'aims to be a beacon of good practice'.

Diocesan Safeguarding Manager leads the implementation of the *Safeguarding Children and Vulnerable Adults Policy* in the Diocese - excludes education and Centacare which have their own robust policies.

Parish Safeguarding Representative ensures the parish is aware of the importance of safeguarding children and vulnerable adults and promotes safe practice in parish activities.

*Parishes* through the parish priest ensure that those working with children have current Blue Cards and this is recorded on parish registers.

Child protection training has been received by a proportion of church workers

All parish newsletters include the contact details of the Pastoral Response Coordinator, and the Diocese's commitment to *Towards Healing*

Some larger parishes have a volunteer assisting with administration of safeguarding.

Allegations, concerns and disclosures are passed on in a timely way to relevant statutory authorities.

*Diocese* - the Safeguarding Manager is leading the policy implementation plan

Training is planned in July 2016 for diocesan workers based in Rockhampton

Diocesan Safeguarding Manager has started making links with the statutory services, non-government organisations and other faith groups relating to child protection

The Diocese is investing in software to manage volunteers with regards to safe recruitment and training

Audits have yet to be completed.

### **Diocese of Sandhurst**

For dioceses – at the diocesan or parish level;

- Periodic in-service of clergy.
- In conjunction with the Catholic Education Office (Sandhurst) all parishes in the diocese will be compliant with Child Safe Policy and legislation by January 1st 2017.
- The diocese is developing a dedicated portal on its website for professional standards issues and policies, including contact details for assistance where required.
- Every priest in the diocese is being inducted into the ACMR (Australian Catholic Ministry Register).

### **Archdiocese of Sydney**

The Archbishop has delegated Archdiocesan safeguarding and child protection matters to the Executive Director of Sydney Catholic Schools, the Chief Executive Officer of CatholicCare and the Vicar General.

The submission details policies and procedures which relate to the Chancery, Sydney Catholic Schools and CatholicCare and comments from each, relate to that tier alone.

The Archdiocese noted that the overarching aim of the policies and protocols is that there is common concern amongst Archdiocesan personnel to do all that they can to ensure not just the safeguarding of the most vulnerable in our society as they come into contact with the Catholic Church in Sydney, but to strive to

continually meet best standards—and where possible set best standards—that offer an environment conducive to the spread of the Gospel.

*Chancery* - the Safeguarding Office was established 2015. Comprehensive suite of policies and procedures settled in 2015, which became effective in February 2016.

They cover areas including child protection matters, reporting obligations, records, employment matters, volunteers and guidelines for working with children.

*Sydney Catholic Schools* - Safeguarding and child protection matters are analysed by the Child Protection Team.

Among the other layers in Sydney Catholic Schools which seek to ensure the safeguarding of children are the Student Wellbeing Team, the Conference of Diocesan Directors NSW, and the Catholic School System's Child Protection Practitioners Group.

The revised Code of Professional Conduct was launched in 2014.

An extensive list of materials including policies, guidelines and publications was provided.

*CatholicCare* - The Board's Audit and Risk Committee is responsible for the oversight of all operational risk and compliance matters and the Business Assurance Unit monitors risk, conducts internal audits and manages the organisation's quality assurance scheme.

General Managers are responsible for ensuring compliance with legislative requirements and internal standards.

For several decades now, CatholicCare has had a suite of policies and procedures that form a robust system for safeguarding children.

Policies and procedures have had external reviews at regular intervals and are presently undergoing another external review.

### **Dioceses of Wagga Wagga**

For dioceses – at the diocesan or parish level;

- Child Protection structures, policies and procedures for the Diocese of Wagga Wagga have been reviewed in light of current research and the insights of the Royal Commission

New position papers for the following areas have been endorsed:

- Safeguarding Standards
- Child Protection Policy
- Child Protection Procedures for prevention, responding, record keeping and confidentiality
- Child Protection Head of Agency Safeguarding Roles
- Guidelines for Professional Conduct

These documents are for application within each diocesan sector, i.e. the Chancery, Catholic Schools Office and Centacare.

Online Child Protection information - Online material is being overhauled for inclusion on the diocesan website with updated information concerning:

- the diocesan commitment to safeguarding
- complaints handling
- local policies and procedures
- local and external support options

Child Protection training:

- Catholic Schools Office Staff: Annual online Child Protection training, using the Salt Compliance Training Program, is in place for all employees of the Catholic Schools Office
- Centacare Staff: Online Child Protection training, using the Centre for Community Welfare Training tool, Shining the Light on Child Protection, occurs during staff induction. Refresher training occurs when legislation changes or in connection with an individual's Professional Development and Training priorities
- Special Religious Education (SRE) volunteers/clergy: Child Protection training for SRE volunteers/clergy is conducted by the Diocesan Catechist Coordinator. Training materials are sourced from the Catholic Conference of Religious Education in State Schools (CCRESS) with mandatory training conducted to prior to commencement together with biennial updates.
- Diocesan Leaders: Child Protection training, tailored specifically for diocesan leaders has been developed by representatives of the 11 NSW Catholic Systemic Schools Child Protection Practitioners Group for implementation commencing 2016

A Child Protection Audit tool has been collaboratively developed by representatives of the 11 NSW Catholic Systemic Schools Child Protection Practitioners Group for implementation commencing 2016

The following Diocesan roles have been identified, refined and/or established:

- Child Protection Delegate: To coordinate and to help provide continuity, to maintain links across Diocesan sectors for the administration of child protection operations and to provide a high level of child protection expertise within the diocese.
- Safeguarding Children Officer: To coordinate the auditing, strategic planning and implementation of child safe policies and practices within the diocese.
- Child Protection Teams: To consider complaints of abuse against church personnel, to review Safeguarding systems and processes, to conduct day to day operations including investigations and notifications.
- Sector Leaders: Sector leaders have delegated authority to direct operations in their domain with regard to child protection management.

### Dioceses of Wilcannia-Forbes

Current practices include:

- Working with Children Check. All staff members, clergy and volunteers (at diocesan and parish level) engaged in ministry or providing services to children and vulnerable adults are required to meet NSW legislation.
- Visiting clergy and religious are also required to supply their NSW WWCC or interstate equivalent when engaged in parish ministry or child related activity.
- *Towards Healing*. Diocesan procedures relating to *Towards Healing* requirements are in place for Clergy and Religious coming to the diocese to carry out a ministry.
- The Diocese provides the verification process and maintains all records on behalf of parishes. These centralised registers are regularly monitored and updated. The *Towards Healing* documentation is also maintained and filed centrally.
- Professional Development of Clergy. The professional development regarding safeguarding practices in child related activities and ministering to vulnerable people.

### Dioceses of Wollongong

A Child Protection Review and Planning Team (CP-RaPT) has been in place since 2005 which meets quarterly to advise the Bishop as Head of Agency on all professional Standards including Child Protection matters.

This team works under the authority of the Child Protection Head of Agency Diocese of Wollongong CHARTER (“the CHARTER”) which sets out the principles, structure, operational procedures and protocols to assist the Bishop of Wollongong to ensure compliance with head of agency obligations under Part 3A of the Ombudsman Act (1974).

Child Protection Policies, procedures and other relevant documents assist in training and professional development for all staff and volunteers engaged in working with children.

## Responses from Religious Orders, Congregations and Institutes – Question 8

### Australian Province of the Society of Jesus

If working in parishes, come under the child safety policies and procedures mandated by that diocese. If working in schools or social ministries, adheres to relevant policies mandated by the state. In addition, all Jesuits, lay staff and volunteers must adhere to the Province's *Policy for Safeguarding Children and Vulnerable Adults* (2015).

### Benedictine Community Arcadia NSW

The various policies and procedures established by the Professional Standards Committee have been presented to the community and processed for implementation. This had been done by seminars and group work. Our work in the local parish is supervised by the Broken Bay Diocesan structures.

### Brigidine Community Victoria

Religious congregations have a Constitution and other documents which prescribe a way of life. Both dioceses and religious orders have training in and are expected to observe the requirements of Integrity in Ministry – which was developed as a code of conduct for clergy and religious. In our schools for many years we have a document and training in Ethical Standards which include standards, policies and procedures regarding matters related to child sexual abuse. They would also follow the diocesan standards, policies and procedures.

### Canossian Sisters

Each of our institutions has its own policies and procedures for safeguarding children and vulnerable adults. Sisters, who minister in other organisations, like parishes, welfare agencies, schools not run by the order, follow the policies of the organisation. As an order we follow the guidelines of “Integrity in Ministry” and *Towards Healing* as well as those specifically developed by the National and State Professional Standard Offices.

### Carmelite Brothers

The ongoing formation programs throughout the Order should include education for members about creating and assuring safe environments for children and vulnerable adults which would comply with ecclesial and societal norms in providing safe environments and minimizing risk for minors and vulnerable adults including the following standards and criteria, possibly in cooperation with other Provinces of the Region:

- Have ongoing formation experiences to help develop a mature, integrated celibate sexuality,
- Be educated to identify and address challenges to maintaining celibate and healthy intimate relationships,
- Recognise that any member in solemn vows who abuses a minor or is unable to maintain appropriate boundaries with minors, despite clear guidelines and instruction, cannot be allowed in public ministry.

The initial formation programs throughout the Order of Carmelites should include ongoing education for members in initial formation about creating and assuring safe environments for children and vulnerable adults.

Such education would be in compliance with ecclesial and societal norms in providing safe environments and minimizing risk for minors and would include the following standards and criteria:

- Members in initial formation must receive ongoing education about how to develop a mature, integrated celibate sexuality.
- Members in initial formation must be educated to identify and address challenges to maintaining celibate and healthy, intimate relationships.
- A member in initial formation who abuses a minor cannot be permitted to continue in formation.
- A member in initial formation who is unable to maintain appropriate boundaries with minors, despite clear guidelines and instruction, cannot be permitted to continue in formation.

### **Carmelite Sisters**

Because we are an enclosed contemplative community, we do not have contact with children. We do not have an active ministry or service within the Church. Our ministry is one of prayer and sacrifice and in this role we help our brothers and sister who are engaged in the active apostolate.

### **Christian Brothers Oceania Province**

Amongst the Policies of the Oceania Province are the following:

- Oceania Province Policies regarding the Safety of Children (2016)
- Child Protection Policy
- Mandatory Reporting and Investigation Policy
- Overview of Child Protection Documents for Oceania Province
- Protocol for the Management of Christian Brothers who have Sexually Abused Children
- Protocol – Provision of Legal Assistance by the Congregation to Christian Brothers or Former Christian Brothers in Criminal Matters
- Guiding Principles for Responding to Civil Claims Involving Allegations of Child Sexual Abuse
- Response Guidelines in Respect of Criminal or Civil Claims or Allegations against a Current or Former Brother
- Code of Conduct – Interacting with Children and Young People Guideline
- Visits to Developing Nations Sites Guideline
- Protocol for Reporting on Standards for Child Care, Safety and Protection
- Children in the Workplace Guideline



In recent years Brothers have move their place of residence off site from a school.

### **Daughters of Our Lady of the Sacred Heart**

In accordance with the Province's 'Safeguarding and Professional Integrity Policy', (Draft Copy, April 2016), our Commitment to the Safeguarding of Children and to Professional Integrity is as follows:

- The Provincial Leader, with her Council, ensures that each sister has opportunities to become familiar with this Policy, together with the principals and standards of Integrity in Ministry, and to recognise their application to her and to the Province as a whole.
- Every sister in active ministry is expected to conduct herself according to the ethics of her profession, for example, teaching, health care, social work.
- If a sister ministers within an institution, Church or secular, she is obliged by its guidelines in relation to conduct.
- If a sister ministers alone, such as in spiritual direction counselling or natural therapies, she is responsible for having regular supervision, for taking opportunities for professional development and for ensuring that her way of working, and the structural arrangements of her workplace, conform with the standards of Integrity in Ministry.
- Where a sister ministers alone, the Provincial Leader or her delegate will ensure that she is adequately resourced by the Province, particularly in relation to the provision of a proper workplace and funds for her supervision and professional development; and that she has appropriate professional indemnity cover.

### **De La Salle Brothers**

The following formal Policy and Procedure statements have been developed since the commencement of the Royal Commission.

- General: The De La Salle Brothers response to allegations of child sexual abuse and/or serious breaches of professional behaviour against any current member of the De La Salle Brothers and/or other nominated personnel of the De La Salle Brothers.
- De La Salle Brothers ANZPPNG Disclosure of Abuse or Harm Policy
- Draft Investigation Guidelines – Independent Legal Review Panel
- De La Salle ANZPPNG Safeguarding Children and Vulnerable Adults Position Statement
- De La Salle ANZPPNG Safeguarding Children and Vulnerable Adults Protection Policy
- Independent Legal Review Panel and Terms of Reference and Procedural Rules
- Provision of Legal Assistance in Criminal Cases Policy
- Secondary Victims Principles – Consultative Committee
- Adoption: TJHC Model Litigant Guidelines

- Formal Risk Assessment and Reporting Procedures Developed by the Consultative Committee

The following developments have occurred at the **Sector** (national jurisdiction) level

- Preparation of a digest of Child Protection Legislation, Regulations and Procedures in each jurisdiction (Australian States, Pakistan, New Zealand Papua New Guinea.
- Retrieval and Storage (electronic) of all Catholic Church Documents relevant in each Jurisdiction
- Retrieval and Storage (electronic) of all government documents relevant in each jurisdiction
- Retrieval and Storage (electronic) of sample documentation (Ireland, Africa) relating to Child Protection
- Communications Plan and Draft Collateral Procedures (criminal trials)
- Retrieval and Storage (electronic contemporary resource material updated from Internet at regular 6 month intervals)
- Sector meetings

#### **Dominican Friars (Australia and New Zealand)**

The structures, policies and procedures in place to safeguard against child sexual abuse in our parishes include accepting, affirming and publishing the code of conduct set out in the *May Our Children Flourish* program in Melbourne Archdiocese, or its equivalent in other States and dioceses. We have Working with Children Cards or equivalents and occasionally Police checks for those who require them, and attending Diocesan seminars on Professional Standards in the various States where we have parishes.

#### **Dominican Sisters of Eastern Australia and the Solomon Islands**

We require a WWC check for any sister working with children who is not under the sponsorship of another governing authority. We do not have sponsored services.

#### **Faithful Companions of Jesus**

The FCJ Society has a Safeguarding Policy for Children and Vulnerable Adults which is reviewed annually in each community to keep it before our minds and ensure its effectiveness. Each sister in community has an individual copy of this policy. Copies of *Towards Healing* and *Integrity in Ministry* are in each community. The province office staff and any colleagues who work with the FCJs are kept up to date with the policy and have copies of *Integrity in the Service of the Church* document. The two FCJ Colleges in Victoria also have their own safeguarding policies in place.

#### **Family Care Sisters**

Our Ministry is with women at our facility in Croydon. No children are admitted. However, children may be present at the time of admission/discharge. These children are accompanied by a parent/grand parent who remains with the child.

### Franciscan Friars Holy Spirit Province

The Order adheres to *Integrity in Ministry* as a basis for ministerial activity and promotes *Integrity in the Service of the Church* among the friars in their relationship with lay co-workers. Friars are aware of the procedures when a complaint is made against any friar, and telephone numbers for the State PSO are readily available for use, if required, as the first point of contact to report an allegation.

### Holy Spirit Missionary Sisters

We take it seriously and abide by the regulations of the country if it comes up. Until now we have not faced any of these hard realities. Thank God!

### Hospitaller Order of St John of God

Within the Order, the Province has a Professional Standards Committee as mandated by the *Towards Healing* protocol. The Chairperson and majority of members of the Committee are lay professionals with experience in the areas of theology, spirituality, law, forensic psychiatry, mediation and complaint management. The Committee consults and advises the Provincial on the management of historical professional standards claims and risk assessment of accused Brothers.

The Province is a signatory to *Towards Healing and Integrity in Ministry* and is committed to observing their policies and protocols.

The ongoing formation processes outlined in Question 7 are part of a holistic approach to ensuring the appropriate behaviour of Brothers, specifically in relation to the safeguarding of children.

In our services, since July 2007, any child safety structures, policies and procedures relating to the services previously auspiced by the Brothers are the canonical and civil responsibility of the PJP St John of God Australia Ltd.

### Institute of the Sisters of Mercy of Australia and PNG

From its establishment in 2011, the Institute has developed and implemented a range of policies and procedures to place safeguards and manage claims of child sexual abuse or abuse concerning vulnerable people. These draw on what we understand to be best practice. The measures implemented by the Institute and its respective ministries are outlined below.

*Institute-wide approaches:* At the Institute wide level, a “Professional Standards Policy and Procedure” (PS Policy) has been prepared and implemented. The PS policy provides the framework to enable the Institute to address complaints of abuse against concerning Sisters of the Institute, former novices or members of former congregations, employees or volunteers of the Institute.

The PS Policy is further complemented by other policies and procedures that relate to managing complaints or grievances concerning Sisters, staff or volunteers. The PS Policy reflects the requirements, principles and expectations contained in the following Church wide documents which are:

- *Towards Healing* – Principles and Procedures in Responding to Complaints of Abuse Against Personnel of the Catholic Church in Australia by the Catholic Bishops Conference and Catholic Religious Australia (2010);

- *Integrity in Ministry* – A Document of Principles and Standards for Catholic Clergy and Religious in Australia, National Committee for Professional Standards (2004, reprinted 2010);
- *Integrity in the Service of the Church* (2011) which explicates professional standards that oblige every person, including religious and lay, who works within the context of the Church. All Church workers are expected to act consistently in accord with the professional standards required by their particular areas of service, for example, education, health care, social welfare;
- *Protocol for Right Relationships in Ministry* – Dealing with cases of sexual abuse involving clergy, religious and church personnel in Papua New Guinea (amended in 2006); and
- *Melbourne Response* is applied to those complaints of sexual and other abuse by priests, religious and lay persons under the control of the Archbishop of Melbourne (1997 and as amended).

*The PS Policy*: reflects the standards and expectations set out in the Church documents (being *Towards Healing*, *Integrity in Ministry*, *Integrity in the Service of the Church*, etc as described above);

- identifies the manner in which complaints of abuse will be handled. For example that the Institute leader will be informed of every complaint.
- identifies the values supported by the Institute in that any individual making a complaint is entitled to “justice and compassion”;
- sets out that complainants are entitled to have recourse to the *Towards Healing* or *Melbourne Response Processes*;
- provides that the Institute, where appropriate, will offer pastoral support;
- emphasises record keeping to manage the Institute’s legal obligations; and
- requires that any ministry delivering services for and on behalf of the Institute must also have in place appropriate guidelines, policies and procedures to ensure that their staff and volunteers manage professional standards complaints.

*Professional Standards Unit and supplementary Professional Standards documents*: To support the requirements of the PS Policy, the Institute has a dedicated Professional Standards Unit which works closely with the Institute Leader and the Leadership Team to manage complaints or allegations against Sisters, former congregation members, employees or volunteers.

The Professional Standards Unit is responsible for managing the day to day operations relating to complaints, ensuring that policies, procedures and education programs are in place to meet Church and civil requirements.

*Working with Children and police check clearance*: The Institute has a working with children and police clearance document which requires that any individual engaged by the Institute to hold a working with children and police clearance where these are required. The police clearance is undertaken by an external agency being the Catholic Commission for Employment Relations which is a CrimTrac accredited agency. This external agency will screen potential employees.

*Human resource policies:* The Institute has a workplace policy to address grievances raised by Institute lay staff. This policy identifies a framework for staff members to raise concerns about workplace conduct and identifies the process for managing complaints and any investigation process.

In addition to the workplace policy referred to above, the Institute has a grievance policy that identifies the process for managing and handling complaints made by a Sister against another Sister. The purpose of this policy is to ensure that a complaint by a Sister is managed in a manner that affords her due process. It aims to ensure that the principles of Canon and civil law are reflected throughout the entire process.

*Mercy Ethos programs:* The Institute aims to live out the “mission of Mercy” across Australia and Papua New Guinea to support the poor, the sick, provide education, provide health and age care services and protect the vulnerable. As more lay men and women join the Institute and ministry agencies it is important to ensure that staff working at the Institute and the ministry agencies are informed by the Mercy charism. There is a dedicated Mercy Ethos Office that works with the Institute Leadership Team to develop programs, strategies, resources and formation experiences to ensure that the Mercy charism is alive, evident and inspiring the lives, work and decisions of Mercy leaders and staff in the various ministries.

*Ministry-wide approaches:* All ministries delivering services for and on behalf of the Institute are required to implement policies and procedures for managing professional standards complaints and screening staff, contractors, volunteers etc. The Institute reviews the documentation and practices implemented by ministries. Such matters are handled through the office of the Institute’s Executive Officer Ministry Governance.

### **Little Company of Mary**

A policy outlining the Protection of Children and Vulnerable Persons is contained in the Province Resource Manual. Staff employed by Little Company of Mary (Australia) undergo relevant police reference checks. Code of conduct and role descriptions are made available and performance is monitored annually. Staff involved in any ministry which has interaction with children, on behalf of the Little Company of Mary Australia have required a current working with children check and police check.

### **Marist Brothers**

The Marist Brothers provided a copy of Child Protection Policy: Keeping Children Safe (revised 14 August 2015).

In 2015, the Marist Brothers reviewed its Child Protection Policy. This policy outlines the structure, policies and procedures in place to safeguard against child sexual abuse.

For Marist Brothers Governed Schools and Ministries: Introduction of a standards framework for child safety for each Marist-governed school and child-related ministry which creates a culture where protecting children from abuse is embedded in the everyday thinking and practice of governing bodies, administrators, staff, and volunteers. The standards are designed to ensure:

- the prevention of child abuse;
- a culture of awareness and responsiveness regarding child abuse and child protection;
- that children feel empowered, safe and protected from harm;

- there are effective channels for reporting any child abuse that does occur; and
- there are appropriate means for responding to any allegations of child abuse.

The standards have been developed from best-practice principles and protocols that are being implemented across the States and Territories of Australia, and in response to enquiries and initiatives that have taken place in various jurisdictions.

In particular, they have been informed by the Royal Commission into Institutional Responses to Child Sexual Abuse and the Victorian Betrayal of Trust Inquiry, the Victorian Child Safe Standards (2016), the enhanced governance requirements introduced through amendments to the New South Wales Education Act (2014), and principles promoted by the Catholic Church's Truth, Justice and Healing Council.

The standards apply to all Marist-governed schools and child-related ministries and to all staff, direct contact volunteers and contractors in them. For each standard, there is designated evidence that the school or ministry needs to provide in order to demonstrate its ongoing meeting of the standard. The school principal or ministry leader is responsible for ensuring the standards are fully met, and for reporting on compliance with them. Compliance is monitored through:

- external registration and accreditation processes that schools and other agencies undergo;
- annual overall risk-assessment and auditing of compliance with the standards conducted by Marist authorities, with a report for each school and ministry submitted for the consideration of the Marists' Professional Standards Committee;
- annual Attestation of Compliance with these Standards from each school and ministry monitored through a means provided by an independent risk-management and compliance consultancy firm.

### **Marist Fathers Australia Province**

Since the early 1990s we have used our bi-annual Province Assemblies to highlight the issue of child sexual abuse, providing input on safeguarding practices, alerting membership to the seriousness and prevalence of the issue, and in recent years arranging for a victim of sexual abuse at one of our former schools to address the membership. Last year, following on from the Royal Commission's Interactive data survey we provided the membership with precise details of the extent of sexual abuse in the history of our Province. For the last 20 years we have also used our regular Provincial Circular to highlight the issue, and have regularly included with it various articles on sexual abuse.

### **Marist Sisters**

In our Religious Congregation the following are in place:

- Congregational Guidelines for the Safeguarding of Children and for Dealing with Allegations of Sexual/Physical abuse of Minors and Vulnerable Adults, revised in 2012.
- These Guidelines provide for the appointment in each Unit of the Congregation for a "Designated Person" to respond to and deal with allegations and suspicions of abuse in collaboration with the Unit Leader.

- Education of Sisters in this regard is provided for within the Congregation as well as in their work environments.

### **Missionaries of Charity**

We have a number of policies in place within our order and in respect of the services we offer. (Provided copies of policies).

### **Missionaries of the Sacred Heart**

The MSC have recently re-written its Province Child Protection/Vulnerable Adults Policy. Each ministry, for example, education, parishes have their own policies or follow the Diocesan policies in relation to Parishes, for example. We are presently 'breaking open' the new MSC Province policy with communities throughout the Province – through in-service meetings. Built into the policy is on-going formation and in-servicing.

Schools are already very highly regulated in relation child protection matters. We have recently asked our schools to provide the Provincial House with information in relation to who audits them; who they report to (state/church); their compliance processes and procedures; statements from Principal's in relation to ensuring all staff volunteers undergo the appropriate training etc.

We have recently asked our parishes to provide the Provincial House with policies and procedures within their own parish and Diocese; the most recent in-services of staff and volunteers; who they report to; how recently living conditions/office audited in relation to child protection etc.

### **Missionary Oblates of Mary Immaculate**

The Province has a Child Protection Policy

Each College has Child Protection Policies

Each Parish/Ministry would be bound by Diocesan Child Protection Policies

There is an Oblate Congregational Child Protection Policy

Oblate Youth has a Child Protection Policy.

Employment policies for the Province and Ministries include provision to safeguard children.

Each Oblate is expected to be familiar with the Integrity in Ministry documents.

### **Missionary Sisters of Service**

The MSS do not operate institutions where children are engaged, staff are required however to obtain a Police Check and/or WWCC.

Any organisation that receives grant funding through the foundation established by the MSS for projects that engage directly with children, are required to confirm that their staff and volunteers have met the appropriate child protection requirements.

### **Missionary Sisters of the Society of Mary**

Policies regarding safeguards against child sexual abuse are in the process of being drawn up for the congregation which is working in some 26 countries. Here in Australia, we have no congregational services because with the exception of two sisters, one working in a parish in Gladstone and the other as the liaison and translator for patients from New Caledonia, Wallis and Futuna, our sisters are retired and residing in Aged Care facilities or small communities. However, we abide by the requirements for working with children checks and the guidelines from the THJC.

### **Missionary Society of St Columban**

Since some of our priests work for archdioceses /dioceses they follow the structures, policies and procedures of the diocese and whatever is in place at the parish level.

Since our priests main outreach is to parishes, we follow the local diocesan protocols. Our General Council has produced a protocol for the Columban Society throughout the world. However each country is different and in Australia we follow diocesan protocols.

### **Congregation of the Sisters of Nazareth**

The Congregation in Australia no longer has children in care and has not since 1982. However the following structures, policies, procedures, guidelines and documents are in place:

- *Towards Healing and Integrity in Ministry* and other relevant documents and guiding principles of the Catholic Church;
- Police checks;
- Working with Children Checks;
- Psychological testing;
- Six-monthly reports on those in formation and temporary professed Sisters;
- These are forwarded to both the Regional Superior and to the Superior General and General Council in London;
- Community History (both place and dates) of where Sisters have worked;
- Sisters of Nazareth Australasia policies, procedures and guidelines; and
- Relevant policies and procedures of Nazareth Care (the company that operates the aged care services within our facilities).

### **New Norcia Benedictine Community**

For dioceses – at the diocesan or parish level:

- All Eucharist Ministers must have a valid WWC Card to be able to fulfil their liturgical duty – they must also sign in and out when on duty;



- We have an appointed parish safeguarding officer on duty at Sunday Mass, administered and monitored through the diocesan program; and
- The sacrament of reconciliation (confession) is now undertaken in a room with two windowed doors.

For religious orders – within the order and in your services

- All members of the community and staff working with children must have a valid WWC Card at all times;
- Our Group Accommodation Manager is an appointed safeguarding officer, administered and monitored through the diocesan program; and
- We have strict policies and procedures regarding contractors and other official visitors to the site, including volunteers.

### **Order of the Cistercians of the Strict Observance**

We have *Guidelines for Appropriate Relationships within the Community and with Others* and *Policy on Sexual Abuse of Children* (21.01.2014) – both documents are reviewed once a year.

We have appointed a safeguarding officer (protection and prevention).

We use the *Towards Healing* process for dealing with reports of misconduct.

We require employees to have a Working with Children Check.

We are currently working on an induction program for employees that will ensure a safe working environment as well as one that is child-safe.

### **Order of St Augustine in Australasia (The Augustinians)**

Augustinians who work in parishes and other diocesan ministries are bound by the policies and regulations of the diocese. This requires appropriate screening, the endorsement of the provincial and submission of professional standards forms according to paragraphs 45.6 and 45.7 of the *Towards Healing* document, as well as a police check before any appointment is made. During the appointment, the members must attend diocesan in-service programs and briefings on professional standards matters.

At the parish level, lay persons involved in particular ministries where they are working with children - for example, scripture teaching in government schools, the sacramental program, training children's choirs, supervising altar servers, etc – are required to have the appropriate clearance such as WWCC, Blue Card, etc, and meet any other requirements specific to the ministry.

Augustinians working in ministries not sponsored by dioceses – for example, seminary training, spirituality or retreat work – are required to have the appropriate clearance if working with children and to operate in premises that comply with professional standards in terms of offices, counselling and meeting rooms, and living areas, etc.

Given the current climate in the Church and society and the ongoing proceedings of the Royal Commission, priests and religious, and our lay co-workers and those to whom we minister, are much more alert to the possibility of sexual abuse by our members and thus more vigilant in this regard.

### **Order of St Paul the First Hermit**

Members of our province abide by the protocols outlined in the *Integrity in Ministry* document and all of the structures, procedures and policies within that document are to be followed by our members at all times. We follow in parallel the guidelines as laid down by the diocese in which we operate especially in relation to the code of conduct which as mentioned are structured on the document and in unison with the guidelines and policies laid down by the governing body of the order.

### **Order of the Capuchin Friars Minor**

The Capuchin Friars have structures, policies and procedures in place (see appendices 9-13 of the Provincial Handbook) that comply with the current practices as described by the relevant documents of the National Committee for Professional Standards. They include Professional Standards Policy, Maintaining Ethical Ministry with Minors and others, Sexual Misconduct Policy, *Integrity in the Service of the Church*, and Volunteers' Code of Conduct.

### **Passionist Sisters**

Within the Order we do have a Professional Standard Officer. Policies and procedures are now in the process of being put in place. Each religious is required to have a police check, working with children check and seminars on how to protect children and vulnerable and are obliged to follow the Code of Conduct.

### **Passionist Fathers**

We have a comprehensive policy which is continually updated by our Professional Standards Committee and our members are required to attend annual in-services in regard to our policy and procedures.

Religious who do not attend the required updating will have their permission to minister removed.

We have ensured that all the members understand the precautions they must take whenever they are in the presence of children or vulnerable adults, and to never be alone with them.

Our members are much more aware than in previous times and will point out dangers to one another. Before, during and after a Service, there is an understanding among the members and laity that we will not be alone with a child or vulnerable adult.

### **Patrician Brothers**

Patrician Brothers minister as agents of a diocese or parish.

*Structures:* Province Safeguarding Officer is a permanent position; safeguarding is a mandatory element of province assemblies and leadership team meetings

*Policies:* Constitutions, Documents of General Chapter, Province Safeguarding Policy

*Procedures:* Discussion of safeguarding issues during regular scheduled Assemblies. Annual review of safeguarding policy. Regular updates of Professional Standards developments including response to claimants and survivors.

### **Presentation Sisters Queensland**

We have written a policy - Safeguarding Children, Young People and Vulnerable Adults - on which we have consulted the Archdiocesan Officer in this area and have workshopped our Congregation. All Sisters attended the workshop and have been informed as to its contents. Sisters in specific ministries in parishes and schools have been formed in the relevant policies of the specific organisation. Many Sisters have attended and will continue to attend conferences on this topic put on by the Archdiocese.

### **Presentation Sisters WA**

Structures in place to safeguard against child sexual abuse include the practical application of *Integrity in the Service of the Church*; follow up on any complaints via the Professional Standards Office; congregation gatherings reflecting and sharing on the application of standards from *Integrity in the Service of the Church*; and where there may be any concern, restrictions are placed on individual sisters.

### **Presentation Sisters Wagga Wagga**

We have a draft Safeguarding Children and Vulnerable Adults policy which is expected to be finalised in the next three months. This policy will include our specific guidelines for our Congregation ministries that deal with children and vulnerable adults

Regular training is incorporated for all volunteers and

We respond quickly to any issues around lack of duty of care in a way that is victim focused.

### **Salesian Sisters (Daughters of Mary Help of Christians)**

Whatever organisation we work for and with, we abide by the structures, policies and procedures of that organisation (eg Catholic schools, children services, parishes).

### **Salesians of Don Bosco**

The Provincial, with the confirmation of the Provincial Council, established the Salesian Province Child Protection Commission on 26th August 2015.

The Provincial appointed a member of the Province to the role of Child Protection Safeguarding Officer. This Salesian is a member of the Child Protection Commission and has responsibility for maintaining records in relation to National Police Checks, Working with Children Certification and evidence of Professional Development in relation to professional standards, and the implementation of the Child Protection Policy of the Salesian Province along with compliance with government and Church requirements.

The Child Protection Commission is made up of Salesians and lay members. This body sees to the implementation of the Salesian Child Protection Policy and that there are regularly scheduled updating and training sessions focused on professional standards and the protection of children and vulnerable people, provided for all Salesians. The Child Protection Commission also provides advice to the Provincial of the Salesians and his leadership team.

A Code of Conduct that applies to all Salesians and all employees and volunteers in Salesian 'Missions' (works/institutes/programs) is developed, in accordance with the Child Protection Policy, by each such center specific to the situation and the engagement with children, young people and vulnerable people in that mission.

### **Sisters of Mercy Brisbane**

*Within the order:* The Congregation of the Sisters of Mercy Brisbane have the following policies all of which are under review:

- Professional Standards Policy;
- Code of Conduct for Members of the Brisbane Congregation interacting with children and vulnerable adults; and
- Code of Conduct for Employees and Volunteers of the Brisbane Congregation interacting with Children and vulnerable adults.

*For services of religious orders:* Mercy Community Services SEQ Limited, a separately incorporated company, owned by the Sisters of Mercy Brisbane, has an organisation-wide fully integrated risk management and compliance system and policy framework. This framework includes specific policies in the areas of:

- Freedom from Abuse Neglect and Exploitation;
- Meeting the Statement of Standards; and
- Child Protection and Duty of Care.

Mercy Community Services (MCS), recognises the Statement of Standards of Care, outlined in section 122 of the Child Protection Act 1999 (Qld) as the statutory standard for licensed out of home care services, whether directly delivered by the organisation or delivered by carers supported by the organisation. Mercy Community Services is committed to complying with these standards in full.

### **Sisters of Charity**

The Congregation is established, regulated and given life by its Constitutions and Supplementary Code, which are founded in Canon Law.

*The Congregation:* The Congregational Leader and Council are responsible for the development and maintenance of a culture of respect within the Congregation, not only for its members but for those it serves. Intrinsic to the charism of the Sisters of Charity has been the value and worth of every human being, especially those who are most vulnerable. Attention to the reinforcement of the desire to extend the love, care and tenderness of Christ is at the heart of the work of the Council on a daily basis. While few of the Sisters are new engaged in active ministry themselves, they are acutely conscious that they serve as an example to those within the community who are.

*Services:* On 1 July 2009 Mary Aikenhead Ministries was established and the RSC's various health and aged care, education and some of its welfare ministries were transferred to Mary Aikenhead Ministries. Mary Aikenhead Ministries has canonical status as a Public Juridic Person of Pontifical Right granted by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and is governed by its Trustees

(currently there are six trustees, five lay trustees (three female and two male) and a Sister of Charity). Mary Aikenhead Ministries' various ministries and facilities have their own policies and procedures in place to safeguard against child sexual abuse.

### **Sisters of Mercy North Sydney**

When people are employed by the Congregation, working with children and/or police checks are considered necessary. A number of structures, policies and procedures are in place:

- Meetings with the Sisters/Staff which include Professional Standards and updates on Royal Commission and TJHC matters.
- Each Sister has for many years now been issued a card with contact details. This is kept by her phone in the event of receiving a phone call from a person who requires follow up on a complaint received.
- Professional Standards Policy Statement of the Sisters of Mercy North Sydney.
- Code of Conduct.
- Working with Children Document.
- Various documents supplied by the Professional Standards Office, Sydney.
- The Mercy Foundation and Monte Sant' Angelo College have their own policies and procedures.

### **Sisters of Mercy Parramatta**

The Congregational Leader and members follow the Guidelines contained within the Church's documents: *Towards Healing, Integrity in Ministry and Integrity in the Service in the Church*.

Our Congregation, in line with the official documents, has a Professional Standards Policy and Privacy Policy which is reviewed regularly. A Professional Standards Committee was also established in 2015.

All members of the Congregation, members of Boards and all lay men and women associated with our ministries with children have Police Checks and WWCC when required.

### **Sisters of St Joseph of Cluny**

We have no services at this time. Those sisters engaged in ministry in a service of another agency are subject to the policies of that agency and have taken part in the training offered.

For congregation in Australia, we are currently engaged in developing our safeguarding policy. Those sisters who for reasons of age or health have not been able to participate in external training programs.

### **Sisters of St Joseph of the Apparition**

This question has already been answered in depth (above). I.e: at the mandatory, formation, ministry, personal and supervisory levels.

## Sisters of St Joseph North Sydney

In recent times the Congregation of the Sisters of St Joseph of the Sacred Heart has been restructured into four Australian regions. In this context the Congregation is gradually moving to a national safeguarding policy framework inclusive of State child protection requirements. The Regions include:

- CentreWest: Western Australia, South Australia and the Northern Territory;
- Victoria Tasmania: Victoria and Tasmania;
- New South Wales: New South Wales and the Australian Capital Territory; and
- TransPacífico: Queensland.

Each Region has a Regional Leader, appointed by the Congregational Leader and with delegated authority for the mission and ministry of the Region under her authority. The Regional Leader is assisted by a Council of at least two members.

Every Sister in the Region belongs in a local community or a cluster of communities.

Sisters in all States (excluding those in residential aged care and unable to attend the Regional Ministry Offices) have undertaken the Working with Children Check (WWCC) or State equivalent and have been cleared.

The Congregation is developing a national Working with Children Check (WWCC) database. This will be monitored and managed including expiry dates by the National Safeguarding Officer.

Sisters in parish and diocesan ministries are required to sign contracts outlining their position description, duties and responsibilities.

Sisters engaged in ministries with children in schools abide by the policies of Integrity in Ministry, Diocesan Catholic Schools Office policies and Diocesan policies that safeguard the wellbeing of children.

Regional Leadership Teams provide a summary of the Professional Standards matters and reminders about the safety of children at Regional Assembly gatherings.

Information in relation to Child Protection Sunday is circulated to the Sisters. This special Sunday has been observed annually for some years.

The Congregational Incorporated Works have governance and management structures to ensure child protection policy and procedures are in place and abide by the respective State legislation.

The Congregation has recently recruited and appointed a part-time National Safeguarding Officer. The person will commence in the position in mid-July. The main focus for the position will be the development and monitoring of a national Congregational Working with Children database ensuring compliance with respective State legislation. Also, a review, development and implementation and monitoring of national safeguarding policies will be undertaken.

Sisters have been encouraged to attend external and internal workshops in relation to *Towards Healing* and Integrity in Ministry.

Each year Sisters are encouraged to familiarise themselves with Integrity in Ministry and to reflect on their ministerial practice and responsibilities in the light of the principles contained in this document.

### **Sisters of the Good Samaritan**

The submission noted three Codes of Practice:

- for Members of the Congregation;
- for Employees and Volunteers; and
- for the Leader and her Council.

These documents were updated in March 2016.

A national data base is kept centrally so that currency of working with Children checks can be monitored.

Staff and Board directors of associated bodies are required to have Working with Children Checks and are police checked at the time of appointment.

- There are policies and procedures for the notification of allegations.
- Staff are required to report to Board of Director meetings of policies on a regular basis and report any allegations. The Boards are required to report policies to the Members at Annual General Meetings. Allegations are to be reported immediately.
- All staff are notified of appropriate legislation and reporting protocols.

### **Sisters of the Good Shepherd**

Good Shepherd Sisters have a Congregational document with requirements concerning policies and practices in our services which safeguard the rights of children and vulnerable adults. We have also adopted and promoted the guidelines in *Integrity in Ministry*.

### **Society of Christian Doctrine – Preca Community**

All associated with our ministry are required to have the relevant state Working with Children documentation. Vigilance is our modus of operating. We have compiled and published an internal Code of Conduct, *Integrity in Ministry* (2011) and inducted all Members and Associates.

### **Society of the Sacred Heart**

Our 3 schools have structures, policies and procedures in place to safeguard against child sexual abuse.

### **Trustees Little Sisters of the Poor**

Since our work involves only care of the elderly, our policies regarding police checks are adhered to– both those of the Sisters, staff and volunteers and contractors, subject to Accreditation Standards. We are attentive to children who may be visiting, that they are accompanied by responsible adults at all times and we are vigilant in adhering to the policy not to allow staff to bring their children to the workplace, as we cannot be responsible for their safety.

We regularly welcome students from schools or colleges who choose to come to St. Joseph's as part of their work experience, or for the Duke of Edinburgh Award. There is constant communication with the Sister here who is in charge of these visits and the schools, and the pupils are always under the supervision of their teacher whilst here, or one of our Sisters.

### **Australian Ursulines**

As a small religious order with only one order-owned ministry (a secondary girls' boarding and day school) for which we are responsible we have used the structures of the state of Queensland for the accreditation of the college in terms of its child protection and safeguarding responsibilities. These are reported to the College Board. Our sisters who are in full or part time ministry are part of other church organisations and provide accountability and accreditation through those organisations.

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## Question 9

### Since the commencement of the Royal Commission, what measures have you introduced in relation to professional standards and the pastoral care of victims?

#### General Summary – Question 9

##### Dioceses and Archdioceses

- Some dioceses and archdioceses reflected on outcomes of relevant Royal Commission case studies and the subsequent changes put in place.
- New or revised policies and procedures have been put in place in most dioceses since the commencement of the Royal Commission, including risk assessment, pastoral care of victims and professional development
- Specific training opportunities have increased.
- Many dioceses report that they formally reviewed child protection files and cases.
- A number of local initiatives have been established in parishes and schools.
- A number of dioceses report they have established or expanded dedicated child protection and safeguarding offices and increased staffing.
- A number of dioceses talked about efforts to restore relationships with victims.

##### Unique responses

- The Archdiocese of Adelaide notes that as a result of the experience of the Archdiocese in the St Ann's case, and the lessons learned from it, significant changes were implemented in a whole of Archdiocese policy response to child protection matters. As a result of the events at St Ann's, the structures currently in place in the Archdiocese, including policies for universal police checks and the like, have been in place since 2001. In this way, the Archdiocese has been at the forefront on the implementation of child protection policies and practices which have since come to be implemented in other parts of Australia.
- The Adelaide Archdiocese invites the Royal Commission to consider establishing a specialist survivor service in every State, set up to work with survivors of all forms of abuse, institutional and other
- The SA Professional Standards Office has been in discussion with the Archdiocese of Adelaide in relation to the development of a Consumer Advisory Group of survivors who have been through the *Towards Healing Process*.
- The Diocese of Armidale reports efforts to form partnerships to build opportunities for professional support.
- The Diocese of Ballarat is conducting a trial prior to the introduction of Parish Safeguarding Officers throughout the Diocese.

- Since the commencement of the Royal Commission, the Archdiocese has gone through its historical records and (with the assistance of the Director of Professional Standards) as far as has been reasonably possible, blind reported all alleged acts of child sexual abuse which have come to its attention.
- With the commencement of the Royal Commission imminent the Diocese of Broken Bay reviewed all its child protection files. A directive was issued to agencies to search for documents relating to child protection matters and that no documents are removed, destroyed or edited.
- The Diocese of Broken Bay is considering appointing a member of staff as a 'Child Safe Champion' at each school and parish to assist in creating a safe and supportive environment for children.
- The Diocese of Bunbury conducted a number of professional development days which were videoed and a copy sent to all parishes for those who were unable to attend.
- The Archdiocese of Canberra-Goulburn established the Institute for Professional Standards and Safeguarding and is considering implementing 'companions' who will respond to the victim in the area of healing and support.
- The Maronite Eparchy of Australia finalised the Safeguarding Children and Vulnerable Persons Manual in 2015.
- The Diocese of Parramatta established the Office for Safeguarding and Professional Standards in 2014, which includes an independent healing and support service.
- The Diocese of Port Pirie has discussed the practice introduced by the Archdiocese of Boston in which the names of clergy child sex abuse perpetrators are published on the Archdiocesan website. Boston goes to the extent of naming all accused, not just those accused in respect of whom the claims have been substantiated. The Diocese is yet to reach consensus about this due to concerns about the privacy of victims and the families of perpetrators.
- The Diocese of Rockhampton appointed a part time Child Protection Officer in 2015 with responsibility for providing training to Parish communities, and a full time safeguarding manager in 2016.
- The Diocese of Sandhurst notes that since the Royal Commission, saying that very few victims have sought pastoral care; the current trend seems to be with litigation and with lawyers urging their clients not to engage with the Church.
- Among many initiatives, the Archdiocese of Sydney established a safeguarding office in 2015 and finalised a comprehensive suite of child protection materials in February 2016.
- In addition to existing Child Protection training for diocesan employees, the Diocese of Wagga Wagga has endorsed the implementation of additional Child Protection training modules for Catholic leaders.

## General Summary – Question 9

### Religious Congregations, Orders and Institutes

- Many orders report a heightened awareness of the issues and subsequent review and fine-tuning of child protection practices and procedures.

- A number of new initiatives have been established.
- A number of orders note they have issues apologies to victims.
- Many note improved communications efforts.
- Some have established electronic records storage systems.

### Unique responses

- The Jesuits note that in 2014 the Jesuits engaged [.....] to review of the Province's child protection. Some of the recommendations have been implemented and others are in process of being implemented.
- The Jesuits also note that an electronic case management system has been introduced to capture all current and future allegations and their management, and to have all historic allegations and their investigations and management uploaded for ease of reference and follow up.
- The Christian Brothers note that they have expanded and committed to resource a Professional Standards Office to ensure that the response to victims is defensible as best practice and has capacity to respond to an increased demand and within a reasonable time frame.
- The De La Salle Brothers note they have established a Professional Standards Office with 1.5 full time staff and that they have expanded membership of the External Reference Group. They have also constructed a data base of historical complaints by victim, alleged perpetrator, location, kind and date notified.
- The St John of God Brothers would like to see established across the country an external pastoral care management agency similar to Carelink, the agency developed by the Archdiocese of Melbourne. As the number of Brothers decreases and their ages increase, it will be increasingly difficult for the Province to manage claimants pastorally into the future.
- The Institute of the Sisters of Mercy of Australia and PNG has reviewed and refined existing measures and has implemented a range of policies and practices in line with advice from the Royal Commission and the Council.
- The Marist Brothers have established a Victim Support Group of social workers, psychologists and other professionals who work with victims of child sexual abuse.
- The Salesians note that since the Victorian Parliamentary Enquiry and the commencement of the Royal Commission the Salesians have been particularly careful to respond promptly and with genuine care for victims and their families.
- The Sisters of St Joseph North Sydney has appointed a part-time national safeguarding office and is currently working towards consistent national policies reflective of the restructuring that is being implemented.
- The Sisters of the Good Samaritan have established a Safe-guarding Co-coordinator and are developing an Advisory Group.

## Responses from Archdioceses and Dioceses – Question 9

### Archdiocese of Adelaide

The principal case study which impacted on the Archdiocese of Adelaide was the St Ann's Case Study (Case Study 9). However, by the time that case came to be determined, the Archdiocese had already implemented most of the changes required to establish a child safe environment.

As a result of the experience of the Archdiocese in the St Ann's case, and the lessons learned from it, significant changes were implemented in a whole of Archdiocese policy response to child protection matters. As a result of the events at St Ann's, the structures currently in place in the Archdiocese, including policies for universal police checks and the like, have been in place since 2001. In this way, the Archdiocese has been at the forefront on the implementation of child protection policies and practices which have since come to be implemented in other parts of Australia.

The Royal Commission has indicated that clear processes, policies and procedures should be available to claimants. The SA PSO has developed and implemented resources that demonstrate to survivors the process and seek to empower them through decision making throughout that process.

SA PSO has also developed or is developing a number of additional policies:

- Information Sharing Policy;
- Privacy and Confidentiality Policy;
- Responding to Clients in Crisis Policy;
- Responding to Aggression Policy;
- Responding to Suicidal Behaviour Policy;
- Counselling Provision Policy; and
- Supervision and Debriefing Policy.

SA PSO staff have all completed Trauma-Informed Training and Working with Adult Survivors Training.

The PSO is currently developing training for clergy and Church personnel in relation to:

- Best practice principles in responding to complaints of child sexual abuse in institutional contexts;
- What is child sexual abuse;
- Responding to a disclosure from an adult who was sexually abused in childhood;
- Trauma informed practice; and
- Basic Mental Health information.

In response to issues emerging from the Royal Commission's hearings and policy work, the SA PSO:

- supports the notion of an apology to survivors, but strongly suggests church authorities do not ask for forgiveness
- notes that counselling services are scarce
- **invites the Royal Commission to consider establishing a specialist survivor service in every State, set up to work with survivors of all forms of abuse, institutional and other**

The SA PSO has been in discussion with the Archdiocese of Adelaide in relation to the development of a Consumer Advisory Group of survivors who have been through the *Towards Healing* Process.

The Archdiocese of Adelaide was particularly interested in the expert evidence of Professor Smallbone on 15 October 2013 in Case Study 2. A report was circulated to schools with a view to ensuring that Archdiocese of Adelaide and Catholic Education SA Policies complied with what was as at that date identified as best practice. Insofar as possible, that expert report has been and is being used to develop policies in the Archdiocese.

### Diocese of Armidale

Professional Standards Advisory Panel (PSAP):

- oversees all professional standards and child protection issues;
- provides advice to the bishop;
- oversees *Towards Healing*.

PSAP had initial and ongoing formation.

PSAP formally reviewed all cases including gathering of all information - written and verbal - to have proper history on each allegation and offender.

Formal review and risk assessment of personal situation of those priests no longer in public ministry due to breaches of professional standards has been undertaken.

This has led to formalising any arrangements in place, introduction of risk assessment reviews.

There is ongoing discussion of professional development of clergy - this is a standing agenda item.

Ongoing discussion of pastoral care of victims including possibility of 'twinning' with larger diocese or archdiocese in province who are better resourced to provide professional support.

Improved information on diocese website.

Training for front line chancery staff who take first phone calls from victims or those wanting to make allegation of abuse. This is to be extended to parish offices and to priests.

Formal reporting procedure in place where allegations must be referred to the Chancery Office who then report to the police and NSW ombudsman if appropriate.

All allegations are discussed, examined and reviewed at PSAP.

Risk assessments are done at time allegation made against current priest.

### **Diocese of Ballarat**

All of the measures relating to professional standards listed in response to question 8 earlier in this document have been put in place since the commencement of the Royal Commission.

*Pastoral support of victims* - the Diocese has been offering pastoral care to victims since the introduction of *Towards Healing* and continues to do so. The principal form of pastoral support offered by the Diocese is counselling however the Diocese has also met medical and like expenses and travel and accommodation costs on a case by case basis.

### **Archdiocese of Brisbane**

Since the commencement of the Royal Commission, the Archdiocese has gone through its historical records and (with the assistance of the Director of Professional Standards) as far as has been reasonably possible, blind reported all alleged acts of child sexual abuse which have come to its attention.

Victims are encouraged by the staff of the Professional Standards Office to seek professional counselling and the cost of this is borne by the Archdiocese of Brisbane.

Since the Royal Commission, the Archdiocese has examined what it does in relation to Professional Standards. Matters touching professional standards relate to the manner in which Church Personnel within the Archdiocese (which includes clergy, religious and lay people formally engaged in the pastoral activity of the Church) engage with people with whom they interact in the course of their pastoral activity.

In dealing with professional standards matters, the Archdiocese employs a mix of processes, both civil and canonical in nature.

### **Diocese of Broken Bay**

The Diocese of Broken Bay has:

- had staff dedicated to child protection in each of its agencies;
- complied with the NSW Ombudsman Act 1974, legislation of the Commission for Children and Young People/Office of the Children's Guardian;
- worked with those who have been abused;
- maintained policies and procedures;
- undertaken training of staff; and
- generally continued to improve its practices since the establishment of the diocese in 1986.

With the commencement of the Royal Commission imminent the Diocese reviewed all its child protection files.

A directive was issued to agencies to search for documents relating to child protection matters and that no documents are removed, destroyed or edited.

The Diocese employed internal and external staff to search for, locate, gather and review all relevant documents in child protection files, personnel files, emails and across the diocesan computer systems.

The review of records gave the Diocese a place from which to create an ordered, accountable and transparent system. The creation of a database containing all cases and intelligence from across the Diocese assists with risk assessment and consistency.

Currently, the Diocese is drafting a Charter/Framework to make clear eight Safeguarding Standards and Values which underpin all ministry, work and activities in the diocese.

The diocese is considering appointing a member of staff as a 'Child Safe Champion' at each school and parish to assist in creating a safe and supportive environment for children.

It is currently drafting an Audit Tool to assist with the analysis of what detailed steps are necessary in each area to achieve a child safe church.

Information could be made more accessible to specific groups through the development of contact cards and other fact sheets and relevant means of communication. This involves consulting with children and vulnerable adults to see what works best for them. Further education about protective behaviours has also been flagged for review.

The diocese is considering involvement in a joint project with the NSW Department of Family & Community Services on the Central Coast who are organising an art exhibition for school children regarding "At the Heart of the Matter - Keeping Kids Safe"

External engagement is important. The diocese has actively engaged with oversight bodies and government departments to encourage and effect positive change, being involved in numerous initiatives including:

- NSW Chanceries Professional Standards and Child Protection Group, established by the diocese in 2013;
- Department of Family and Community Services;
- The NSW Office of the Children's Guardian;
- NSW Ombudsman;
- Other Dioceses and Congregations;
- Truth Justice and Healing Council; and
- NSW Catholic Systemic Schools Child Protection Practitioners Group (commenced early 2000s).

### **Diocese of Bunbury**

A compulsory Professional Development day for all staff of the Diocese and all paid employees of parishes was held on 19 February 2014.

[The] National Protection and Prevention Officer for the National Committee for Professional Standards presented on:

- *Integrity in the Service of the Church*
- Employees and Volunteers Recruitment
- Role Descriptions and training
- Child Protection Policies
- Codes of Conduct
- Support and supervision
- Risk Management for higher risk activities.

Hand outs included Safe Church Organisations, The Role of a Parish Safeguarding Co-ordinator, Sample Role Description – Children’s Liturgy, Sample Applicants interview questions for child related voluntary work or ministry, Sample Referee Questionnaire for child related work, Sample WWC register, Guidelines for Best Practice when using Technology with Children, Young People and Vulnerable adults, Good practice in managing Professional Boundaries, Behaviours to Encourage and Avoid when interacting with children, young people and vulnerable adults, Behavioural guidelines for church youth camps and residential events, Diocese Child Protection Policy

This PD day was videoed and a copy provided to all parishes to use in their own parishes for volunteers and ministry leaders as well as for new staff as part of their induction.

New Staff are provided with a copy of *Integrity in the Service of the Church*.

A second Diocesan Professional Development was held on 13th March 2016 presented by [the] Perth Archdiocese Child Protection Coordinator and Police Officer. Topics covered included:

- Why child sexual abuse happens in churches
- Dynamics of child sexual abuse
- Definition of child sexual abuse
- A system for protecting children
- Offenders of child sexual abuse
- The construct of grooming children
- Creating child safe churches
- Safeguarding Project
- Reporting child abuse
- Who needs a WWC card
- The Protective Behaviours Program



This PD was videoed and a copy sent to all parishes for those who were unable to attend.

Diocese personnel attended a Professional Standards Mental Health Training Day entitled “Healing Wounds Warming Hearts” for church personnel responsible for and/or working in the area of Professional Standards in February 2015. The Bishop and Diocesan Personnel attended TJHC Session on “Ensuring a Safe Church for Children and Vulnerable people in March 2015.

Two diocesan personnel attended an information and training workshop for Australia Catholic Ministry Registration (online) on 13 July 2016 which will enable priests to have a Professional Standard I.D. and erase the onerous paper trail which currently exists-effective and accurate as register shows picture of priest also.

### Diocese of Cairns

Measures introduced since the commencement of the Royal Commission include the establishment of a stand-alone Professional Standards Unit, and a Manager of Professional Standards for the Diocese. Part of the work of this role and this unit is to work closely with the QPSO insofar as the management of civil claims and *Towards Healing* complaints are concerned to ensure that model litigant guidelines are met, and also, to ensure timely compliance with the *Towards Healing* protocols as they pertain to complaints managed under those processes.

By so doing, there is increased transparency in the manner in which such matters are conducted, and there is a focus on the pastoral needs of the complainant. There is also ensured regard to principles of natural justice and procedural fairness by virtue of application of the case management principles in *Towards Healing*.

The Manager Professional Standards also facilitates regular minuted consultative committee meetings, by which matters of significant importance are ventilated before the members of the panel and advice and recommendation is given to the Bishop as Church Authority. The membership of this panel includes relevant internal and external personnel.

### Archdiocese of Canberra-Goulburn

Since the Royal Commission commenced, a Professional Standards Officer was originally appointed on a part time basis. Subsequently, the Institute for Professional Standards and Safeguarding (IPSS) was established to monitor and respond to professional standards issues. Responsibilities include:

- A pastoral response to victims
- compliance with the Church’s model litigant guidelines.

While the compensation issue proceeds, IPSS responds to the victim through healing and support This process involves listening to the victim and establishing what type of response is necessary., such as assistance with rent, the opportunity to tell their story to the Archbishop or other Church leader, assistance with integration back to the Church or whatever support is identified.

The Archdiocese is considering implementing ‘companions’ who will respond to the victim in the area of healing and support. These ‘companions’ will be representatives from a range of disciplines such as counseling, trauma response or psychologists. Companions will follow a victim through conclusion of the Archdiocesan response and will remain available in perpetuity.

Formation responses to victims are being considered and will be implemented as an avenue available to victims who desire this type of response. Experts in theology and religion will be sourced to assist with this type of response.

Additionally, restorative practice responses are available to all victims through IPSS. Restoring and repairing relationships, where possible is an integral part of the IPSS response. Expertise in this area has been sourced to ensure the restorative nature of the response.

Finally, the IPSS is working with religious orders such as the Christian Brothers to develop a whole of Church response to the issue of child sexual abuse.

### **Archdiocese of Melbourne**

The strengthening of seminary admission procedures has been an important part of the Church in Victoria's response to sexual abuse by clergy. The attention which has been given in recent times to the psycho-sexual maturity of clergy has been an important influence in assisting seminary formation staff and their professional advisors in the development of admission procedures.

Since 2012, Clergy on appointment to the Archdiocese, have been invited to attend regional workshops once per year which focus on professional standards issues. Attendance at these has been recorded. The annual clergy conferences form part of the ongoing discussion and reflection on ministry in the current context. These address the four dimensions of "Pastores dabo vobis" document.

At an Archdiocesan level, senior leadership have engaged in professional development with international experts in the field of sexual abuse and related issues for monitoring clergy [ ..... ]. There is regular engagement with Victoria Police to understand the issues of abuse, care of victims and processes to address same.

Since 2013, the Archdiocese established its own Office for Professional Standards which continues to respond to changing environment and expectations. This Office holds Working with Children Checks for all clergy on appointment and monitors compliance in this area. Where required, National Police Checks are also facilitated and housed in this office. The office also continues to collaborate with other catholic agencies and ecumenical groups in establishing a framework for objectives in the prevention of child abuse and the creation of safe environments across parishes and other related church bodies.

The Vicar General's Office has established a pastoral care team and has appointed a Senior Advisor, to address day to day concerns which arise and to ensure an adequate pastoral response from the Archdiocese towards survivors and victims.

### **Maronite Diocese**

The Safeguarding Children and Vulnerable Persons Manual has sections on policy and accountability, duty of care, prevention and protection practices, code of ethical behaviour, safe activities, photography, and reporting.

The handbook also places an emphasis on confidentiality and privacy, and the acts they refer to.

The manual was finalised in September 2015, but in no substantial respect has it required change as a result of the commencement of the Royal Commission.

We might add that we work closely with the director and staff of the National Office for Professional Standards. For example, we are cooperating with their initiative to raise consciousness and concern for these matters through Child Awareness Sunday (11 September), for which our bishop is sending a strong message of support to be circulated in all parishes and among all the Orders.

### **Diocese of Paramatta**

The Office for Safeguarding and Professional Standards was officially established in July 2014.

A significant function of the office is to provide healing and support services to survivors of abuse and their families. These healing and support services operate independently of the Office for Safeguarding and Professional Standards, however account to the Director for the progress made in respect of specific complaints.

The primary task of the personnel who deliver healing and support services is to assume the role of companion to the complainant to ensure that the person who has come forward is surrounded with the support that they require in order to articulate their complaint and work towards seeking an appropriate response from the Diocese.

Usually the companion assists the complainant to develop a “Record of Experience” which is a detailed document setting out the experience of the complainant. This record of experience is then referred to an independent panel known as the Reparations Review Panel which then advises the Bishop on what might constitute an appropriate response on the part of the Church.

On July 7 2015 the Office for Safeguarding and Professional Standards initiated a Safeguarding Outreach campaign that invited survivors of abuse to come forward so that they may engage in healing and support services. This invitation was disseminated through social and print media and the distribution of posters and leaflets throughout western Sydney.

As a result of the campaign approximately 60 historic disclosures were received and continue to be managed by the Office for Safeguarding and Professional Standards.

### **Archdiocese of Perth**

Since [ ..... ] 2012 [the Archdiocese] has:

- changed the role of the Director of Professional Standards from a part-time to a full- time position;
- provided the director with more support staff and more resources;
- relocated the Professional Standards Office (previously housed in an old convent) to a less “ecclesiastical” facility;
- provided separate facilities for interviews, facilitations, in relation to complainants/victims;
- sought regular input from an experienced practitioner from outside Western Australia [ ..... ] who regularly visits to provide advice and recommendations to the Professional Standards Office staff and to the Archbishop;

- ensured that any complainant, even during the process of formalising a complaint and then throughout the course of dealing with the complaint, is provided with the opportunity for counselling;
- sought to engage a wider variety of “assessors” for the investigation of disputed complaints;
- improved the structures of oversight of the Director of Professional Standards by a reorganisation of the Liaison Committee; and
- introduced terms of office for members of the Professional Standards Resource Group.

### Diocese of Port Pirie

The pastoral care of the victims and their families has been the focus of the diocesan response since 1996. This has been reinforced as a result of the Royal Commission.

The Diocese has been challenged by the need to provide documentation to the Royal Commission to improve the professional standards filing system to make it easier for successive responsible persons to readily locate files.

**The Diocese has discussed the practice introduced by the Archdiocese of Boston in which the names of clergy child sex abuse perpetrators are published on the Archdiocesan website. Boston goes to the extent of naming all accused, not just those accused in respect of whom the claims have been substantiated.**

The Diocese of Port Pirie is yet to reach a consensus about this.

One identified risk is to the reputations of families of perpetrators, where the families live in small rural and regional communities. Another risk is the possibility of unintentionally identifying victims or their families, which would be both undesirable and illegal.

On the other hand, the Diocese sees the value in having as transparent and honest approach as possible, as a way of reassuring victims that the crimes they suffered are bitterly regretted by the Diocese and are being taken seriously in current and future Diocesan practice.

The Diocese will no doubt continue to gather information about this practice and to discern its helpfulness for victims and their families.

### Diocese of Rockhampton

A Resource Group (the Bishop's Consultative Panel) was established in accordance with the guidelines of *Towards Healing*. This group meets regularly and advises the Bishop.

In 2015 the Diocese employed a part time Child Protection Officer with responsibility for providing training to Parish communities.

In 2016, a full time safeguarding manager was appointed, guided by the Chair of the Safeguarding Committee and the Safeguarding Policy that has been developed for the Diocese.

A Pastoral Response Co-ordinator was in place before the Royal Commission hearings and continues in that role. The Pastoral Response Office is able to offer pastoral support for those who come forward with a complaint or allegation.

All complaints and allegations are referred to the Queensland Professional Standards Office for management and action.

A complaints handling procedure that ensures that when a complaint is made against a priest that involves a person under 18, the priest has been stood down during the investigation. All complaints that involve persons under 18 are referred to the police in conjunction with a canonical process to ascertain referral to CDF.

### *Present Situation*

#### Parish level

- Parishes, through the parish priest ensure that those working with children have current Blue Cards and this is recorded on parish registers.
- Child protection training has been received by a proportion of church workers.
- All parish newsletters include the contact details of the Pastoral Response. Coordinator, and the Diocese's commitment to *Towards Healing*.
- Some larger parishes have a volunteer assisting with administration of safeguarding.
- Allegations, concerns and disclosures are passed on in a timely way to relevant statutory authorities.

#### Diocesan level

The Diocesan Safeguarding Manager is leading the policy implementation plan.

Training is planned in July 2016 for diocesan workers based in Rockhampton.

Diocesan Safeguarding Manager has started making links with the statutory services, non-government organisations and other faith groups relating to child protection

The Diocese is investing in software to manage volunteers with regards to safe recruitment and training

Audits have yet to be completed.

### **Diocese of Sandhurst**

Since the Royal Commission, very few victims have sought pastoral care; the current trend seems to be with litigation and with lawyers urging their clients not to engage with the Church.

The Sandhurst diocese has a representative member on the PSRGV (Professional Standards Resource Group, Victoria).

The Sandhurst diocese has a PSC (Professional Standards Committee) which meets 3 times per year.

## Archdiocese of Sydney

This response focuses on measures introduced in relation to SCP matters since the commencement of the Royal Commission, but it should be noted that at least since the early 2000s, the Archdiocese has been evolving its structures, policies and procedures to better deal with SCP matters.

*Chancery:* A number of measures can be observed over the last few years:

- “Sexual Abuse: The response of the Archdiocese of Sydney” (2012) documents existing policy. It was widely distributed in response to the Royal Commission’s Case Study No 2 (YMCA) which commented on the need for written child protection policy.
- The Archdiocese drafted a comprehensive suite of child protection materials which were finalised on 1 February 2016.
- Establishment of Safeguarding Office 2015
- Full-time EV for Clergy: While the role of EV for Clergy had been filled in the Archdiocese since the early 2000s, in 2015 a full-time EV for Clergy was appointed in place of the part-time EV for Clergy. EV for Clergy duties include engagement in early management of potentially problematic behaviours.
- Splitting the Chancellor’s role: Prior to 2015, the then Chancellor, [.....], discharged the duties of both the canonical roles of Chancellor and Vicar-General, which included managing SCP matters on behalf of [.....]. In 2015, Archbishop [.....] appointed the [.....] as Vicar-General and the layman [.....] as Chancellor, with the delegation for managing SCP matters going to [.....] This allowed [.....] to focus more time on SCP matters.
- Establishment of a Council of Deans: In 2015, a Council of Deans was established, whose scope and duties included the care for priests within their Deanery.

The Safeguarding Office developed *Reporting Process for Suspected Offences Regarding Child Abuse Matters* a one-page reference guide which provides advice to staff in the event that they are required to report a child abuse matter.

*Sydney Catholic Schools:* Child protection monitoring and reporting obligations have been in place since the 1990s but the present Royal Commission has served as a significant catalyst for raising awareness and improving existing child protection practices in SCS.

Since the Royal Commission commenced, in the past 2 years, the CSSCPP Group has also reached out to partner with representatives from the Chancery [.....] and other education authorities such the Association of Independent Schools of NSW, as well as government agencies, to strengthen its work within the NSW community in protecting children within schools and within the broader community. Representatives of these groups engage regularly with the CSSCPP Group to advance this work.

The CSSCPP Group has met quarterly to consider the learnings of the Royal Commission. The key projects identified included the following:

- An audit tool for agencies ((Arch)diocesan and schools) to determine whether they have baseline acceptable practices in relation to safeguarding children. The purpose of this tool would be to ensure minimum standards were met for a child safe site.
- A training tool for leaders in Church, agencies and schools, which was developed with the Professional Standards Office and also Chancery representatives. This training would equip leaders with relevant knowledge and understanding in relation to safeguarding children in institutions.
- Both these tools are being finalised by the CSSCPP Group in May 2016 and then presented to the Directors for endorsement.

A particular noteworthy example is that of the current Child Safe Schools Project, which represents the SCS's current iteration of their ongoing commitment to continuous improvement in the area of safe guarding.

Other examples of changes since the commencement of the Royal Commission include the following:

- Meetings of experts: The SCS (HR Director, Assistant HR Director, Head of LSWAPS and Team Leader, Child Safety & Professional Services) and Chancery [ ..... ] have regular communications about child safety matters. These consultations were formalised into regularly monthly meetings (as well as just-in-time communications as needed) since the commencement of the Royal Commission;
- Increase in staff: Since the RC commenced, the number of staff working on SCP matters (including system improvements) have increased in number and the specialism and expertise of SCS in this area has increased. For example, a Project Officer role was created in February 2016 to provide support on the Child Safe Schools Project (see cell to the right);
- Review of policies: Since the Royal Commission commenced, the SCS CP team undertakes an annual review of SCS child protection policies and materials;
- In respect of survivors, in 2012, SCS developed a quick reference protocol for Principals on how to respond to adult survivors making contact, and directing them to a central point of contact in SCS's CP team. It includes scripts for responses and the contact details of CP team members.
- As part of the periodic training of Principals and staff, staff are trained in identifying signs of misconduct and case studies of the ways in which disclosures may be made by children. Staff are encouraged to seek advice and support from their Principal, the Child Protection team or the school counsellor in how to support a student who makes a disclosure.
- Since at least 2010, SCS has had an internal sensitive historical claims protocol for dealing with allegations of historical abuse relating to SCS schools. SCS utilises the documents of *Towards Healing* (January 2010) and *Integrity in Ministry* (April 2010). Both these documents are referred to in the process of assisting persons who come forward in relation to an historical claim.

*CatholicCare*: CatholicCare has voluntarily collaborated with and assisted the Royal Commission.

Senior representatives from CatholicCare have participated in Royal Commission round tables and the then CPO of CatholicCare gave evidence in the Royal Commission's OOH case study which was a positive case study, where hand-picked representatives from government and NGOs were asked to assist the Royal

Commission formulate a new approach to safeguarding in OOHC. A lengthy submission was also prepared for the OOHC case study.

The Royal Commission was very positive about CatholicCare's participation in the OOHC case study.

CatholicCare works within a continuous improvement paradigm, with a commitment to implementing recommendations from the Royal Commission.

### **Diocese of Wagga Wagga**

The following actions and position statements have been introduced:

*Standards for a Child Safe Organisation:* the Diocese has committed to nationally accepted standards for a child safe organisation together with complementary policies and procedures.

*Towards Healing Consultative Committee:* a diocesan committee established to advise the Head of Agency in relation to specific complaints of abuse against Church personnel. This committee is scheduled to meet monthly and consists of the Head of Agency, the Child Protection Delegate, Sector Leaders, a Legal Advisor and a Psychological Advisor.

*Safeguarding Panel:* The Child Protection Safeguarding Panel is composed of the Head of Agency, Child Protection Delegate, Safeguarding Children Officer, Sector Leaders and Clergy Advisor. This panel meets monthly to review Safeguarding systems and processes for responding to allegations and systems for preventing reportable conduct and to plan future action.

*National Catholic Professional Standards Office:* The Diocese collaborates with the NCPS office, providing guidance to the Diocese as required, together with its publications *Towards Healing*, *Integrity in Ministry* and *Integrity in the Service of the Church*.

*Bishop's Office:* The Bishop of Wagga Wagga maintains an open-door policy to those who wish to meet with him as a victim of child abuse or for those who have concerns about child abuse. The Bishop's priority is to be visible and available.

Some financial assistance is available to support victims in need of counselling, travel and accommodation, in keeping with the guidelines of *Towards Healing*.

*Leadership training modules:* In addition to existing Child Protection training for diocesan employees, the Diocese of Wagga Wagga has endorsed the implementation of additional Child Protection training modules for Catholic leaders. The modules have been collaboratively developed by representatives of the 11 NSW Catholic Systemic Schools Child Protection Practitioners Group. The training package consists of three modules, each of three hours duration. Implementation is planned to commence in the second half of 2016, and is to be followed up each year thereafter.

*Special Religious Educator (SRE) training:* the Diocese has updated and implemented mandatory Child Protection training for SRE volunteers prior to commencement, with training updates on a biennial cycle.



## **Responses from Religious Orders, Congregations and Institutes – Question 9**

### **Australian Province of the Society of Jesus**

In 2014 the Jesuits engaged [the] former executive director of the Office of Child Protection at the United States Conference of Catholic Bishops, to undertake a review of the Province's practices concerning child protection. Some of the recommendations [ ..... ] have been implemented and others are in process of being implemented.

In 2015 the Jesuits developed and published a very detailed Policy for Safeguarding Children and Vulnerable Adults. This Policy applies to all Jesuits, lay staff and volunteers in the Province. It dictates what are and are not acceptable behaviours and details reporting obligations if unacceptable behaviour is detected.

The Jesuits' Professional Standards Office has recently been more fully resourced with the appointment of a full-time director with a full time assistant.

An electronic case management system has been introduced to capture all current and future allegations and their management, and to have all historic allegations and their investigations and management uploaded for ease of reference and follow up.

### **Benedictine Community Arcadia**

Since the Royal Commission we have had to review our pastoral outreach towards a victim. This process is ongoing and includes a new financial arrangement.

### **Brigidine Community Victoria**

Care has been taken to check that all our sisters, except those in nursing homes, have Working with Children Checks, even where their contact with children may be minimal or non-existent. Pastoral care of victims is a dedicated role for those involved with particular victims.

### **Canossian Sisters**

There is a heightened awareness of the issue of child sexual abuse among the sisters and staff of our services as they are being kept informed through the regular circulation of the TJHC newsletter and various media releases. A number of sisters and lay staff have been attending workshops and information sessions organized either at diocesan or parish levels or by the service where they minister. To date we have had no cases of reported abuse in the Province.

### **Carmelite Brothers**

No new measures, just reinforcement of the need to follow professional standards and the procedures and protocols in place in the dioceses and the schools in which we minister. One member of the province has been encouraged to participate in a "Vitality" program, which he is currently doing.

### **Carmelite Sisters**

We pray daily that effective measures will be introduced everywhere in relation to professional standards. We do not have any direct contact with victims and none of our community members has any record of misconduct. We pray every day for all victims and their families.

### **Christian Brothers Oceania Province**

The Christian Brothers have acknowledged that some members have sexually abused children. The knowledge that such abuse was significant became apparent in the early 1990s. The Christian Brothers sought to uncover the extent of the abuse and to respond to victims from the early 1990s: the Congregation issued public acknowledgements and apologies and invited victims to contact Helpline agencies which assisted in providing counselling and other financial assistance.

The Christian Brothers have continued to respond to victims through the *Towards Healing* protocol established in 1997. In addition, the Christian Brothers have continued to refine its responses and initiatives since the establishment of the Royal Commission. Its responses reflect the recommendations of the Royal Commission in respect to redress. There are opportunities and invitations to receive a personal acknowledgement and apology; there is the offer of psychological care/counselling, for life if needed; there is monetary acknowledgement for the abuse suffered.

The Christian Brothers also recognise the importance that victims are supported and the value of access to independent legal advice in examining and assessing claims of abuse. The Christian Brothers prefer that all victims are legally represented and agree to fund the reasonable costs of such representation.

We commit to behaving as “model litigants” and have published- and abide by- our Guiding principles for responding to civil claims involving allegations of child sexual abuse.

We have agreed to re-examine previously settled claims that were resolved on unfair terms.

We have expanded and committed to resource a Professional Standards Office to ensure that our response to victims is defensible as best practice and has capacity to respond to an increased demand and within a reasonable time frame.

We have continued to ensure that children are safe and protected from risk. No Brother identified or assessed as having abused children or who poses a potential risk will be allowed unsupervised living arrangement or access to children. These supervision and monitoring safeguards are documented in the Protocol for the management of Christian Brothers who have sexually abused children.

### **Daughters of Our Lady of the Sacred Heart**

The Provincial Policy (Draft, April 2016) outlines the following measures be implemented as required:

- The inherent dignity of every complainant and his or her rights to justice, compassion and appropriate confidentiality will be respected at all times.
- The Province will respond to any complaint received in a timely manner, with integrity, compassion and justice.

- Sexual abuse or physical abuse that may be classified as assault in relation to a person under the age of (18) years or a vulnerable adult are criminal offenses and will be reported to the police at the earliest convenience, and referred to the Province Professional Integrity Advisory Committee. The relevant Office of Professional Standards will be notified.
- Should the abuse be of an historical nature and the person abused is now an adult, they may determine that they do not wish it to be reported to police. This is to be respected.
- Where appropriate, a complainant will be invited to engage with the process of *Towards Healing* or *The Melbourne Response*.
- If one of the above processes is not an appropriate option for the complainant, the Provincial Leader in consultation with the complainant, will refer the matter to the Province Professional Integrity Advisory Committee which will determine an alternative process based on the principals of restorative justice, such as mediation.
- The complainant may at any time choose to exercise his or her right to have recourse to civil legal structures.
- The Provincial Leader will ensure that adequate funds are available for all contingencies associated with addressing complaints.
- Ongoing Pastoral Support
- When an issue of complaint has been resolved, the provincial leader or her delegate, in consultation with concerned, particularly the complainant, will ensure that appropriate pastoral care is provided.
- Ongoing Education /Formation
- The Sisters have been encouraged to attend, and have attended, information sessions, in various Dioceses, run by [ ..... ] the Truth, Justice and Healing Council to be informed and kept up to date on the Catholic Church's response to the findings of the Royal Commission.
- At the Provincial level of governance, members of the leadership team have availed themselves of the opportunity to attend the seminars and workshops conducted by the National Professional Standards Committee.
- Feedback from such seminars is given to the Provincial Council team at its monthly meeting.

### De La Salle Brothers

Retention of [.....] as legal representatives for matters arising from the Commission in preference to legal agreements of long-standing and general satisfaction. Agreement to be represented otherwise by the Truth Justice and Healing Council.

Establishment of a Professional Standards Office with 1.5 full time staff (1.0 Professional,) 0.5 Clerical/Administrative).

Expanded membership of the External Reference Group (Consultative Committee – *Towards Healing* Protocols) from 1 lawyer, 3 Brothers, 1 female psychologist to 1 lawyer, 1 female psychologist, 3 Brothers, 1 female Chief Executive welfare, 1 female Private Investigator, 1 media consultant (male).

Since January 2013, 23 meetings of the Consultative Committee on average seven per year with extraordinary meetings called as required.

Processed (civil proceedings) in excess of 170 complaints of alleged abuse since January 2014 and settled in excess of \$37million in reparation at an average of \$240k including all legal, counselling medical and incidental costs.

Promoted the establishment of a joint meeting of male congregations identified as Inter Congregational Meeting (met five times since commencement 2015) to discuss common child protection issues.

Researched Circles of Support and Accountability (CASA, trialling in South Australia) as model of supervision of perpetrator returning to society.

Constructed Data Base of historical complaints by victim, alleged perpetrator, location, kind and date notified.

Supplied in response to the Royal Commission data bases of records of sexual abuse and ministry.

Adopted policy of automatic acceptance of complaints and moved from the *Towards Healing* protocols to lawyer initiated civil proceedings.

Pastoral Care Measures.

Offered automatic access to ten counselling sessions with professional of choice at APA rates on notification of a complaint.

Extended access to further batches of ten sessions on reception of suggestion from victim's counsellor without seeking alternative opinions or insisting on accessing MediBank.

Victims in excess of 120 have taken up the offer of counselling, two have received in excess of 80 treatments, one still continuing eight years after initial settlement.

Immediate accessibility to the Professional Standards Officer and phone calls returned on same or following day by the Officer rather than the administrative staff.

Facilitation of access to records with necessary redactions explained and completed in two-week turnaround time at no cost to inquirer.

Ready acceptance of requests for review previous settlements with assistance to access legal advice.

Continuing contact at the choice of the victim and additional emergency financial assistance available up to \$5000.

Assisting contact with victim's lawyers in situations of long delays in contact with them and difficulties.

In general, accepting the Plaintiff's selection of medico-legal specialists and accepting reports as joint reports.

### **Dominican Friars**

Since the commencement of the Royal Commission we have appointed a Safeguarding Officer (Protection and Prevention) for the Province, who also works in our School. We do not have the impression, apart from one or two exceptions, that any victims want additional pastoral care from the Dominican Friars. We have always offered to pay for counselling services for victims, and have in fact done so when requested.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

Since the establishment of the Council we have forwarded all the Media Releases to each of our sisters so that they have the opportunity to be informed about the progress of the Royal Commission and related issues.

### **Faithful Companions of Jesus**

Our policies were in place before the commencement of the Royal Commission, initially October 2011, and updated May 2012.

Our Safeguarding Officer attends all meetings and information sessions called by Professional Standards personnel and the Truth Justice and Healing Council, and I, as Province Leader attend any conferences for leaders concerning the Royal Commission.

All the active sisters have obtained Working with Children checks.

In relation to the pastoral care of victims, the FCJ Society had one case which was settled through *Towards Healing* in 2005. This was handled by the Province Leader of the time, with understanding and gentleness, which was attested to by a continued relationship with the victim and her family.

### **Family Care Sisters**

Our Congregation has had no claims made re sexual abuse. However, we have had many women who have been sexually abused by a family member or family friend admitted to our Croydon facility. These women are given support (pastoral and spiritual) and if not already receiving psychological help, are referred to a psychologist or to a Centre Against Sexual Assault (CASA)

### **Franciscan Friars Holy Spirit Province**

The Royal Commission has heightened our awareness, but the Order has been diligent in following through cases drawn to our attention by State PSOs. The response is as fast as possible and the Order is guided by PSO directors concerning the requirements and procedures.

The Province has a Professional Standards Panel which comprises the Provincial Minister, a friar who is a canon lawyer, a friar who is a psychologist and counsellor, and the Province's lawyer. The group often seeks the advice of other competent and experienced friars and lay professionals.

While we do seek legal advice, we are not "legalistic" and we consider our approach to be pastoral. We always seek to have a member of the Order (usually Provincial Minister) present at any settlement conference. Offers of counselling expenses are always made together with any lump sum settlement. An apology letter is offered if the person wishes (many do; strangely not all require it). We try to look at a total care package and have, for

example in one case, provided free long-term accommodation for a senior gentleman who simply sought "recognition of the childhood abuse and a place to live until I die".

### **Holy Spirit Missionary Sisters**

When we do the ministry we care for them and take the issue seriously. We help them to find out where they can get extra help depends on their need. When they work in a Parish they follow the policies of the Parish.

### **Hospitaller Order of St John of God**

The praxis of the Province has not altered particularly since the commencement of the Royal Commission. We have operated within the spirit of *Towards Healing*. Thus, we have always striven to:

- be open, listening, and hospitable to claimants
- provide pastoral contact should the claimant request it
- allow the claimant to determine the pathway of the claims process, i.e. civil litigation, *Towards Healing*, or a synthesis of both processes
- ensure that the claimant has appropriate, independent legal representation
- offer counselling which is usually ten sessions, followed by assessment and then counselling follow-up on a needs basis
- strongly encourage claimants to take their complaint to the police
- ensure that matters are dealt with expediently as far as it is within our control to do so when external legal entities and insurance companies become involved
- ensure that a just and fair financial settlement is reached with appropriate legal closure
- provide a formal apology should the claimant request it

One proposal that the Brothers would like to see established across the country is an external pastoral care management agency similar to Carelink, the agency developed by the Archdiocese of Melbourne. As the number of Brothers decreases and their ages increase, it will be increasingly difficult for the Province to manage claimants pastorally into the future.

The Province has adopted the Model Litigant Guidelines devised by the Truth Justice and Healing Council effective from 1 January 2016.

### **Institute of the Sisters of Mercy of Australia and PNG**

The Institute (and former congregations before 2011) has a commitment to a range of measures to support vulnerable individuals. Many of these measures were introduced by the Institute of its own initiative. The measures reflect the requirements and expectations contained in Church documents and the findings to date of the Royal Commission.

Existing measures have been reviewed and refined in the light of suggestions and requirements that have come through the TJH Council so that the Institute has the benefit of thinking coming from the Royal Commission and those who have worked to develop the thinking of the Commission. Some additional measures were introduced as a result of such reviews. The Institute is continually reviewing its processes for managing professional standards complaints to ensure that best practice is applied.

The Institute has a Professional Standards Unit to manage professional standards complaints. Measures the Institute has in place include:

*Policies:* The Institute has implemented a range of policies including Professional Standards Policy, supplementary documents developed by the Professional Standards Unit to identify processes for handling complaints, documents setting out the requirement for each Sister and potential staff member to hold a working with children check if a role involves working with minors and police clearance prior to working at the Institute. There are also a number of human resources policies to manage any grievance or complaints against staff or Sisters of the Institute.

*Streamline practices:* The Institute is continually reviewing the professional standards space to strengthen the manner in which professional standards complaints are managed and responded to by the Institute. All professional standards queries are managed through the specialized Professional Standards Unit. Any recommendations or requirements flowing from the Royal Commission via the TJH Council are carefully considered and implemented.

*Pastoral care and relationship restoration:* Where it is acceptable to the complainants, then the Institute is committed to providing pastoral care. The Institute draws on expertise from individuals who can provide specialized pastoral support to complainants throughout the *Towards Healing* or Melbourne Response and mediation processes. The level of pastoral support varies depending on the needs of the individual but may include paying for counselling sessions with externally qualified professionals, covering medical expenses etc. The Institute is committed to providing pastoral support because it is important as part of restoring relationships where possible. Legal advisors are aware they can offer pastoral care as a matter of course.

*Reporting protocols:* The Institute has established a reporting protocol that sets out the statutory reporting requirements to report complaints or allegations of abuse of vulnerable individuals. The reporting protocol reflects the statutory requirements across each state/territory in Australia.

### Little Company of Mary

With regard to professional standards:

- Introduction of the role of safeguarding officer for the Province
- Attendance at safeguarding workshops.
- A reminder that *Integrity in Ministry* is available to sisters in ministry, and *Integrity in the Service of the Church* is available for staff. (These documents have been available to Sisters since their production and information regarding any amendment and reprint has been provided to Sisters.
- Updates from Truth Justice and Healing have been circulated to the sisters.

- Protocols and policies have been complied with and implemented e.g. policy on Protection of Children and Vulnerable Persons.

With regard to pastoral care of victims the Little Company of Mary Australia have never received any complaint of any abuse of children occurring by a member of the Little Company of Mary Australia. Thus, we have had no direct contact with any victims.

### **Marist Brothers**

The Marist Brothers employ a victim centred approach to all complaints of child sexual assault (CSA). When a victim first makes contact with the Professional Standards office of the Marist Brothers they are offered psychological counselling and detailed information about ways to progress their claim so that they can make an informed decision. The PSO office remains available for dialogue and is proactive in following up the victim so that the victim does not remain isolated.

The Marist Brothers also use the Model Litigant guidelines as a base document for all litigation.

For those victims who find it helpful the PSO Office remains in contact with the victim after the claim has been settled and has provided assistance to these victims where there is a need.

The Marist Brothers have also established a Victim Support Group. This is a group of social workers, psychologists and other professionals who work with victims of child sexual abuse. The purpose of this group is to consider ways the Marist Brothers can offer initial and ongoing support to victims. Its recommendations have been approved by the Provincial Council and are now moving towards implementation.

Other Measures that have been introduced into Professional Standards Office:

- Mandatory reporting to the relevant police department of all allegations made to the Marist Brothers Professional Standards Office
- Police checks and working with child checks have now become mandatory for all employees and for all Brothers. This was commenced in the 1990s in compliance with changed state government legislation.
- This has been a period of significant policy review and development;
- Introduction of annual in-service and education on child protection for Brothers. This is carried out annually at the Forums;
- The Professional Standards Office has expanded to ensure better treatment of victims and their allegations.
- All records are being digitised for easy access.

### **Marist Fathers Australia Province**

With regard to pastoral care of victims we have readily agreed to fund counselling and support services during the period between a claim being made, and a final settlement being reached. We have adopted as our default position that victims do not fabricate complaints, and our underlying assumption is that what the victim is telling



us is true. We place a high priority on responding speedily to any complaints, and resolving matters as quickly as possible.

### **Marist Sisters**

Nothing extra has been put in place, though our awareness of these matters has of course been heightened. We haven't been directly involved in the Royal Commission.

### **Missionaries of Charity**

Since the commencement of the Royal Commission, we have been revising our policies (copies provided) and reinforcing the principles and standards as outlined in the *Integrity in Ministry* document prepared by Catholic Clergy and Religious Australia. Missionaries are grateful to God that we have received no official complaints.

### **Missionaries of the Sacred Heart**

We have heightened awareness throughout the Province through in-servicing of community leaders who then take the in-service back to their communities:

- Regular awareness raising throughout the Province of the *Integrity in Ministry* Guidelines for living.
- Updates from the Royal Commission.
- Ensuring Province members are aware through communication updates of our own Professional Standards issues and how we are handling them.

More recently, having knowledge (at provincial level) and ensuring that each ministry is complying with expectations in relation to policy and procedures.

Most of the victims coming forward at the moment are choosing to go the way of 'out of court settlements'. In this process there is little opportunity for any pastoral contact with the victims and it is usually within a constrained situation with lawyers present. Many of these people may well come back later in some way in relation to 'healing'.

When we have opportunities to meet with victims we always approach them with compassion and care understanding the impacts in their lives. I have found the majority of victims do not wish any ongoing contact with the Congregation but those that do we keep in contact. If there are on-going therapy sessions (some for many years) we keep in contact with people through this process.

### **Missionary Oblates of Mary Immaculate**

We have continued to follow the protocols and procedures of the *Towards Healing* Process in consultation with the Office of Professional Standards.

### **Missionary Sisters of Service**

Not applicable except that some sisters are in touch with victims of abuse and offer friendship and pastoral care and support with visits, phone calls, encouragement.

Members of the governing body have participated in briefings in relation to the planned Catholic Professional Standards Ltd.

### **Missionary Society of St Columban**

The members of the Society have been informed about the situation through the Regional Director to attend whatever diocesan events take place in the city where they live. They are aware that the archdiocese/diocese runs days on the latest information, they are aware that they have to attend. Any issues follow the local protocols. They know that the victim comes first.

### **Congregation of the Sisters of Nazareth**

At least since the 1990s, we have provided support and pastoral care to former residents, through informal measures, via *Towards Healing* as well as in response to legal claims.

We encourage all victims to approach us for assistance and we seek to provide assistance in a non-legalistic way. This includes funding for counselling, apologies and redress payments.

When legal proceedings have been issued, these have been resolved out of court.

These measures have continued since the Royal Commission commenced, although we are experiencing an increased number of claims.

Our Mission has not included the care of children since 1982.

Prior to the Royal Commission all past children's records were transferred to a central archive at the Regional Office at Nazareth House in Melbourne.

Policies, procedures and guidelines have been reviewed.

A safeguarding officer has been appointed.

Forms for enquiries have been developed.

Folder developed of all relevant documentation and distributed to each of the communities of Sisters. Education regarding these documents was held for Superiors who were to relay the information to Sisters in their communities.

Former child resident reunions have been happening in some of the houses for many years.

### **New Norcia Benedictine Community**

All members of the community have attended a diocesan formation day.

The professional standards document *Integrity in Service of the Church* is studied at staff managers meetings.

A copy of the above-mentioned document is attached to the staff code of conduct distributed to all staff members and volunteers.

All complainants are offered a pastoral response through *Towards Healing*.

### **Order of the Cistercians of the Strict Observance**

The Abbot and student master have attended training sessions organised by the National Committee for Professional Standards.

Talks for the whole community [on] *Towards Healing* on 17-18 March 2016.

Appointment of a safeguarding officer on 23 April 2015.

We will be members of Catholic Professional Standards Australia, as and when this becomes operative.

We will have all our monks registered on the “Australian Catholic Ministry Register”; this process has begun.

Those involved in offering spiritual direction required to have completed an appropriate course, and are required to be in supervision.

### **Order of St Augustine in Australasia (The Augustinians)**

As a general comment, our pastoral care of victims seems to have been appropriate before and during the Commission, including one case where the perpetrator and victim met personally in the presence of the Provincial. The incident was discussed openly and an apology was offered and accepted without intervention by outside agencies.

Prior to the Royal Commission, we were making an effort to follow the protocols recommended by *Towards Healing*. Though only a small number of claims had been made, we were at pains to communicate our pastoral concern to the victims, either personally or through the local director of professional standards. Some victims were known personally to members of the order or the provincial and, while this sometimes necessitated such contact to be limited during investigation of a complaint, every effort was made to let the victim know of the order's concern. In the mediation/resolution phase, this concern was reinforced through the offer of an apology and, where appropriate, compensation. After the matter was completed, pastoral contact with the victim could be resumed.

Sadly, in some circumstances, the victim may have become very bitter towards the order and its members and direct pastoral contact is not possible. This can happen where a victim institutes legal proceedings against the order and/or the alleged perpetrator. Some legal firms seeking compensation on behalf of clients take a very strong adversarial approach and positive pastoral contact with a victim becomes quite difficult. On occasion, the order may rely on the director of professional standards to reassure the victim and/or secondary victims of the order's ongoing concern for them and offer assistance with counselling support, for example.

In the public forum, when appropriate some Augustinians acknowledge in their homilies the failures of the Church in the area of child protection, including on Child Protection Sunday. Prayers for victims of child sexual abuse are sometimes included in the general intercessions at Mass in our parish ministries.

Where a member of the order has offended and this has become public knowledge or the subject of public legal proceedings, a statement from the provincial may be read and/or circulated in the ministry or ministries affected stating the relevant facts and reassuring the community that the order is serious about child protection and abhors all forms of sexual abuse. On occasion, a public letter from the provincial and ministry leader (pastor, board chair or principal) has been circulated to a parish or school community encouraging any victims of abuse to come forward.

### **Order of St Paul the First Hermit**

Through workshops and various initiatives which are provided by our local diocese, our members are constantly up to date with the professional standards procedures. If we were to have to deal with any victims of abuse, these are immediately referred to the local police and diocesan authorities, as outlined in the document *Towards Healing*.

### **Order of the Capuchin Friars Minor**

Our structures, policies and procedures have been regularly reviewed and updated in light of the recommendations coming from relevant church bodies, such as the National Committee for Professional Standards. In our buildings where the friars either live or work, we have upgraded the facilities to meet professional standards, such as replacing full wood doors with doors that have some see through glass panel in any room that is used for pastoral interaction; we have reconfigured some friaries so that there is a clear distinction between public and private areas that contain the bedroom and living room spaces of the friars. The friars have been instructed on pastoral approaches to caring for victims, such as assisting them with information on which agencies they can contact (police, professional standards office, counselling services).

### **Passionist Sisters**

The measures that the order has introduced in relation to professional standards is first and foremost to educate the religious of their responsibility to protect children and vulnerable persons and their responsibility to report to the right person if abuse takes place.

### **Passionist Fathers**

The Royal Commission has greatly heightened our sense of the great harm done to so many children, young people and vulnerable adults. As a result of this we are firmly committed to making victims and their needs our primary concern.

We are conscious of the different circumstances that occur when criminal behaviour is involved and that in the past such behaviour was not always reported by individuals or organisations. This behaviour must be reported and the welfare of victims kept in the forefront of our mind throughout and beyond the process. We are open and transparent about our willingness to assist persons who have been harmed and as generous as we can be in our response.

Where allegations have been proven or judged probable against a religious, we are aware and diligent as regards the strict supervisory requirements and our Advisory Committee monitors the situation.

### **Patrician Brothers**

Revised and upgraded Safeguarding Policy – all members involved in process

Seminars by State Professional Standards Office

Australian Catholic Ministry Register

Adoption of Catholic Church Model Litigation Guidelines

Visitation of abuse survivors when welcomed

### **Presentation Sisters Queensland**

We work in relationship with the Professional Standards Office. On advice from our consultant, we have included questions around abuse in our interview process for new employees.

### **Presentation Sisters WA**

Since the commencement of the Royal Commission the congregation has worked closely with the state Professional Standards Office in the pastoral care of potential victims through mediation and ex gratia payments, though there have been no claims of sexual abuse.

### **Presentation Sisters Wagga Wagga**

To date, we have had no sexual abuse charges made towards a current or past member. We have been proactive in responding to complaints that are not of a sexual nature.

### **Salesian Sisters (Daughters of Mary Help of Christians)**

To date (6 June 2016) the SPR province has had no allegation of abuse.

Across the province there has been a raising of awareness of the issues relating to professional standards and the need of the pastoral care of victims.

### **Salesians of Don Bosco**

Through the Monthly Provincial Circular, the Annual Provincial Visitation and especially through discussion prompted by the Rector at community level, Salesians are kept alert to the requirements of *Integrity in Ministry* and *Integrity in the Service of the Church* and circulars pertaining to professional standards.

At the rectors' (community leaders) meetings held twice each year, the Provincial addresses issues related to professional standards. More formal training sessions conducted by psychologists and pastoral care specialists experienced in dealing with victims and abusers have also been included in these meetings from time to time.

Endeavours have been made to inform the members of the General (World) Council of Salesians, especially through the Salesian responsible for the East Asia Oceania Region to which Australia belongs, in order to have them understand the seriousness of the abuse problem for the Salesian Congregation and the Catholic Church.

Pastoral care for victims is exercised on a case by case arrangement. Provision of counselling and necessary medical assistance have been provided to victims as required on an individual basis. From time to time, critical needs such as short-term accommodation have been provided, again on an individual basis.

At the particular Salesian College, where a number of abuse cases have arisen, there has been careful attention to respond positively and sensitively to any victim enquiries and, after listening, careful connection is established with the Provincial who deals directly with such enquiries. Victims have been encouraged by the readiness of the College Community to provide the opportunity to pin ribbons in a public display area and plans are being developed for an appropriately designed memorial to be located at a suitably reflective site on the College grounds.

Since the Victorian Parliamentary Enquiry and the commencement of the Royal Commission the Salesians have been particularly careful to respond promptly and with genuine care for victims and their families. For

example, the College facilitated a well-publicised evening gathering which was addressed by [.....] as a sign to the local community that the Salesians and the College community are prepared to dialogue and to reach out to those affected by abuse at Salesian College.

### **Sisters of Charity**

Primary responsibility for professional standards now lies with the Congregational Leader.

RSC has had very limited exposure to professional standards matters since the commencement of the Royal Commission, but has, in general, adopted measures to offer complainants, where appropriate:

- assistance with counselling costs;
- direct meetings; and /or
- individual apologies, earlier in the process that it may have done historically.

RSC has also adopted the Truth Justice and Healing Council prepared Guidelines for Church Authorities in responding to Civil Claims for Child Sexual Abuse.

### **Sisters of Mercy Brisbane**

Fundamentally the provision of care and support for victims remains unchanged since the commencement of the Royal Commission. Pre, during and post the introduction of the Royal Commission the focus of the Brisbane Congregation and that of Mercy Community Services SEQ Limited has been on the wellbeing of victims and of children in care within our services.

The Sisters of Mercy and its Ministries have worked at the forefront of changing trends and practices amending services and practices to align with and comply with best practice, legislative and moral obligations.

### **Sisters of Mercy North Sydney**

Updated the Professional Standards Policy.

Ongoing updates with Congregation members and staff on Royal Commission and TJHC matters.

Those involved in professional standard matters have attended professional standard seminars.

Continued to work with relevant professionals in the pastoral care of victims, taking each person's needs into account.

Encouraged the Sisters/staff to become familiar with documents produced by the Professional Standards Office.

Meetings with the CEOs of the institutions of the Sisters of Mercy North Sydney in relation to professional standard matters.

### **Sisters of Mercy Parramatta**

The Congregational Leader, members of the Council and members of the Congregation have responded to every opportunity to become and remain fully informed. Sisters are alerted to all formal reports. As mentioned

previously, policies have been created in compliance with the requirements of *Towards Healing* and 'Integrity in Ministry', co-operated with correct procedures following allegations, formed a Professional Standards Committee, and have included Professional Standards updates as part of the Agendas for all Meetings of the Congregational Leader and Council.

The Congregational Leader and member of Professional Standards Committee have met with victims as required in the mediation process of settlement where the matter is pursued through lawyers. In the *Towards Healing* process the whole process is structured to provide for the pastoral care of victims.

The Congregational Leader takes heed of the advice of lawyers and representatives involved in the *Towards Healing* Process as to the professional and pastoral care of victims, and offers counselling and other assistance as required.

### **Sisters of St Joseph of Cluny**

The recommendation that all members of the congregation in Australia undertake the Working with Children Check has been complied with for all members who are capable of doing so.

The congregation is not aware of any cases of abuse against the congregation or any member of the congregation in Australia, and has, therefore, not been involved in the pastoral care of victims of such cases.

The need for such care and appropriate structures to address this need, should it arise, will be covered in the policy under development.

### **Sisters of St Joseph of the Apparition**

Professional Standards have been raised through greater awareness, transparency and appropriate in-servicing. There is now a heightened empathy for victims even though we have not been directly involved.

### **Sisters of St Joseph North Sydney**

The Congregation is currently working towards consistent national policies reflective of the restructuring that is being implemented.

Recruited and appointed a part-time National Safeguarding Officer. The person will commence in the position in mid-July. The main focus for the position will be the development and monitoring of a national Working with Children database ensuring compliance with respective State legislation. Also a review, development, implementation and monitoring of national safeguarding policies will be undertaken.

Cooperated with all requests for information made to us by the Royal Commission.

Attended Professional Standards and Truth Justice and Healing Council meetings and workshops.

Responded in a timely manner to all concerns or claims made in relation to professional standards matters.

Settled matters pastorally and where appropriate with the payment of recompense in the form of a one-off payment and/or through the payment of regular counselling.

Through the Regional Leaders worked in collaboration with the State Professional Standards Office and / or the Congregation's legal representatives to respond to historical matters with the desire to resolve the matter in a timely manner and respond to the need of the victim.

Children's Records from homes or orphanages operated by Sisters of St Joseph have been electronically transcribed and located at a central Catholic service provider e.g. Catholic Care Sydney, Professional Standards Adelaide, and MacKillop Family Services Melbourne.

All victim records in relation to their time in a home or orphanage are provided free of charge.

Meetings of Sisters with past residents/students who have unresolved issues from their time in the care of the Sisters of St Joseph.

Followed the process outlined by *Towards Healing* and participated in pastoral meetings and mediation with victims to bring resolution to claims.

Met the financial costs of assessments of claims.

All Sisters in active ministry required to have a Working with Children Check according to State legislation.

### **Sisters of the Good Samaritan**

In regard to professional standards, we have reviewed codes of practice for the leadership team, sisters, employees and volunteers. We have established a Safe-guarding Co-coordinator and are developing an Advisory Group.

We have continued our process of seeking to meet with victims and attend to their specific and individual on-going pastoral needs. This is not always possible because of the legal profession's interventions. In each situation we seek truth in regard to the allegation, justice in attending to the victim needs and healing by providing support for their ongoing pastoral needs.

### **Sisters of the Good Shepherd**

For many years we have been involved with the pastoral care of victims first through a Good Shepherd approach, *An Informed Heart* begun in 1998. This process used professional mediators and a list of recommended counsellors to whom complainants could be referred. Since 2001 Good Shepherd sisters have worked with *Towards Healing* in responding pastorally to persons with complaints.

### **Society of Christian Doctrine – Preca Community**

A greater awareness has been raised by the leadership team for ministry to be in line with the internal Code of Conduct. Any survivors who seek our counsel will be treated with understanding.

### **Society of the Sacred Heart**

So far, the Congregation has not received complaints.



### Trustees Little Sisters of the Poor

We are more careful about the residents we admit, and especially about those belonging to priesthood or religious orders. We enquire from the diocese regarding suitability of priests and from religious superiors regarding suitability of Religious.

**One example of this is that we were asked to receive as a Resident to one of our Aged Care Facilities in Australia, a priest who was due to be discharged from prison after serving a sentence for child-sex abuse; we gave it very careful consideration as we would have liked to have acted with compassion, knowing there was a real struggle to find a suitable place for this person.**

However, in dialogue with the Bishop, we agreed that it would not be a prudent step to take, given the fact that the Facility was in close proximity to a primary school whose pupils visit the Home, and also because of the need to protect the grandchildren of the Residents.

We have not as yet introduced other additional measures in relation to professional standards and the pastoral care of victims. We would be happy for your advice on this.

### Australian Ursulines

Since the commencement of the Royal Commission we have introduced a register of our sisters who are engaged in ministry anywhere and recorded their accreditation for working with children and vulnerable adults (WWCC or Blue card). We are in process of developing formal policies and protocols for the Order. We do not have a high level of engagement in work with children as most of our sisters are retired.

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## Question 10

**What transparency and accountability measures in personnel management are in place, including placement of clergy and religious (who has responsibility, how are decisions made, reported and communicated, what follow-up processes are there, for example).**

### General Summary – Question 10

#### Dioceses and Archdioceses

- Decisions on the appointment of priests into a diocese are made by the Bishop usually after consulting with advisors
- Most outlined the process for the appointment of priests.
- Advisors are usually part of the Diocesan Curia, the Council of Priests, Personnel Boards, Diocesan Pastoral Council and the like
- These advisory groups might be supported by professional standards offices or similar
- Sometimes priests consulted about possible moves and have an opportunity to express any reservations about the proposed transfers.
- The bishop will often directly contact an applicant to notify them of the success or otherwise of their application
- Decisions about appointments are generally announced through notices in parish bulletins, emails to the parish, direct communications with applicant, letters to priests.
- *Integrity in Ministry* and *Towards Healing* provide guidelines.
- Information related to clergy should be disclosed to the supervising priest prior to placement.
- Some dioceses report that the bishop will make a formal visitation after the new priest is in place.
- Evaluation of members forms part of regular Visitation of the community which in some cases is annually.
- A full report on the background is usually sought prior to consideration of the engagement of new clergy or religious.

#### Unique responses

- Port Pirie noted some of the challenges of a regional diocese.
- Port Pirie noted there are no formal follow-up processes for the diocese.

## General Summary – Question 10

### Religious Congregations, Orders and Institutes

- Most orders have policies in place. Some noted reference to *Towards Healing* and *Integrity in Ministry* guidelines.
- Some mentioned the central role of a discerning process.
- In most religious orders the provincial or leadership team is responsible for placement of religious.
- Appointments are generally made in consultation with advisers and communities.
- The local leader of the sending community is usually consulted.
- Evaluation forms part of formal Visitation of the community which in some cases is annually.
- Some orders report that other follow-up processes include regular accountability, reviews and evaluations within the community, in the ministry and with Provincial Leadership Team throughout the year.
- Orders noted various means of communicating decisions regarding appointments.

### Unique responses

- The Carmelite Brothers report that transparency and accountability measures are fundamentally reliant on the structures which form the framework for our lives and ministries. Members of the Order are assigned to communities by the Provincial Council on the basis of individuals' perceived capacity to live harmoniously and fruitfully with the others to whom they are assigned in community. They are assigned to ministries on the basis of their talents and capacities for work, given their age and health.
- The Little Company of Mary notes that most Sisters have remained in the same location for over a decade due their retirement status. Most recent moves are into residential aged care. No Sisters have been moved by reason of ministry for at least the last five years.
- Missionaries of Charity note that changes in personnel are necessitated by replacing Community leaders as they finish their time of office, and also the needs of the apostolate.
- Missionary Society of St Columban report that 'In a small group like ours, 30 priests, mostly living in Melbourne or Sydney, close together and for a long time, the personnel management is not a problem...' and that '...All Columbans know that if there was a problem, they would be reported. That is where the transparency and accountability are reflected. We reflect the Church, in that today, there is no tolerance of acts against children'.

## Responses from Archdioceses and Dioceses – Question 10

### Archdiocese of Adelaide

The Archdiocese of Adelaide imposes a requirement to ensure that all personnel are aware of their role in child protection

All clergy, religious, employees and appointed volunteers are required to be aware of their role as mandated notifiers in order to comply with the South Australian Children's Protection Act 1993.

To achieve this all clergy, religious and employees attend the Child Safe Environment training.

*The Archbishop's Office:* The main transparency and accountability measures are performed by the various advisory bodies in the Archdiocese including Curia, the Council of Priests and Diocesan Pastoral Council.

These bodies are also supported and where necessary informed by the Professional Standards Office and the Police Check Unit.

Decision are ultimately made by the Archdiocese with assistance from the Executive of the Curia.

*The Curia:* An important part of the transparency and accountability measures in the Diocese is provided by the Curia, which is the governing body of the Archdiocese and advises the Archbishop on all matters of importance. The Executive of the Curia consists of the Vicar General, two chancellors, the director of Centacare, the director of ministry and leadership, the director of archdiocesan financial services and the director of communications.

*Parish Pastoral Associates:* An important function of keeping the Archbishop's office informed about personnel management is played by Pastoral Associates.

All Parish Leadership Teams include the Parish Priest working very closely with their Pastoral Associate.

There are thirty (30) Pastoral Associates in the Archdiocese, including Religious Sisters and Deacons. Importantly, a large percentage of Pastoral Associates are lay people and as such can provide a degree of transparency and accountability for clergy.

*Parish Pastoral Councils:* Pastoral Councils also play an important supervisory role in the Archdiocese. There are fifty-three (53) Parish Finance Councils - a large percentage of membership on the 53 councils are lay members and women.

*Catholic Safety, Health and Welfare SA:* The responsibility for ensuring health, safety and welfare (and other industrial type issues) rests on the body known as Catholic Safety, Health and Welfare SA.

It works in four sectors: education, health, parish and social services providing a safe system of work for all staff in the Archdiocese.

*Child Protection Training:* An important accountability measure is also provided by mandatory training for all clergy and staff (and see above for a detailed description).

### **Diocese of Armidale**

Priests are asked to apply for vacancies. Once applications are received consultation with Consultors and Personnel Board.

Appointments are made based on the needs of the diocese and parish and considering abilities and characteristics of the applicant.

Decision ultimately the Bishop's and applicants are advised of outcome by the bishop.

Notice sent to all priests. Notice placed in parish bulletins and diocesan magazine.

[ ..... ]

### **Archdiocese of Brisbane**

Guidelines in *Integrity in Ministry* and *Towards Healing*. AB oversees appointment of priests in consultation with the College of Consultors, parish communities.

College kept informed of pertinent issues and transfer of Priests within the AD.

Processes in place for priests in new appointments.

Professional standards complaints dealt with through PSO who liaise with AB.

PSO issues considered at the Episcopal Council. AB can get advice from the Archbishop's Consultative Panel which includes psychiatrist and legal counsel.

### **Diocese of Bunbury**

All new priests and staff are made aware of the Child Protection Policy, *Integrity in Ministry* and/or *Integrity in the Service of the Church*.

Bishop, in consultation with the Diocesan Consultors, decides the Parish priests are appointed to.

Following placement of priests the Bishop will arrange a visitation fairly soon for evaluation.

### **Archdiocese of Canberra-Goulburn**

Assurance of transparency and accountability measures in personnel management is another reason behind establishing the IPSS.

IPSS is responsible for the development, implementation, and delivery and monitoring of policy, procedures, formation and education to ensure compliance with legal, civil and Church requirements for safeguarding children and vulnerable adults. This requires the delivery of transparent management of issues and complaints.

IPSS provides high-level advice to the Archbishop, clergy, key personnel and agencies within the Archdiocese, along with collaborative liaison with other Church authorities such as the National Professional Standards Office and external stakeholders.

IPSS works in conjunction with the Vicar General to address legal responsibilities to review, develop and implement effective systems to protect people from foreseeable risks of harm when they engage in ministry (this includes education services, welfare services, children's services, parish activities, youth activities and other outreach services of the Archdiocese).

In addition the Archbishop is committed to reaching out, through the IPSS, to those people who have been either directly or indirectly damaged, or otherwise adversely affected, by the conduct of Church personnel.

Decisions as to the movement of priests are made after consultation with the IPSS where all records are centrally located and electronically filed. The Archdiocese is currently working on a structure to report and communicate decisions as to the movement of priests.

### **Diocese of Parramatta**

The placement of Clergy is considered by the Personnel Board which advises the Bishop.

Information related to the background of Clergy (including information related to breaches of professional standards) would be disclosed to the supervising priest prior to placement.

Clergy with more serious and recent professional standards issues would be the subject of a robust risk assessment and management plan which would include a supervision plan.

Such cases may involve the development of a supervision group which would include appropriate personnel, relevant external professionals such as such as treating psychologist as well as input from the Office for Safeguarding and Professional Standards, supervisors and the Vicar General responsible for Professional Standards. Supervision plans may be shared with the Reparations Review Panel for their review.

### **Archdiocese of Perth**

Currently all decisions about placement of clergy are made ultimately by the archbishop, who regularly consults his "curia" (Auxiliary Bishop, Vicar General, Vicar for Clergy).

In practice all decisions are made jointly after lengthy discussion at the weekly curia meetings.

Priests are normally consulted about possible moves and have an opportunity to express any reservations about the proposed transfers. These are always taken into consideration but may not be ultimately decisive in themselves.

At present, vacant parishes are often (though not always) advertised and priests may apply for a transfer. Once decisions are made, the appointments are announced in the parishes concerned and a letter is sent to all clergy

As a general rule parish priest appointments are for a six year period (renewable) while the length of appointments of assistant priest is at the discretion of the archbishop — though normally an assistant will be moved within three years

### **Personal Ordinariate of Our Lady of the Southern Cross**

The Ordinariate has a Vicar for Clergy. Advice is required of the Ordinariate Governing Council regarding admission to candidacy, ordination and general welfare of all clergy."

### **Diocese of Port Pirie**

There are no policies in place to determine which priest should be placed in which assignment, apart from discretion concerning the suitability of a particular man for one of the more demanding parishes, such as Inland Mission, or a large community such as Whyalla.

Usually appointments are made either because a priest has requested a new assignment, or an event such as a retirement or a death of a priest has necessitated a rearrangement of priestly resources. It can also be the case that a parish can be joined to another parish because of falling numbers of parishioners – this also may cause a transfer of a priest or an extension of his responsibilities.

The Bishop has the responsibility to make appointments. While he is to seek the opinions of others (e.g. Vicar Forane, Clergy Life and Ministry Committee etc.) re the suitability of a priest to a position, the final decision is his alone. Discussions are confidential and the Bishop would be accountable for the decision to appoint a priest to a ministry in the Diocese.

For the placement of individual religious in the Diocese (eg a priest being placed on loan to the Diocese, or a religious undertaking a period of exclaustation) the discussion would take place between the Bishop and the Provincial of the Religious Order. This would also apply in the event that a religious community applied to the Diocese or was invited by the Diocese to set up a house for ministry in a parish or a community.

The Bishop would consult and then make his decision. The same would apply for transferring from one parish to another of any Religious on loan or involved in exclaustation within the Diocese.

When appointments are made the decision is communicated to the person by phone and a formal letter, and then to the rest of the diocese usually by email. There are no formal follow-up processes in place in the Diocese.

### **Diocese of Sandhurst**

Principal responsibility resides with the Bishop who consults with the College of Consultors of the diocese.

The diocesan PSC assists the Bishop in matters of personnel management.

### **Archdiocese of Sydney**

Prior to a role being advertised or filled, assessment is made by the Employment Services Manager and Hiring Manager for risk to child related employment. If there is uncertainty or ambiguity as to whether the role is child related, it is assumed that the role is child related. If there is further advice/perspective required, the General Counsel and/or Director of Safeguarding is consulted.

Once a role is assessed as child related, it is advertised as such and recruited within this context. This includes asking questions at interview which highlight and explore child related employment and potential risk.

A successful candidate is screened in relation to a current WWCC, which is verified and centrally recorded. The recording of WWCC is monitored for checks which require renewal as the expiry of the checks approach. Hard copies of all documents are maintained centrally by the Employment Services Manager

This approach is also used for agency volunteers

### **Diocese of Wagga Wagga**

The Bishop of Wagga Wagga has instituted a Diocesan Personnel Board. Members of this group include the Bishop, Vicar General and the three Deans. This group meets four to five times per year and provides advice to the Bishop on the placement of clergy. The board is advisory and placement decisions ultimately rest with the Bishop.

The Bishop acknowledges that a decision contrary to the advice of the Board would be a rare event, one that he would be reluctant to impose.

Management of lay personnel in the diocese includes a comprehensive recruitment process which includes.

- Advertising and interviews which acknowledge and refer to the diocesan commitment to Child Protection
- Child Protection specific information requests for applicant referees
- Requirements for Working With Children and National Police checks

### **Diocese of Wilcannia-Forbes**

While the Diocesan Bishop has the responsibility for the governance and pastoral care of the whole Diocese, he regularly consults with the College of Consultors to discuss matters of appointments, priest welfare, and administration.

In a similar manner he draws on the advice of senior officers of the Diocese when making decisions about the placement of clergy throughout the Diocese.

### **Diocese of Wollongong**

The diocese follows the *Towards Healing* protocols to assess any clergy or religious coming to the diocese temporarily or for a visit for ministry work.

For any new clergy or religious coming to the diocese for longer term placement a full report on their background is sought prior to consideration of their engagement.

Any active clergy or religious who have allegations against them that could lead to reportable conduct are stood down from active ministry until full external investigations are undertaken.



## Responses from Religious Orders, Congregations and Institutes – Question 10

### Australian Province of the Society of Jesus

Provincial responsible for placement of Jesuits throughout the Province. Meets with every Jesuit annually to assess how current ministry is going and whether possible move to another ministry. Provincial discusses potential moves with his four Jesuit Consultors at the monthly Province Consult meeting. Consultor informed of allegations and are updated on management of cases. Discussion of whether these Jesuits should be involved in active ministry, where they might be best placed and with what restriction. Provincial has Professional Standards Consultative Panel (as required under the TH protocol currently under review) consulted on placement of Jesuits facing allegations, whether or not they should continue in public ministry and any restriction. Panel is being restructured to enable greater independence from the Jesuits. Transparency: Head of Ministry for the Jesuit involved and their Jesuit community superior are informed of allegations and progression of the case. Director of PS oversees all matters and reports directly to the Provincial.

### Benedictine Community Arcadia

Personnel management is the responsibility of the Superior in consultation with members involved; the Prior's Council and the Priory Chapter also provide resources for placement of members. Evaluation of members forms part of the Visitation of the community every three years.

### Brigidine Community Victoria

The Leadership Team has responsibility for the placement of religious and for personnel management. With an ageing group much of the thought is for the care of those in need and also allowing for the more active members to continue in appropriate ministry as long as possible.

### Canossian Sisters

The Provincial Leadership Team makes decision regarding the transfers and movements of members after consultation/dialogue with the individual member, local leader of the sending and receiving community, Bishop (if there is a change of diocese), leader of the organization where the member will exercise her ministry. As follow-up processes: regular accountability, reviews and evaluations within the community, in the ministry and with Provincial Leadership Team throughout the year.

### Carmelite Brothers

Transparency and accountability measures are fundamentally reliant on the structures which form the framework for our lives and ministries. Members of the Order are assigned to communities by the Provincial Council on the basis of individuals' perceived capacity to live harmoniously and fruitfully with the others to whom they are assigned in community. They are assigned to ministries on the basis of their talents and capacities for work, given their age and health.

There is a structure of leadership and responsibility built into community life through the appointment of a Prior (leader) to whom members of the community are accountable, as well as being mutually accountable to each other. Within the structure of the province, whereby the Provincial visits each of the communities, there is a

process for reviewing the life of each community – and of each individual within it. Apart from the local Prior taking an interest in the ministerial involvement of each member, the Provincial also seeks an account of this when he visits each community/individual periodically.

At each Provincial Council meeting, there is also a review of how individuals are functioning within both communities and the ministries in which they are involved.

Where there is an awareness that someone would seem to be struggling in some way, this would then be addressed with the individual/s concerned by either the Provincial or his appointed delegate.

If a complaint is raised, it is promptly and assiduously addressed in collaboration with Diocesan authorities. If appropriate, police are notified as well as relevant ecclesiastical authorities. If necessary, a member is stood down from active ministry whilst the complaint is investigated. If appropriate, a member is referred to a suitable remediation program.

### **Carmelite Sisters**

The prioress appoints all sisters to their offices, but these are only internal offices within the monastery, such as candle-making. We do not have an active apostolate.

### **Christian Brothers Oceania Province**

The Oceania Leadership Team has ultimate responsibility. They transfer Brothers. They discern the needs of Brothers and the needs of various ministries. If a Brother is accused of sexual abuse he is withdrawn from working with children until the matter is resolved.

### **Daughters of Our Lady of the Sacred Heart**

A Sister is transferred from one Community to another within the Province, following discussions with the Provincial. The Sister is required to place her request and reasons for the request in writing to the Provincial, who takes the request to her Council for consideration. The Sister is notified of the decision and arrangements are made for the transfer if applicable.

When a Sister is transferred from a community in one Archdiocese / Diocese, the Provincial Leader notifies the relevant authority, (Archbishop / Bishop), that the Sister is moving into the Diocese from another (named) Diocese. The Provincial requests that the relevant forms relating to Professional Standards be forwarded to her from the Church Authority. Upon reception of these forms the Sister completes the relevant form and the Provincial Leader completes the relevant form. Both forms are then submitted to the Church Authority.

The Sister will also apply for a Working with Children check applicable to the State of residence. Upon reception of the clearance form and registration number, the Sister/Provincial will forward the information to the Church authority.

A copy of each form is filed in the Sister's confidential File which is found in the Provincial's Office.

A Sister who is in a ministry, whether paid or unpaid (volunteer), is required to supply the Working with Children registration. The Sisters also carry out their ministry in accordance with the Professional Standards Guidelines applicable to the ministry in which she is engaged.

## **De La Salle Brothers**

Measures as reported previously in relation to supervision apply.

All Brothers whether in active ministry or not but living in proximity to a place where children are present are required to apply for a Working with Children Check in NSW and Victoria.

In the event of a Brother being the subject of a current complaint i.e. whilst being recently or currently employed, the processes of the workplace are automatically invoked and carried out by the workplace not the Church Authority.

In the event of complaints of an historical nature the Brother is asked to stand aside, following a formal process of risk assessment, as provided in the procedures cited above and an external commercial investigator is engaged to carry out a 'workplace investigation' supervised by a lay female Investigation Manager retained by the Congregation.

To ensure that the recommendations of the workplace investigation can be relied upon for the purposes of the Church Authority considering it in a decision about a return to ministry, the report of the investigator is reviewed by an external panel with no connection with the De La Salle Brothers, chaired by a former Legal Services Commissioner assisted by a legally trained researcher and a Senior Counsel of the NSW Bar.

In the event of a Brother being charged with criminal offences, there is an immediate requirement to stand aside, defence counsel is engaged and financial support is granted in accord with a policy already cited above. The policy includes the option of having the defence brief scrutinised by a senior Counsel of the Melbourne Criminal Bar with the view of advice on the appropriate pleading.

If following the informal or adjudicated settlement of a complaint there are further historical complaints the Professional Standards Officer provides a risk assessment and the Investigation Manager for the Congregation undertakes an investigation.

In the event of the findings of the first investigation being that the complaints were not sustained, the Brother is not required to stand aside if he has been permitted to return to ministry. The situation is reviewed following the report of the Investigations Manager.

Aspects of personal accountability are dealt with under the section Supervision.

## **Dominican Friars**

Transparency and accountability in personnel management is the responsibility of the provincial council, where the discussions and decisions are minuted. This body deals with the placement of clergy and religious. Its decisions are communicated to the persons involved by the Provincial, and if not confidential for some reason, are reported to the Province as a whole. If follow-up processes or monitoring is required this is done by the local superior, who would report to the Provincial if this seems appropriate.

## **Dominican Sisters of Eastern Australia and the Solomon Islands**

Currently our placement of sisters in community is governed by their personal needs, often health-related. Placement in stipended ministry is normally negotiated between the sister and the ministry in the first instance and then in consultation with the Congregational leadership.

### **Faithful Companions of Jesus**

Placement of sisters in community and ministry is done in dialogue with the local or province leader, and with the sister herself.

The province leader and her council are involved in decision making concerning community situations, and province needs. When a decision is made it is communicated to those involved by the province leader or local leader, before the whole province is informed.

Each sister is free to meet at any time with her local leader or the province leader.

Many of the sisters are elderly and quite dependent on their local superior. Some of the sisters are involved in ministry, mostly on a part-time basis e.g. university chaplaincy, Mercy palliative care, parish pastoral work where there are clear accountability protocols in place.

### **Family Care Sisters**

With just two sisters in active ministry, we share the responsibility. All decisions in relation to programs etc. in our Wholistic Centre is made with all staff. Once a decision has been made, it is evaluated 6 months later, to ensure it is effective.

### **Franciscan Friars Holy Spirit Province**

The Provincial Council is fully apprised by the Provincial Minister of any circumstances which might make a ministry appointment inappropriate for a particular friar. External advice is also sought in these cases from those who have assisted the particular friar through his circumstances. Appointments to ministry and transfers are made only after a suitable and current WWCC has been provided and the relevant Church Authority declaration form has been signed.

### **Hospitaller Order of St John of God**

All personnel management issues involving professional standards issues are referred to the Province Professional Standards Committee. Ordinary personnel matters are the responsibility of the Provincial in consultation with his leadership team. If Brothers are moved across dioceses for residential and aged care needs the standard diocesan protocols of the particular receiving diocese is observed.

### **Institute of the Sisters of Mercy of Australia and PNG**

Please refer to our responses under questions 6-8. To reiterate, as of 2011, the Institute has developed and implemented a range of policies and procedures to place safeguards and manage claims of child sexual abuse or abuse concerning vulnerable people. The measures implemented by the Institute and its respective ministries include:

#### *Institute wide policies*

A *Professional Standards (PS) Policy* has been implemented. This policy provides the framework that the Institute uses to address complaints of abuse concerning Sisters of the Institute, former novices or members of former congregations, employees or volunteers of the Institute. The PS Policy is further complemented by other policies and procedures that relate to managing complaints or grievances concerning Sisters, staff or

volunteers. The PS Policy reflects the requirements, principles and expectations contained in the Church wide documents. The PS Policy:

- Reflects the standards and expectations set out in the Church documents (being *Towards Healing*, *Integrity in Ministry*, *Integrity in the Service of the Church*, etc as described above);
- Identifies the manner in which complaints of abuse will be handled. For example that the Institute leader will be informed of every complaint.
- Identifies the values supported by the Institute in that any individual making a complaint is entitled to “justice and compassion”;
- Sets out that complainants are entitled to have recourse to the *Towards Healing* or *Melbourne Response* processes. The Melbourne Response process is applied to those complaints of sexual and other abuse by priests, religious and lay persons under the control of the Archbishop of Melbourne;
- Provides that the Institute, where appropriate, will offer pastoral support;
- Emphasises record keeping to manage the Institute’s legal obligations; and
- Requires that any ministry delivering services for and on behalf of the Institute must also have in place appropriate guidelines, policies and procedures to ensure that their staff and volunteers manage professional standards complaints.

*Professional Standards Unit and supplementary Professional Standards documents:* To support the requirements of the PS Policy, the Institute has a dedicated Professional Standards Unit which works closely with the Institute Leader and the Leadership Team to manage complaints or allegations against Sisters, former congregation members, employees or volunteers. The Professional Standards Unit is responsible for managing the day to day operations relating to complaints, ensuring that policies, procedures and education programs are in place to meet Church and civil requirements.

*Working with Children and police check protocol:* The Institute has a working with children and police clearance document which requires that any individual engaged by the Institute holds a working with children and police clearance. The police clearance is undertaken by an external agency being the Catholic Commission for Employment Relations which is a CrimTrac accredited agency. This external agency will screen potential employees.

*Human resource policies:* The Institute has a workplace policy to address grievances raised by Institute lay staff. This policy identifies a framework for staff members to raise concerns about workplace conduct and identifies the process for managing complaints and any investigation process. The Institute also has a grievance policy that identifies the process for managing and handling complaints made by a Sister against another Sister. The purpose of this policy is to ensure that a complaint by a Sister is managed in a manner that affords her due process. It also aims to ensure that the principles of Canon and civil law are reflected throughout the entire process.

*Mercy Ethos programs:* The Institute aims to live out the “mission of Mercy” across Australia and Papua New Guinea to support the poor, the sick, provide education, provide health and age care services and protect the vulnerable. As more lay men and women join the Institute and ministry agencies it is important to ensure that

staff working at the Institute and the ministry agencies are informed of the Mercy charism. There is a dedicated Mercy Ethos Office that works with the Institute Leadership Team to develop programs, strategies, resources and formation experiences to ensure that the Mercy charism is alive, evident and inspiring the lives, work and decisions of Mercy leaders and staff in the various ministries.

### *Ministry-wide approaches*

All ministries delivering services for and on behalf of the Institute are required to implement policies and procedures for managing professional standards complaints and screening staff, contractors, volunteers etc. The Institute reviews the documentation and practices implemented by ministries. Such matters are handled through the office of the Institute's Executive Officer Ministry Governance.

*Sisters participating in ministries:* As described under question 6, where a Sister is participating in formal ministry activities through agencies then she must undertake relevant professional development, training and programs as required by the ministry agency or the relevant professional association or body that governs the standards for a particular profession. Ministry agencies are required to have policies and procedures to review performance of their staff, and this includes volunteers and any individuals who are engaged by the ministry agency to deliver services. In circumstances where a Sister is the CEO of a particular ministry then the review process of that Sister will be managed by the board to ensure that an open and transparent process is delivered.

### **Little Company of Mary**

Province Leader and Council (Province Leadership) in consultation with the Sisters make the decision on placement of each Sister. Follow-up is undertaken by the relevant Councillor and Province Leader. However, most Sisters have remained in the same location for over a decade due the fact of their retirement status. Most recent moves are into residential aged care. No Sisters have been moved by reason of ministry for at least the last five years.

### **Marist Brothers**

The province Business services office has a human resource officer who is responsible for coordinating personal management. Currently he is a lay person.

With regard to the process used please see the attached document "Employment Process". It is also part of the process that the provincial signs the final letter of appointment.

For the appointment of a Brother the Provincial consults his Provincial Council. The Brother who is being appointed to a new ministry is required to fulfill all the processes required of a Lay Person taking up the same role.

### **Marist Sisters**

The responsibility here lies with the Congregational Leadership team, though it involves significant dialogue with the people involved before decisions are made.

Appointments are confirmed with the canonical consent of the Leader and Council in consultation with Church authorities as required.

Those involved in the appointment process are officially notified of decisions.

### **Missionaries of Charity**

The regional superior has responsibility for the placement of religious sisters within her region. She makes decisions regarding placements in consultation with her regional council. Changes in personnel are necessitated by replacing Community leaders as they finish their time of office, and also the needs of the apostolate.

### **Missionaries of the Sacred Heart**

Decisions in relation to placement and transfer of religious are the responsibility of the Provincial Council. Advice is taken from various committees eg. in parish appointments advice comes from the parish committee to the Provincial Council. Committee minutes and Council minutes are available to those who might request them. All appointments are published throughout the Province.

In relation to parish appointments – the Provincial Council makes recommendations to the local Bishop who then appoints the person to the parish.

### **Missionary Oblates of Mary Immaculate**

In personal consultation with the Provincial, discussions with local superiors a decision is made by the Provincial in consultation with the Council (4 Oblates). These are recorded and minuted centrally and then communicated to the Province and the local community to which they have been assigned.

### **Missionary Sisters of Service**

The MSS have an elected Governing Body of five, including three lay people.

A lay Co-ordinator has been appointed with various responsibilities. She is accountable to the Governing Body that meets regularly through the year and confers via email and phone on matters requiring attention.

### **Missionary Sisters of the Society of Mary**

Ultimate responsibility for the placement of sisters is with the Regional Leader and her council who reside in Noumea, New Caledonia. The Regional Leader enters into dialogue with the sister who is to be moved and once all the information is at hand and the needs assessed, it is she who makes the decision with her council and then communicates with the sister concerned.

### **Missionary Society of St Columban**

In a small group like ours, 30 priests, mostly living in Melbourne or Sydney, close together and for a long time, the personnel management is not a problem. A priest in Sydney has oversight of the group, another has oversight of the group in Melbourne. The Regional Director is the one responsible and he has a vice Director to talk to and a Regional Council which meets and informs him of what is happening in other places.

All Columbans know that if there was a problem, they would be reported. That is where the transparency and accountability are reflected. We reflect the Church, in that today, there is no tolerance of acts against children.

On the other hand, we would say that if there was a paedophile among us we would not know. After ordination, Columbans are expected to get on with the work they do, they may live in the same house but they do different works. We have private lives, we share what we wish to, but we are not privy to personal habits that might be suspect.

### **Congregation of the Sisters of Nazareth**

All Sister superior appointments are the responsibility of the generalate in London. At a regional level the regional superior and councillors are responsible for the transfer of Sisters to particular communities. The Sisters live in community in each of our aged care facilities. Locally they are under the supervision and care of a Sister superior within their community and regionally all are under the care and responsibility of the Regional Superior. The greater part of our work is within our own aged care facilities.

### **New Norcia Benedictine Community**

At all significant stages (postulancy, novitiate, temporary profession, solemn profession and ordination) candidates must sign the following declaration before acceptance into the particular status:

“I, [Name], hereby warrant that I am not aware of any circumstances in my past life that would lead in the future to a complaint against me of sexual abuse.”

### **Order of the Cistercians of the Strict Observance**

All appointments are made by the abbot, who consults either his council, or the wider community.

Postulants are only admitted to the novitiate by the abbot, on advice from novice master, and in consultation with his Council. The abbot may only admit a novice to vows with the consent of the community. The abbot may only admit a monk to perpetual vows with the consent of the community.

The abbot consults the community and/or his Council about the admission of a monk to priesthood.

Any requests for a priest or monk to perform some service outside the monastery is made through the abbot. We do not ordinarily engage in outside ministries.

### **Order of St Augustine in Australasia (The Augustinians)**

Each member of the Province is interviewed by the Provincial about his preferences for a ministry appointment and the Provincial and Council discuss the pattern of appointments in detail. The Provincial makes his recommendations to the local bishop in relation to appointment of Augustinians to diocesan parishes and seeks the bishop's approval. Where the ministry is not a diocesan responsibility, the Provincial advises the bishop of his intentions. This applies to Augustinians ministering in an Order-owned school in the diocese or living in an Augustinian community, either in an active role or retired.

In every case, the man concerned must meet the professional standards requirements of the diocese if he is to be granted faculties to be involved in active ministry and of course the WWCC or equivalent check.

If a man has experienced difficulties in a previous assignment but is not excluded from ministry, this may be made known to the bishop prior to the appointment. If it is necessary to assign a man to a community who has



been disqualified from ministry, this appointment is discussed with the bishop beforehand so that agreement can be reached concerning the boundaries required.

Over the years, the Province has sought to be proactive in relation to some men with personal, emotional and/or developmental needs, and has arranged for them to participate in specialised therapeutic programs in Australia and overseas with great success, such as Encompass. This has enhanced their effectiveness in ministry.

### **Order of St Paul the First Hermit**

All personnel management measures are discerned and discussed by our Provincial Council. All the minutes and procedures are always referred to our General Curia in Poland. When there is a change or transfer of personnel, the local bishop is advised and presented with the relevant information (specifically including all the information under the Child Protection Act 2012) of the candidate for the purpose of furthered screening and approval of the ordinary, for work in his diocese. Transparency occurs at all levels of personnel management and is taken very seriously by our province.

### **Order of the Capuchin Friars Minor**

The governance of the province is that there is a provincial minister and four friar councillors (provincial council), all of whom are elected by the body of friars at provincial chapter held every three years.

The provincial council deal with personnel management, such as decisions on which priest friar will be nominated to a bishop as parish priest or which priest friar will be nominated to an aged care facility, university and so forth as chaplain. If a professional standards issue were to arise the provincial minister would consult with his council and keep them informed of the matter until adequately dealt with; the matter would usually be dealt with directly by the provincial minister and the relevant institute or professional standards office.

### **Passionist Sisters**

In placement the religious is being recommended by the major superior that the religious is fit to such responsibility. These decisions are made after consultation process with those who are in leadership of the order where the religious belongs to.

### **Passionist Fathers**

The Provincial is responsible for making appointments. He attends every meeting of the Professional Standards Advisory Committee (PSAC) and seeks their advice whenever there is a concern about an individual and where he might be placed. The Provincial also seeks the advice of his Council who, like the PSAC are kept fully informed about any behavioural concerns or actions of members that are brought to the attention of the Provincial.

Where religious are transferred to other dioceses, they are required to fulfill all the canonical requirements of that diocese as well as any state requirements.

The local bishop is informed of this placement and of any allegations made against the religious. This is done whether or not the religious will have any active ministry at all.

The diocesan Catholic Professional Standards Office is also informed of the presence of religious with proven allegations.

### **Patrician Brothers**

Patrician Brothers minister within diocesan or parish works. With the approval of the Provincial, brothers apply for available positions in the same way as other interested parties. They are expected to meet published criteria and evidence requisite skill and experience. Appointment is made by the relevant diocesan or parish CEO and recorded in contracts which specify appraisal and renewal conditions.

### **Presentation Sisters Queensland**

We have a Code of Conduct, as well as relevant policies, in which all Sisters and lay support staff have been educated.

### **Presentation Sisters WA**

The congregation has responsibility for the employment of staff checking carefully references, police clearances, working with children records prior to employment. If an issue arises it is discussed with the person concerned, and decisions made in conjunction with them and the complainant is informed of the decision and any follow up.

### **Presentation Sisters Wagga Wagga**

All Sisters in ministry speak regularly with a member of the Leadership Team. Any Sister involved with children or elderly at any level, have had police checks completed and/or Working with Children Checks.

### **Salesian Sisters (Daughters of Mary Help of Christians)**

The SPR province maintains transparency and accountability by following the general guidelines of *Integrity in Ministry, Towards Healing* and *Melbourne Response* will abide by any further updating of these documents.

In the SPR province the provincial is ultimately responsible for the decision-making, reporting and follow-up processes. However, she is supported by the leadership team.

### **Salesians of Don Bosco**

The process for making appointments is conducted by the Provincial, who after consultation with the Provincial Council and careful consideration of the suitability and aptitude of the individual Salesians, confirms and communicates the appointments to the Salesians involved, he then publishes the appointments in the Provincial Circular in September of each year and then publicly announces them in the Salesian Bulletin which is widely distributed beyond immediate Salesian circles.

In relation to positions of leadership, such as provincial councillors, director of novices and rectors of each community, a consultation is conducted and all members of the Australia-Pacific Province nominate several people for each leadership position advertised within the Province. The nominations gathered in the consultation are considered by the Provincial and his council and then the proposed appointments are forwarded to the Rector Major for further consideration and confirmation. Once these appointments have been confirmed, the Provincial informs the Bishop of the Diocese in which the appointment takes effect.

Announcement of these appointments also appears in the Provincial Circular and then in the Salesian Bulletin for wider publication.

During his annual visitation to each Salesian community the Provincial, through speaking with each Salesian and with the gathered community, exercises a mentoring role to see that standards are being maintained.

At the two meetings of Rectors each year, alertness to maintaining Professional Standards and the importance of supervision is addressed along with attending to up-dating of requirements.

### **Sisters of Charity**

The Congregational Leader has responsibility for the 'missioning' or placement of religious. Decisions in relation to ministry request or opportunities are discussed by the Congregational Leader and Council, in consultation with diocesan or other partners as appropriate, and decisions communicated in writing by the Congregational Leader. Each Sister so placed is required to report formally on her ministry to the Congregational Leader and is provided with oversight and support informally by a Congregational Councillor. Depending on the specific ministry, Sisters may also have formal reporting requirements to, for instance, a school principal, a bishop or a hospital manager. Normally partnership arrangements are for specified periods and are reviewed by the Congregational Leader before extension or variation. Formal records of such placements, including contracts, are maintained within the Congregational Office.

### **Sisters of Mercy Brisbane**

The Brisbane Congregation of the Sisters of Mercy have not been directly involved in the operation of Institutional/Residential Child care services since the closure of St Vincent's Orphanage/ Home for Children in 1985. After this time the provision of care for children transferred to services/ministries sponsored by the Sisters of Mercy. Currently there are approximately 150 Sisters in the Brisbane Congregation with an average age of 78 none of whom are active in these works.

As stated above Mercy Community Services SEQ Limited is a separately incorporated company limited by guarantee operating with the designated legislative and compliance frameworks. MCS operates on a merit based recruitment, appointment and evaluation platform. The policy framework underpinning the areas of Governance and Management and Human Resources, Learning and Development are attached. Specific policies can be provided upon request.

### **Sisters of Mercy North Sydney**

The Congregation Leader, together with her Team discuss personnel management of the Sisters. Sometimes professional assistance is required and this is sought.

### **Sisters of Mercy Parramatta**

A decision to appoint a Sister to a particular ministry is made after discernment with the sister and the Congregational Leader and members of the Council. A meeting with the sister and her supervisor may be part of this discernment process. Where required, a Contract or Appointment is drawn up and signed by the Congregational Leader and the representative of the ministry being undertaken.

A member of Council has been appointed to make Ministry visits to Sisters in their particular ministry situations.

### **Sisters of St Joseph of the Apparition**

Our response is to follow the guidelines set out in the *Towards Healing* document, with related In-Servicing.

### **Sisters of St Joseph North Sydney**

All Sisters are appointed to ministry by the Regional Leader with the consent of her Council at a formal Regional Council Meeting.

The Regional Leader and Council take the responsibility to consult, appoint, visit and communicate regularly with the Sisters and Principals, CEOs, Parish Priests and Ministry Managers of facilities where Sisters are in ministry.

In formal ministries the Sisters, are engaged with a formal role description and Ministry Agreement which clearly outlines the Parish or ministry's performance expectations, agreements include provision for performance appraisal.

Contracts are reviewed by the Regional Leader, the Sister and Ministry Manager when they fall due.

The Region through the Regional Leader or her delegate seeks to visit Sisters in their ministry annually; any concerns are noted and the Visitor reports these to the Regional Leader who follows these up with the Sister or the place of ministry.

It is the Region's expectation that all Sisters engage in ministry in accordance with the Policies and Procedures established by the ministry and that any breach of these be investigated and followed up with appropriate remediation.

In the event of a formal complaint or allegation the Regional Leader notifies the Congregational Leader and the Professional Standards Officer. The complaint is investigated and appropriate action taken if and when required.

### **Sisters of the Good Samaritan**

There is a Communities on Mission Team, appointed by the Leader with the consent of her Council, with a set of policies and procedures for themselves and sisters for guiding all appointments, which become recommendations to the Congregational leader, who by our Constitutions makes the final decision. This team meets regularly with the Congregational leader (usually monthly) and reports regularly to the Leader and her Council through the monthly Council meetings. Particular notice is drawn to:

- COMT policies
- Letters of appointment to sister and to local bishop
- WWCC for local jurisdiction
- Extra training/discernment for those who will be working with Aboriginal Australians
- Cross-cultural ministry

### **Sisters of the Good Shepherd**

Five Area Leaders (NZ, NSW, QLD, VIC & WA) report regularly to the Province Leader regarding the health & well-being of the sisters. This would be the place to raise an issue of concern. We have 59 sisters in Australia and New Zealand with an average age of 82.

### **Society of Christian Doctrine – Preca Community**

Private Council works closely with Director in arriving at decisions.

### **Society of the Sacred Heart**

The Provincial has responsibility to discern/dialogue with the individual where her ministry will be. Any of the membership who are engaged in active ministry are accountable to the organisation where they work/minister.

### **Trustees Little Sisters of the Poor**

The responsibility of assigning the Sisters to a particular community is always the role of the Provincial Superior or the Mother General; this is requested in dialogue with the Sisters involved and the local Superiors and suggestions, hesitations or personal difficulties taken into account. At every level an effort is made to listen attentively to the individual. Follow up by local leader who is in constant communication with the regional leader; every effort made to ensure that the Religious is comfortable in their assignment, with the opportunity for on-going development

### **Australian Ursulines**

We have few personnel to manage. Most of our sisters who are in ministry are engaged at the Diocesan or Catholic Education level. Management of transparency and accountability lies with those agencies. There is a contract which exists between the Order and each of these agencies and which is renewed subject to availability and performance.

## Question 11

### To what extent are non-ordained lay people, particularly women, actively involved in governance and management activities in the diocese, order?

#### General Summary – Question 11

##### Dioceses and Archdioceses

- Feedback suggests lay men and women are increasingly involved in governance and management.
- No diocese claims to appoint on anything other than merit, regardless of lay status or gender.
- All diocese note they have women in senior roles within either:
  - Diocesan leadership team and/or
  - Diocesan agencies (health, education, welfare)
  - In the diocese which indicated percentage of women in leadership the breakdown is, for the most part close to 50:50 or above
  - Women appear to have more leadership positions in agencies.
- All dioceses note they have lay men in senior roles within either;
  - Diocesan leadership team and or
  - Diocesan agencies (health, education, welfare)
  - More dioceses have men in senior diocese roles than they have women

##### Unique responses

- The Adelaide notes that the Archbishop's leadership team consists of seven members, four of whom are lay female leaders. The Vicar General's leadership team consists of seven members, four of whom are women. The Executive of the Curia consists of seven members, four of whom are women.
- Diocese of Armidale notes the Diocesan Chancellor and Financial Administrator is a woman.
- The Archdiocese of Brisbane notes there are 18 women and 37 men on various advisory councils. The Archdiocesan Finance Council includes nine lay people, three of whom are women.
- The Diocese of Broken Bay notes the Chancery has five directors, all lay, three of whom are women. In 2013 the bishop appointed a non-religious lay woman as Chancellor – a canonical appointment. In 2016 the bishop appointed a woman as the Diocesan Financial Administrator – a canonical appointment.
- In the Archdiocese of Canberra-Goulburn a non-religious woman serves as the Financial Administrator, and in 2016 a lay man was appointed Chancellor.

- The Diocese of Port Pirie notes that the Bishop is the leader of the Diocese. The Bishop's Council of Priests, the Bishop's College of Consultors and the Clergy Life and Ministry Committee are all comprised of the Bishop and male priests. The chair of the Diocesan Pastoral Council is a man, whose predecessor was a woman.
- The Diocese of Port Pirie also notes that Since best practice on boards and committees requires diversity of membership, the Diocesan Finance Council will be actively seeking women members. Parish Pastoral Councils always have lay men or women as their chairs. Parish committees for safety, finance, child protection, liturgy, various devotions and other works always have a lay chairperson. Several parishes employ a part-time or full-time Parish Pastoral Associate. All the PPAs in the Diocese at present are women.
- The Archdiocese of Sydney reports that lay personnel hold key roles in the Archdiocese including the positions of Business Manager, Chancellor, Financial Controller, Private Secretary to the Archbishop, as well as numerous agency head positions and that women, where possible are appointed to and hold key positions associated with the governance and management of the Archdiocese. For example: Executive Advisor, Government, Media and Events; Acting Director, Catholic Communications; Director, Safeguarding and Ministerial Integrity; Archdiocesan General Counsel; and senior Finance and Accounting roles.
- The Diocese of Wollongong notes that the Chancellor of the Diocese is a non-ordained lay person who attends meetings of Consultors to provide some independence in the process.

## General Summary – Question 11

### Religious orders, congregations and institutes

Most religious orders noted the involvement of lay people in their governance and management activities.

### Unique responses

- The Christian Brothers note that women play a prominent role on the Boards associated with various ministries and are well represented on Committees associated with the works of the Brothers. Facilitators at Chapters have often been women and the order notes they have had a profound influence on the outcomes of the Chapter.
- The De La Salle Brothers note that two lay females and one female religious are members of the Consultative Committee that oversees and monitors child protection issues.
- The Marist Brothers note that the Council of the Marist Association (which has overall governance of Marist ministries) comprises six lay people and three brothers, with half of the lay people being women.
- The Missionary Society of St Columban notes that lay people, men and women, are very much involved in management of the organisation. 'Our professional co-workers, as we call them have become indispensable to us and assumed positions of authority in our management. They are not involved in matters of governance at this stage. We are a 'clerical society' according to Canon Law, and this is a significant bulwark. Who knows what the future will bring?'



- The Sisters of Mercy Parramatta report their Business Manager is a woman.
- Good Shepherd sisters established the Good Shepherd Australia and New Zealand Board in 2008 to govern and direct ministries in Australia and New Zealand. This professional board of Directors includes both women and men.

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## Responses from Archdioceses and Dioceses – Question 11

### Archdiocese of Adelaide

The Archdiocese of Adelaide appoints people on merit, regardless of their lay status or gender. Women play a significant role in senior management of the Archdiocese.

Women play a significant role in senior management of the Archdiocese:

- The Adelaide Archbishop's leadership Team consists of seven members, four of whom are lay female leaders, ie 57.1%.
- Vicar-General's Leadership Team consists of seven members, four of whom are lay female leaders, ie 57.1%.
- The Executive of the Curia consists of seven members, four of whom are lay female leaders, ie 57.1%.
- The Archdiocesan Finance Council consists of thirteen members, including clergy and seven lay men and women, of whom three are lay female members, ie 23.1%.
- Centacare Leadership Team is made up of six male leaders and five female leaders, ie 45.4%.
- Self-Insured License Governing Council of nine lay members, four are female members, ie 44.4%.
- Catholic Education South Australia (CESA) Leadership Team in total consists of thirteen male leaders and ten female leaders ie 43.4%.
- South Australian Commission for Catholic Schools consists of four lay female members - 28.5%.
- There are 24 Archdiocesan Departmental Managers, 15 are lay women, ie 62.5%.
- The Archdiocesan Pastoral Council consists of twenty-one (21) members, including clergy, religious and sixteen lay men and women, ten lay female members, ie 47.6%.
- The Archdiocesan Child Protection Council consists of seven Diocesan Leaders, one of whom is a Deacon. There is one other lay male member and five female members, ie 71.4%.
- Parish Leadership Teams include the Parish Priest working very closely with their Pastoral Associate. There are 30 Pastoral Associates, including Religious Sisters and Deacons. There are no lay male Pastoral Associates - 22 of the Pastoral Associates are lay women, ie 73.3%.
- In the Archdiocese, there are 53 Parish Pastoral Councils. There are 28 male Chairpersons, including two Clergy, and 23 lay female Chairpersons, ie 43.3%.
- In the Archdiocese, there are 57 Parish Finance Councils, 51 lay male Chairpersons and six female Chairpersons, ie 11.7%

### **Diocese of Armidale**

Lay people on Professional Standards Advisory Panel and Diocesan Finance Council, both key advisory bodies for the diocese.

Lay staff in Chancery Office. The Diocesan Chancellor and Diocesan Financial Administrator is a lay woman. She is one of the closest advisors to the Bishop and Consultors and the primary person dealing with professional standards matters.

Lay men and women on diocesan boards and committees, including education, social welfare, CDF, university residential college.

Lay staff, boards and committees members provide points of view that may be contrary to priests'.

Their input is respected and broadens the pre-existing perspective of the bishop and /or priests. All parish committees have lay men and women.

### **Archdiocese of Brisbane**

Lay women have significant roles in management and on advisory councils:

- Management: AD has six agencies. Largest is Brisbane Catholic Education led by female Executive Director.
- Centacare, Archdiocesan Development Fund, Evangelisation Brisbane all have female staff in leadership roles as second-in-charge.
- 18 women and 37 men on various advisory councils.
- Chair of Centacare Council is a woman.
- Archdiocesan Finance Council includes 9 lay people 3 women.

### **Diocese of Broken Bay**

The Bishops of the diocese have supported the involvement of non-ordained lay men and women in governance and management activities in the diocese.

CatholicCare: of those involved in governance and management activities:

- Executive Team - 75% female
- Social Care Management Team - 85% female
- Other Managers - 100% female
- These roles range from Executives, Managers of Family Centres, Children's Services Centres, Out of Home Care residential services and foster care placements, Disability Services, Work Health and Safety and Continuous Improvement.

Catholic Schools Office: of those involved in governance and management activities, approximately 50:50 representation of lay men and women in leadership roles including Director, School Principals, Heads of Service and the CSO, the Assistant Director and School Board members

Parishes: Lay men and women have leadership roles in Parish Pastoral/Missionary Councils and Finance Committees in parishes in the diocese. There is also a strong link between the lay and clerical parish and lay school leadership.

Chancery: the Chancery has 5 directors, all lay people, 3 women and 2 men. Of these:

- in 2013, the Bishop appointed a lay woman as Chancellor of the diocese, which is an appointment under Canon law.
- in 2016, the Bishop appointed a woman as the Diocesan Financial Administrator in 2016, which is also canonical appointment. Prior to his resignation, the previous Diocesan Financial Administrator of the previous 17 years was a lay male, who was the previous Bishop's chief adviser.

### **Diocese of Bunbury**

The diocese has a number of lay employees appointed by the Bishop who have responsibilities in this area including two females and one male.

In addition, each parish has a WWC coordinator appointed by their Parish Priest who must be a lay person. There are both male and female WWC Coordinators.

### **Diocese of Cairns**

The Diocese benefits from non-ordained lay people including women in many roles and functions, including notably the position of CEO, as well as several representatives on the Diocesan Consultative committee.

Within CES, numerous high level and managerial responsibilities are handled by lay people and female staff, including student protection.

### **Archdiocese of Canberra & Goulburn**

In May 2016, a lay person, [ ..... ] was appointed as Chancellor of the Archdiocese of Canberra and Goulburn. [ ..... ] serves as the Archdiocesan Financial Administrator and [ ..... ] serves as the Director of the Institute for Professional Standards and Safeguarding while [ ..... ] is the Manager.

### **Melkite Eparchy**

One of the nuns who works in the Eparchy is charged with the responsibility of training any new Clergy on ensuring that they complete the WCC processes. A non-ordained lady administers the program and keeps track of all the clearances and reference numbers.

### **Archdiocese of Perth**

In Church law all ordinary power of governance is invested in the bishop of the diocese who then delegates many (often most) things to his collaborators, both clerical and lay. In the Archdiocese a large number of leadership/governance positions are held by laywomen including the following:

- Director of Religious Education in Western Australia;
- Director of the Catechist Service; Director of the Centre For Faith Enrichment;
- Safeguarding Officer;
- Director of Music and of the Cathedral Choir;
- Director of the Centre for Liturgy ( a Religious sister);
- Director of the Office for the Rite of Christian Initiation of Adults;
- Property Manager for the Archdiocese;
- Manager, Corporate Affairs;
- Coordinator, Emmanuel Centre for people with intellectual difficulties;
- CEO, Identity WA (Disability Services);
- Executive Director, CentaCare Employment and Training;
- Director, Aboriginal Catholic Ministry;
- Executive Officer, Respect Life Office;
- Director - Justice, Ecology and Development Office; Manager, Catholic Pastoral Centre;
- Director, Catholic Youth Ministry, Perth;

A significant number of primary and secondary schools in the Archdiocese are also led by female principals.

### **Personal Ordinariate of Our Lady of the Southern Cross**

Non-ordained laity including women, are members of the Finance Councils and Pastoral Councils of the Ordinariate groups. Women are not members of the Governing Council of the Ordinariate but have been members of the Finance Council. Women play significant roles in the work and management of Ordinariate groups.

### **Diocese of Port Pirie**

The Bishop is the leader of the Diocese. The Bishop's Council of Priests, the Bishop's College of Consultors and the Clergy Life and Ministry Committee are all comprised of the Bishop and male priests.

The Catholic Education Office and Centacare Catholic Family Services Country SA are led and staffed by lay people, as are the Affiliated Catholic Organisations, such as the St Vincent de Paul Society.

The Board of Management of Centacare Catholic is usually chaired by a priest of the Diocese, and it reports to the Bishop.

The Catholic Education Office has a female Diocesan Director, who succeeded another woman.

At the state level, the SA Director is a woman.

Principals of Catholic schools across the Diocese are over time usually in roughly equal numbers of women and men.

Centacare Catholic's CEO is a man, while all the managers are women.

The chair of the Diocesan Pastoral Council is a man, whose predecessor was a woman. In terms of decision-making, the CEO Director and State Director, and the Centacare CEO, make the decisions proper to their areas, with the oversight of the South Australian Commission for Catholic Schools, which is chaired by a lay person, but always in consultation with the Bishop or his delegate.

Diocesan finances are run by two lay male employees. The Diocesan Finance Council is at present totally comprised of men. Since best practice on boards and committees requires diversity of membership, the Council will be actively seeking women members.

Parish Pastoral Councils always have lay men or women as their chairs. Parish committees for safety, finance, child protection, liturgy, various devotions and other works always have a lay chairperson.

Whilst a Parish Priest is male, several parishes employ a part-time or full-time Parish Pastoral Associate. All the PPAs in the Diocese at present are women. The remaining Motor Mission Sister who serves several parishes in the mid-north is of course a woman.

### **Diocese of Sandhurst**

Women occupy key positions in the organisation of the diocese. The chair of Catholic Care is a woman. The previous Director of the Catholic Education Office was a woman. The current Deputy Director of the CEO is a woman.

The Sandhurst diocese also employs a number of women including women from religious orders as pastoral associates.

Other women serve in various aspects of diocesan administration, such adult formation in the faith.

### **Archdiocese of Sydney**

Lay personnel hold key roles in the Archdiocese including the positions of Business Manager, Chancellor, Financial Controller, Private Secretary to the Archbishop, as well as numerous agency head positions.

Women, where possible are appointed to and hold key positions associated with the governance and management of the Archdiocese. For example:

- Executive Advisor, Government, Media and Events;
- Acting Director, Catholic Communications;
- Director, Safeguarding and Ministerial Integrity;
- Archdiocesan General Counsel; and

- senior Finance and Accounting roles.

It is the recruitment and promotion strategy, where possible, to appoint women to key positions within the Archdiocese. The Archdiocese reports to the Workplace Gender Equality Agency annually and reporting data is available to support the Archdiocese's approach.

### Diocese of Wagga Wagga

Governance and Management activities in the diocese are undertaken within the following roles:

- Local Ordinary: The Bishop of Wagga Wagga
- Diocesan Trustees - 7 members of the clergy, including the Bishop, Vicar General, Chancellor and 4 representatives from the Council of Priests
- Council of Priests - 10 members of the clergy: 3 ex-officio (Bishop, Vicar General, Chancellor) and 7 elected priests
- Diocesan Personnel Board - 5 members of the clergy: the Bishop, Vicar General and three regional Deans

Sector Leaders: sector leaders have delegated authority to direct operations in their domain

- Chancery: Diocesan Financial Administrator - Chancery, Schools and Centacare 3 members, all lay men
- Catholic Schools Office: Director of Schools
- Catholic Schools Office Leadership Team 9 lay members including 3 women
- School Principals 32 lay members including 15 women
- Schools Advisory Council 10 members including 3 clergy, 6 lay men and 1 lay woman
- Centacare: Chief Executive Officer, Board of Management 10 members, including the Bishop, a Diocesan Trustee, 6 lay men and 2 lay women
- Seminary: Rector of Vianney College
- Advisory Councils: Schools Advisory Council, Parish Councils, Local School Councils
- Special Religious Education (State school catechesis)

### Diocese of Wilcannia-Forbes

Lay people including women have been actively involved in supporting the Bishop in his governance and engaged in management activities in the diocese for many years, especially in education and social services.

### Diocese of Wollongong

The Child Protection Review and Planning Team (CP-RaPT) has a balanced membership involving lay people of both genders. This team is part of the key governance structure of the diocese.



The Chancellor of the Diocese is a non-ordained lay person who attends meetings of Consultors to provide some independence in the process. The Consultors have responsibility in advising the Bishop on placement of clergy.

Lay people currently hold major managerial roles in the Diocese: Office of the Bishop, Catholic Development Fund, Confraternity of Christian Doctrine and Evangelisation, Catholic Education, CatholicCare, Catholic Mission and Caritas.

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## **Responses from Religious Orders, Congregations and Institutes – Question 11**

### **Australian Province of the Society of Jesus**

Many ministries (schools, social ministries and centres of spirituality) are governed and managed by lay people. A number of lay women hold senior leadership position. Province Delegate of Education and Social Ministries, has oversight of schools and social ministries is a woman. Province Delegate for Pastoral Ministry is a woman. Women senior consultants assisting the Provincial on projects and also members on Province Boards and Councils. Proposed to have significant number of professional lay women as members of the restructured Professional Standards Consultative Panel.

### **Benedictine Community Arcadia**

Lay people are continually involved in governance and management activities in the community. Lay people provide legal and financial support for the work of the community. Occasionally professionals in the area of human interaction provide seminars to the community. Women often provide these services.

### **Brigidine Community Victoria**

The governance and management of our schools are basically in the hands of nonordained lay people. These people have many years of experience and have been involved in on-going education to identify and inculcate the values and spirit of the congregation. The Leadership team work collaboratively with the Secretary, Business Manager, Community Nurses and other staff who have leadership roles in the community.

### **Canossian Sisters**

Although we are a small congregation, we have women who are in management positions in our childcare, hospital and aged care facilities.

### **Carmelite Brothers**

The governance and management of the province is ultimately exercised by the Provincial and Provincial Council. However, a structure of Commissions, Boards and Committees exercises delegated governance and management responsibilities which are reported to and confirmed by the Provincial Council. There are a number of women involved at this delegated level of governance and management through membership of various Commissions, Boards and Committees.

### **Carmelite Sisters**

Our prioress and members of the monastery Council are solemnly professed religious women of the Order of Carmel. There are no other non-ordained people involved in our government or management.

### **Christian Brothers Oceania Province**

Since the Christian Brothers are a male order in the Church there are no women members hence no direct involvement in governance or management, just as there are no men in leadership in orders of religious women. However, in the widening network of support whether in the actual ministries or in providing services



such as counselling and facilitating gatherings, not to mention actual input into such assemblies, women are very well represented.

Women play a prominent role on the Boards associated with various ministries and are well represented on Committees associated with the works of the Brothers.

Two lay people are on the Oceania “Our Way Into The Future” (OWITF) Committee one of whom is a woman. OWITF is a Congregational plan for the way in which religious life in the Institute is moving.

Facilitators at Chapters have often been women. They have had a profound influence on the outcomes of the Chapter.

In Australia, a woman has been directing the writing of Policies for the Province.

Women have been prominent in Congregational Renewal Teams and in such programs as Trasná, Passover and Dadirri.

### **Daughters of Our Lady of the Sacred Heart**

Non-ordained lay people are involved in the following areas of the Province’s Governance and management activities:

- Members of the College Board (women and men); Chairperson currently a man.
- Members of the Aged Care Facility Board; (women and men) Chairperson TBA
- Members of Corazon Board of Management (all women)
- Provincial Administration: Director of Finance and Administration (Man) Administration Secretary (Female), Building and Services Manager (Male), Community Staff Supervisor (Female), Aged Care Facility Supervisor/ Manager (Female), Conference/Retreat Centre Assistant Director (Female), College Principal (Female)

### **De La Salle Brothers**

The largest undertaking sponsored by the De La Salle Brothers currently in operation is ‘yourtown’, 600 employees, projected turnover in 2016-2017 of \$94million has a lay female non-Catholic Chief Executive Officer who has been in the position for eight years.

There are two female lay persons who have served as principals in schools, one in Australia and the other in Pakistan. A female lay person has headed up the professional development initiative Lasallian Educational Service for a period of seven years. Currently the Chief Executive Officer of the Lasallian Foundation is female. One lay female is Chair of the incorporated school Board in Adelaide. Three females are appointed to the peak Ministry body the Lasallian Mission Council. Two lay females and one female religious are members of the Consultative Committee that oversees and monitors child protection issues. The Trustees regularly retain a female member of the NSW Bar in the settlement of civil proceedings.

### **Dominican Friars**

Non-ordained lay people, including women, are actively involved in the governance and management activities of institutions for which the Dominican Friars are responsible. This includes serving on the Boards of Directors of Blackfriars Priory School in Adelaide and John XXIII College at ANU in Canberra, both of which are Companies Limited by Guarantee. Women also have senior management positions in these institutions. Women of course also serve on Parish Pastoral Councils in our parishes, at times as Chair.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

As would be expected of a Congregation of religious women, the majority of lay people involved in governance and management are women.

### **Faithful Companions of Jesus**

The majority of the lay people who are actively involved in governance and management activities in the FCJ Society in Australia are women.

There are lay women and men employed in the FCJ Province Office as Health Care Coordinator, Education Executive Officer, Business Manager, archivists, secretarial assistants.

Very generous lay people assist the FCJ Society in the governance of the two FCJ Colleges, with a female Chair of the FCJ Education Board which oversees the two College Councils. There is also an Investment Committee of lay people who advise the FCJ Society.

There is an FCJ Association of lay colleagues which is led by a woman.

### **Family Care Sisters**

Our staff comprise 2 sisters of other congregations working part time and 5 married women who work part time. Those involved in the provision of input sessions are involved in decision making in relation to what will be offered to the women and in the evaluation process.

### **Franciscan Friars Holy Spirit Province**

Non-ordained lay people are members of many boards and committees of the Province and work collaboratively with us. The Interview Board for prospective candidates to the Order comprises friars and lay people, always with at least one or two people on the Board. One of the Province's lawyers is a lay woman. One of the persons from whom I seek advice as Provincial Minister, particularly in the nature of personnel, relationship issues and problem areas, is a qualified and experienced lay woman who conducts a business dealing with these matters. The Provincial administration office comprises four lay staff, currently three women and one man. As well as secretarial and financial staff, one lay woman holds a role which has in the past normally been done by a friar (but no friar was available for the role in the past fifteen years). It is a top level administrative and representative role for the Order. We have good rapport with our lay staff and, if/when there are workplace tensions or problems, it is dealt with immediately by local superiors or qualified lay people.

### Hospitaller Order of St John of God

As the PJP St John of God Australia Ltd has assumed responsibility for the services previously auspiced by the Province, governance and management activities are confined solely to the religious life of the Brothers.

- Province Professional Standards Committee: five laity, one religious; three women, three men; chaired by lay woman
- Management of professional standards matters: two lay women
- Financial management of Province: two laity; one woman, one man
- Clergy and Congregational Care (CHC): day to day support of the Brothers to assist their ageing in place – all lay women

### Institute of the Sisters of Mercy of Australia and PNG

The Institute is a religious order of women and is primarily governed by women across all matters that affect religious life of the Sisters. Within the governance structure of the Institute there are a number of professional lay women who hold positions on the Institute's management team, as well as board and senior executive positions within its ministry agencies.

The Institute also wishes to acknowledge that it supports the appointment of lay men to managerial roles within the Institute and within its ministry agencies.

### Little Company of Mary

As women religious, Sisters of the Little Company of Mary are, according to Canon law, lay non-ordained persons. Therefore, all formal acts of governance are conducted by women. At the same time, Lay people, the majority being women are employed in the day to day administration and financial management on behalf of the Little Company of Mary Sisters – Australia. The involvement of these committed and dedicated lay people has been invaluable.

### Marist Brothers

Governance and management of Marist ministries is mostly in the hands of non-ordained lay people:

- The Council of the Marist Association (which has overall governance of Marist ministries) comprises six lay people and three brothers, with half of the lay people being women;
- The Professional Standards Committee (a Committee of the Association Council) is entirely lay, with four women and four men; the Marist Professional Standards Officer is lay with four out of five employees being women.
- Each of the three Regional Councils of Marist Schools Australia has a majority of lay people, including one which is entirely lay; each has a gender balance and one is chaired by a woman.
- Two of the three Marist Schools Regional Directors is a lay person.

- The Boards of Marist Youth Care and Australian Marist Solidarity (both incorporated entities) have a majority of lay Directors, and each has a lay Chair;
- Eleven of the 13 Marist-governed schools has a lay person as Principal; each school's Advisory Council has a lay majority and each has a lay Chair; each School's leadership team is almost entirely lay.
- The province Business Services Office has 12 employees 10 are lay and 2 are brothers. There are three management positions within the office all of these are carried out by lay people of whom one is female.

### **Marist Fathers Australia Province**

Our six-member Professional Standards Panel contains two women, and a layman.

### **Marist Sisters**

The Marist Sisters Australia have lay women involved in management activities in the capacity of a Business Manager and an Aged Care Co-ordinator.

### **Missionaries of Charity**

We have volunteers and co-workers who help us in our women's refuge homes and soup kitchens but only the sisters have management duties.

### **Missionaries of the Sacred Heart**

There are no women on the Provincial Council due to canonical issues (ie. Members of the Congregation must be Professed members). Women are a vital part of the next level of administration ie. The committees eg. education, parish, aged care, mission office etc. Women (lay) are appointed to our school boards. (Half the number of board Chair at present are women (lay)). Women are present on parish Councils. Most of the Chairs are women. Amongst many examples - a woman (lay) is Director of our Retreat Centre at Douglas Park.

### **Missionary Oblates of Mary Immaculate**

The Provincial Office Administrator (female) is responsible for the communication and follow up on compliance with professional standards. The Mission and Ministry Coordinator (female) coordinates the visa requirements as well as the recruitment, training and support for the lay Partners in Mission Program. Financial and archives management is undertaken by two male lay people.

### **Missionary Sisters of Service**

Women are well represented among staff and volunteers supporting the mission.

### **Missionary Sisters of the Society of Mary**

No lay people are involved in governance or management of the congregation at this point in time.

### **Missionary Society of St Columban**

Lay people, men and women, are very much involved in management of our organisation. Our professional co-workers, as we call them have become indispensable to us and assumed positions of authority in our

management. They are not involved in matters of governance at this stage. We are a 'clerical society' according to Canon Law, and this is a significant bulwark. Who knows what the future will bring?

### **Congregation of the Sisters of Nazareth**

As we are a pontifical congregation, our religious life is determined by canon law and our six-yearly general chapter which are our governance bodies. We have an organisational chart of our structure which shows clearly our lines of reporting and responsibility.

### **New Norcia Benedictine Community**

One member of the board of directors is female.

Our HR manager is female and attends diocesan child protection training days.

Both child protection officers are female.

### **Order of the Cistercians of the Strict Observance**

The abbot has an advisory group of well qualified lay people (including one woman), whom he consults on matters affecting the monastery.

### **Order of St Augustine in Australasia (The Augustinians)**

Lay persons, both men and women, are extensively involved in leadership at the ministry level, particularly in parishes and schools. Roles include pastoral associate, parish pastoral council leadership/membership, sacramental coordinator, coordinator of ministries such as Special Religious Education in Government Schools, catechists, various parish committees, school principals and teachers, administrative/department leadership and membership, and School Boards.

At province level, lay women and men participate in various province commissions (schools, parish ministry, social justice, fraternal care, finance, etc). Both male and female facilitators and guest speakers often assist us with province meetings.

### **Order of St Paul the First Hermit**

We have many volunteers, including women, who work alongside our province members. At the parish level lay people are an integral part of the running of a given parish through the parish and finance councils and other parish groups, and at the Monastic level lay people are often consulted when serious decisions regarding the running of a given Monastery are undertaken. Lay people are often the only ones with the expertise to help us make decisions as to the logistics of running a monastery and parish.

### **Order of the Capuchin Friars Minor**

We are a male religious order and, consequently, our governance is by male religious, in accord with our Rule and Constitutions. Incidental to being a woman, we employ a very competent Curia Manager.

### **Passionist Sisters**

As a Women Religious Order all in leadership are the religious sisters and actively involved in the governance of the Order.

### **Passionist Fathers**

Both our Formation Commission with a lay woman and lay man as members, and our PSAC with one woman and two male lay members are involved in areas of governance.

We also have a non-ordained business manager and a Finance Committee made up entirely of laymen. In assessing our response to perpetrators, our PSAC is involved and as stated, the membership includes three lay members, one of whom is female, and one professed member. The Provincial cannot act without their advice.

### **Patrician Brothers**

Patrician Brothers in Australia work solely within the established educational and pastoral services of dioceses or parishes. Governance and management are the responsibility of the province leadership team which is drawn from among the brothers. The team seeks astute advice from experienced professional women and men about safeguarding policy - including management of perpetrators, response to claimants and survivors. From the assistance of lay and religious staff of both the NSW State and National Professional Standards Offices as well as insurers and lawyers the team tries to ensure best practice is applied. A further source of expert advice from lay professionals are inter-congregation meetings and the annual conferences of women and men religious institutes.

### **Presentation Sisters Queensland**

We do not have anyone actively involved in governance and management - we have non-ordained lay staff in support roles.

### **Presentation Sisters WA**

Two women Principals, one in primary and one in secondary school are actively involved in the management of those establishments.

### **Presentation Sisters Wagga Wagga**

We have 16 lay people employed by the Congregation:

- Fourteen of these are women;
- Three of these are involved in administration;
- Six involved in the care of our Sisters; and
- Five involved in ministries of the Congregation.

### **Salesian Sisters (Daughters of Mary Help of Christians)**

The SPR province owns one educational institution in Australia. The lay staff is represented on the Board of Management and the Board of Directors.

### **Salesians of Don Bosco**

The Province Child Protection Commission, which is the 'peak' body in the Salesian Province attending to child protection and the implementation of professional standards, has lay and female membership. In the main areas of mission, namely schools and youth centers, the leadership (including principal) is entrusted to lay people and currently there are two female principals in schools in the Salesian Tradition. Through these positions of leadership including principalship, women exercise active involvement in the governance and management of those centres.

Of note is the fact that most of the Province Commissions/Committees have female membership: Youth Ministry, Education, Pastoral Team, Social Communications, Mission Office, Finance and Salesian Family.

### **Sisters of Charity**

The Congregation of the Sisters of Charity of Australia is led by a Congregational Leader with the support of her Council, all of whom are Religious Sisters of Charity. They are supported by a Congregational Office team led by the Director of Operations, who is currently a woman. The Congregational Office team is characterised by its mix of gender, faith and age and provides a strong professional skills base to support the operations of the Congregation. As noted previously, since July 2009 the majority of RSC founded ministries are operated by Mary Aikenhead Ministries, governed by its own trustees at arm's length from RSC. Currently, there are six trustees of Mary Aikenhead Ministries, five lay trustees (Three female and two male) and a Sister of Charity. In turn, many of those ministries have their own boards and management.

### **Sisters of Mercy Brisbane**

The Brisbane Congregation of the Sisters of Mercy is governed by its Canonical Statutes and is under the leadership of the Congregation Leader and her Council, (Congregation Leadership Team) elected by the Congregation every five years. The Congregation Leader and Council is advised and supported by non-ordained Executive, middle management and support staff of the Brisbane Congregation Office.

Mercy Community Services the main provider of external services is an equal opportunity employer and is committed to providing workplace gender equality for all employees. Gender diversity is also apparent and a policy position for Board Director Recruitment and appointment. The current board of directors has a gender balance of three male and three female directors, this is mirrored in the Executive Leadership Team with a balance of four men and four women.

Mercy Community Services engages a highly professional, experienced and skilled workforce with relevant tertiary qualifications, (including Diplomas, Bachelors, Masters and PhDs) in areas such as psychology, health and behavioural sciences, counselling, social work, disability, human resources, policy and governance, business, marketing and management.

### **Sisters of Mercy North Sydney**

Non-ordained people are employed to assist the Congregation Leader in various ways, e.g. in the Finance Office, professional nurse and carers to assist the Sisters, those who work in our institutions, and those who represent the Sisters in areas of mission education (history of the congregation etc.)

The Congregation Leader and her assistant deal with litigation matters in regards to perpetrators and seek professional advice when necessary.

### **Sisters of Mercy Parramatta**

The Congregation has lay women in the roles of Business Manager and Health Care Co-ordinator. Boards for our Sponsored Works have equal membership of male and female.

### **Sisters of St Joseph of the Apparition**

We do have a number of both male and female lay employees involved management and health care.

### **Sisters of St Joseph North Sydney**

The Congregation and all Regions are fully governed and managed by non-ordained lay women.

The Congregational Leader and Council (non-ordained lay women) are elected at the Congregational Chapter held every six years. The Congregation Leader and her Council appoint the Regional Leaders (non-ordained lay women).

Sisters (non-ordained lay women) hold the positions of leadership at local, regional and congregational levels.

The Congregation has a number of incorporated ministries which have non-ordained lay women in governance and management roles.

### **Sisters of the Good Samaritan**

Non-ordained women and men are involved at a number of levels in the governance and management of the activities of the order.

At a senior level, the Business and Resources Manager, the Finance Manager and staff are all non-ordained lay people.

The Canonical Finance Council of the Congregation consists of non-ordained lay men and women with particular skills.

The four companies formed by the sisters each have a Board of Directors consisting of men and women with particular skills for the organization.

Lay oblates are on other committees, including the Initial Formation Resources Team, the Oblates Reference Group, and the Partnership Reference Group and the Creation Resource Team, the Social Response Reference Group, and the Good Oil Reference Group.

The reference group for the Safeguarding Officer will have non-ordained lay membership.



### **Sisters of the Good Shepherd**

Good Shepherd sisters established the Good Shepherd Australia and New Zealand Board in 2008 to govern and direct ministries in Australia and New Zealand. This professional board of Directors includes both women and men. Protocols concerning the safety of children as required by government legislation are implemented and monitored.

### **Society of Christian Doctrine – Preca Community**

We are open to the services of non-ordained catechists in our ministry. The governance which is all male is open to advice from lay people of both gender.

### **Society of the Sacred Heart**

Our Director of Mission is a lay woman. We have 3 women employed in the Provincial Office. We have lay men and women on various Boards.

### **Trustees Little Sisters of the Poor**

We work in partnership with lay staff, some of whom are in management roles, including Director of Nursing, Human Resources, Clinical Manager. We are also assisted very much by a lay National Advisory Group, comprising experts in the legal area, human resources, accountancy, and of course in Aged Care.

### **Australian Ursulines**

Since we are a women's religious order all of our governance lies in the hands of women. Management is small. We employ one-part time secretary, two part time aged carers and a few cleaners. Many services are contracted out so that we do not have to manage the employment matters since this is becoming harder for us to do.

## Question 12

### Describe the approach you take to claims for child sexual abuse

#### General Summary – Question 12

##### Dioceses and Archdioceses

- Most dioceses outlined clear processes and procedures for dealing with claims.
- Some provided a copy of their protocols.
- Claims are dealt with through *Towards Healing*, dispute resolution and informal processes or through civil action and the relevant legislation.
- Some follow *Towards Healing* guidelines, many don't.
- Victims are increasingly engaging lawyers.
- *Towards Healing* claims are generally handled by the professional standards office.
- Civil claims are generally handled by the diocese.
- Most dioceses report trying to settle all claims out of court.
- Most noted that the interests and well-being of the complainant are a high priority.
- Most diocese describe a pastoral process to help survivors when they come forward.
- Victims are generally encouraged to go to police.
- Most said they do not blind report to police.

##### Unique responses

- Adelaide said it notes the benefits of blind reporting.
- Armidale notes an ad hoc approach was taken prior to 2015, when the Professional Standards Advisory Panel recommended a change in approach.
- Ballarat Bishop Paul Bird has agreed to put himself forward as a Defendant in claims against former Bishops O'Collins and Mulkearns (both deceased).
- Parramatta's Office for safeguarding and professional standards was established in 2014. The Healing and Support Team which provides support for the survivor, operates independently of the Office for Safeguarding and Professional Standards.

- The Archdiocese of Sydney said it is important to note that the response of the Archdiocese to litigious claims has evolved significantly since the [...] litigation in the early 2000s. This litigation was subject of a Royal Commission case study in March 2014.
- In 2012 the Archdiocese published *Sexual Abuse – Response of the Archdiocese* which detailing its response to claims, including that the preference is to resolve matters out of court and that the Archdiocese assists claimants to identify proper defendants, this was updated in March 2016 in which current approach to litigation are described including steps taken to identify the proper party to sue and to assist victims to identify alleged offenders.

## General Summary – Question 12

### Religious Orders, Congregations and Institutes

- When an allegation is made, many orders offer to fund counselling and encourage survivors to seek independent legal advice.
- Many orders offer to fund reasonable levels of legal advice.
- Survivors are encouraged to take their allegation to the police.
- National Committee for Professional Standards guidelines are generally followed.
- Most orders aim to expedite the process in order to limit the impact on the victim.

### Unique responses

- The Jesuits note that a policy is being developed to specifically assist people making sex abuse complaints against deceased Jesuits or lay staff.
- The Christian Brothers have established a Professional Standards Office which receives and responds to complaints.
- *Protocol for the management of Christian Brothers who have sexually abused children* was provided.
- The Congregation Leadership Team in their capacity as Trustees of the Corporation of the Order of the Sisters of Mercy in Queensland established a Special Issues Committee in 2015

## Responses from Archdioceses and Dioceses – Question 12

### Archdioceses of Adelaide

A claim is usually received in the first instance in the Office of Professional Standards.

The PSO then conducts the matter in accordance with the type of claim involved.

If it is a *Towards Healing* claim, it is dealt with by the PSO in accordance with *Towards Healing*.

If it is a normal civil claim, it is dealt with via the Vicar General's office, usually in combination with the Archdiocesan solicitors.

The first step is usually to inform CCI that a claim has been made. If CCI determine that a policy of insurance responds to the claim, they allocate their own solicitors of choice and the Archdiocese subrogates it rights. If CCI determine that no indemnity extends to the claim, it is handled by the solicitors for the Archdiocese in the usual way.

The Archdiocese of Adelaide does not take the [...] Defence and will nominate a suitable defendant to any claim; invariably this means Catholic Church Endowment Society Inc., an incorporated and insured entity.

The Archdiocese of Adelaide does not take a time point in defeat of a claim except where the claim would constitute an abuse of process (and see below).

The Archdiocese does not insist on confidentiality clauses.

However, in an appropriate case, where there is no prima facie evidence of liability, and where the facts are such that it is impossible for a defence to be mounted (e.g. when the accused is deceased and other relevant witnesses are also deceased) it reserves the right to oppose a claim, or rather not admit liability. Each case depends on its own facts and the Archdiocese does not impose an inflexible rule.

The Archdiocese of Adelaide acts as a model litigant and follows the model litigant rules (and has done so for some time prior to their promulgation).

- A recent example is the St Ann's Litigation. In which the victims were almost all non-verbal (with a small number of notable exceptions). Despite that, the Archdiocese adopted a very compassionate approach to settlement of a large number of claims, even though there was no evidence of abuse in the overwhelming majority of cases.
- A small number of matters proceeded in Court but only because the plaintiff's lawyers elected to issue proceedings. There was no legal imperative for them to do so because the claims were well out of time anyway.
- Of the matters which were instituted in Court, the Archdiocese agreed (and indeed suggested) formal mediation and all claims were settled out of Court.
- In every case in the St Ann's matters, it would have been open to the Archdiocese to not accept any claim based on questions of liability.

- However, it did not take this approach, and ignored strict legal advice, having regard to the personal circumstances of the victims and their families.
- When the claims were first notified in the St Ann's matter, [the Archdiocese of Adelaide] recognised the complexity of the matters and instituted a program for generous ex gratia payments to be made to the victims or their families on a reservation of rights basis; that is, families who accepted such payments were not required to sign a release and were expressly entitled to bring a civil claim if they chose to do so. It was intended that until the parties could come to terms with the horrific facts of the cases, they would be in a position to afford and obtain counselling and other services if needed. The families were at liberty to spend the money however they wished if they thought it would help their family life and relieve the pressure of the situation.
- When the small number of victims chose to litigate, the Archdiocese handled the claims in accordance with the above, namely because the claims were insured (in part only) they were reported to CCI and CCI appointed its own solicitors to defend and resolve the claims.

In respect of settlements, the Archdiocese almost always seeks legal advice in respect of a settlement, and responds to the matter in accordance with recognised principles of law.

Perpetrators are dealt with in the usual way. Allegations are reported to police where the victim consents. The Archdiocese continues to adhere to the benefits of blind reporting when necessary. It recognises that in some cases, that is the only way to respect the wishes of victims and their families and avoid re-traumatisation.

Where the perpetrator is a lay employee (not a priest) if liability is established or guilt admitted, the employee is terminated after natural justice principles are applied.

Where the perpetrator is a cleric, they are invariably suspended from ministry pending the outcome of any criminal (or indeed civil) proceedings.

- In the case of criminal proceedings, if the cleric is found guilty, their suspension will remain indefinitely and the case will be reported to the Holy See for disposition by the appropriate Congregation. However, if the cleric is found not guilty, a process for risk assessment is conducted and two outcomes will take place:
- Either the cleric will be deemed to continue to pose a risk, in which the matter will again be referred to the Holy See for advice and disposition;
- If the cleric is deemed not to pose a risk, then the presumption of innocence is not displaced and the cleric's rights are restored.

In the case of civil proceedings, the same process applies.

### **Dioceses of Armidale**

Prior to 2015 ad hoc approach taken. Professional Standards Advisory Panel recommended a change in approach with the following elements:

- Assessment of claims is the same regardless of insurance cover;
- Attempt to engage in process promptly and efficiently;

- Same solicitor deals with all claims to provide consistency - this solicitor also acts for the insurance company, other dioceses and orders and so, is very experienced;
- separation of financial settlement discussions and pastoral support (Bishop and Vicar General provide pastoral support, Chancellor attends to mediation conferences);
- Statement of apology given at mediation conferences if appropriate;
- Victims able to speak to Chancellor at mediation conference;
- information is given to victim on current guidelines and practices if possible.

### Diocese of Ballarat

The Diocese deals with each claim for child sexual abuse in an open and transparent manner. Respect and dignity will be afforded to the complainant and his/her family. Although each claim has its particular characteristics the following principles are applied generally to claims:

- The claimant is able to choose the method of resolving the claim. For example through *Towards Healing*, alternative dispute resolution, solicitors or a combination of all. While the Diocese will consider the extent of pastoral support on a case by case basis it will generally continue to provide pastoral care in cases where the complainant has instructed solicitors and/or has commenced legal proceedings against the Diocese.
- There are circumstances where it may not be appropriate to continue to provide pastoral support. For example when settlement negotiations are in the final stages or, if to do so, would unfairly prejudice the position of the Diocese in the context of legal proceedings.
- The Diocese provides claimants with all relevant documentation in its possession relating to his/her claim.
- Bishop Paul Bird has agreed to put himself forward as a Defendant in claims against former Bishops O'Collins and Mulkearns ( both deceased)

### Archdiocese of Brisbane

Matters dealt with under TH, through the *Personal Injuries Proceedings Act*, or through informal processes.

- Put to alleged perpetrator by letter by AB's legal adviser seeking a response in writing.
- AB considers restricting faculties or removing alleged perpetrator permanently or temporarily from ministry.
- Independent psychiatric examination of the victim/survivor.
- If admission made, matter under TH goes straight to facilitation.

Claim to Director PSO and under TH:

- DPSO contacts the Archdiocese and the matter is handled under TH.

Claim direct to Archdiocese:

- Is the claim made under the Personal Injuries Proceedings Act? Referred to AB's legal adviser to be dealt with in accordance with procedure in Act. Referred to insurer if AD entitled to indemnity, the Act includes steps aimed at early resolution. Provides detailed info re legal proceedings.
- Claims received by AD not in accordance with the Act are referred to PSO and claimant advised about TH. 3.

Where AD approached directly by claimants lawyer, it is referred to AB's legal adviser if no insurance available, or to the insurer

Fewer clients choose TH. Most engage lawyers. TH assessment reports are considered by AB's Consultative Panel for advice on how to deal with survivors and perpetrators. Same considerations triggered where a cleric is convicted in the civil criminal court.

All cases referred to CDF as required by Canon law.

Two CSA cases currently pending against the AD in court. All other matters in TH, lawyer to lawyer or within the Act. AD cooperates with claimant lawyers and full disclosure of relevant documents. AB has in some cases waived legal privilege re documents to avoid disadvantaging the survivor.

### Diocese of Broken Bay

Since the diocese was established in 1986, it has never relied on the Statute of Limitations. The diocese has never hidden behind 'the [...] defence' and has always offered the trustees of the diocese as the entity to sue.

The diocese has settled all claims before going to hearing. The Bishop is advised when any victim (primary or secondary) makes contacts with the diocese.

The approach taken to claims is outlined below:

- Undertake assessment of reporting obligations (no blind reports to police) and risk assessment Diocese of Broken Bay – TJHC
  - Identify the Church Authority. If the diocese is not the Church Authority, compassionate response, pastoral response and offer to meet (meet where and when convenient to the victim)
  - facilitate contact with other Church Authority (make contact on behalf of the victim, if preferred)
  - hear story, if that is what the person wants
  - offer counselling, if no success or time delay with other Church Authority, or no other Church Authority
- If the diocese is the Church Authority, and the person makes contact directly (ie not through lawyers):
  - compassionate response
  - offer to meet (meet where and when convenient to the victim)

- listen to story and issues – as much as the person wants to tell. Discuss recording the person's story
- provide copy of Civil Guidelines for Church Authorities discuss issues contained in Survivor Information Sheet (currently in draft) and provide Survivor Information Sheet for later reference by the person
- issues to discuss with the person:
  - suggest that the person considers his/her needs
  - advise to report to police, with the diocese's assistance, if preferred (explaining the diocese's reporting obligations)
  - offer specialist counselling
  - advise to consider legal advice
  - refer to survivor group
  - provide contact person in the diocese
  - discuss whether there is a need for investigation and level of investigation required
  - discuss options - claim, meet with Bishop, apology, spiritual direction, financial claims, counselling, prayer, mass, parish response, symbols, dioceses response, pastoral support time to be heard, acknowledgement, other - what is it that the person needs?
  - entity to sue available
  - information about perpetrator
  - risk
  - ongoing needs
  - confidentiality
  - records of meeting
  - insurance
- notify police and obtain their clearance before any diocesan investigation is carried out
- notify insurers and notify lawyers but focus on working with victim Diocese of Broken Bay – TJHC
- investigation - the level of the investigation will depend on the specific circumstances (eg perpetrator deceased/alive; previous substantiated claims, etc). The diocese must be satisfied that the allegation/claim reaches the threshold and that procedural fairness is afforded to the accused



- If the diocese is the Church Authority, and the person makes contact through lawyers/statement of claim:
  - offer of counselling upfront
  - provide Survivor Information Sheet (currently in draft)
  - advise person's lawyer that the diocese does not wish to re-traumatise, does not wish to ask the person to go through the abuse again for the sake of the process (systemic abuse)
  - aim for early resolution without medicals, assessing the credibility of the claim
  - notify police and obtain their clearance before any diocesan investigation is carried out
  - notify insurers and notify lawyers but focus on working with victim
  - investigation - the level of the investigation will depend on the specific circumstances (eg perpetrator deceased/alive; previous substantiated claims, etc). The diocese must be satisfied that the allegation/claim reaches the threshold and that procedural fairness is afforded to the accused
  
- Settlement
  - No secrecy provision
  - Independent advice needed to finalise matter
  - If no insurance, the diocese does not require a Deed of Release but has only requires an 'Acknowledgement of Receipt of Funds' only
  - Consideration of how best to make payments such that funds are not dissipated quickly but used for the particular purpose (without taking the over and control away from the victim)
  - Other possible factors
    - Aggravated
    - Length of time of abuse
    - Age of abuse
  - Secondary victims – assess payments, supports, options for them, if applicable"

### Diocese of Bunbury

The Child Protection Policy sets out the procedure for all claims of child sexual abuse.

- All reports of child sexual abuse are to go to the Bishop or the Vicar General in his absence.
- All allegations of child sexual abuse will be investigated.

- If a claim is reported through a solicitor requesting a settlement, the response is dealt with through a solicitor.
- All claimants are advised they are free to report the matter to police and/or use the *Towards Healing* process.
- Anyone claiming to be a victim of abuse is referred to the police and supported to do this.

### Diocese of Cairns

All claims referred to law enforcement authorities, child protection authorities and the Queensland Office of Professional Standards.

The Cairns Diocese has appointed a Manager of Professional Standards whose role it is along with the Student Protection Officer for the Diocese to ensure that compliance with mandatory and other reporting obligations

In terms of claims of child sexual abuse involving a member of the clergy, prompt discussion is had with CCI and thereafter referral of the matter to an appropriately appointed legal firm to represent the Diocese and insurers interests.

In general the “approach” taken to claims for child sexual abuse at the most basic level is that the Church authority has a consultative panel which meets with regularity to discuss such matters in a minuted meeting forum. This is to ensure proper consultation in terms of direction and management of such complaints.

The Manager of Professional Standards also liaises with both CCI, the Queensland Professional Standards Office and where applicable those lawyers appointed to act on behalf of the Diocese in certain matters [ ..... ] .

In claim matters which proceed to litigation the Manager of Professional Standards and other personnel from the Church authority provide the lawyers and insurance company with documentation from within the Diocese so as to assist the speedy resolution of such claims.

### Archdiocese of Canberra-Goulburn

Avoidance of litigation and compliance with the Church’s model litigant guidelines are important to the Institute for Professional Standards and Safeguarding (IPSS).

When a victim identifies themselves, a review of statements is conducted and if the claim is plausible, two lines of communication are initiated.

- First, the victim is found competent legal representation if they have not already availed themselves of this service. The instruction from the Archdiocese is to determine fair and reasonable compensation.
- Second, and independently, the healing and support response is initiated.

The IPSS has formulated agreements with independent, local law firms to provide the service of competent legal advice to victims.

The victims attend a law firm of their choosing, from a panel of local law firms, and discuss the particulars of their case. If they are satisfied with the law firm, discussions then begin between Catholic Church Insurances,

if the case is covered by insurance, and the independent law firm as to what amounts to reasonable compensation. If the claim is not covered by insurance, then reasonable compensation is negotiated with the Archdiocese and the independent law firm

The goal is to reduce litigation costs and respond to the victim's needs, independent of the compensation costs, through the healing and support process. The goal of this process is to address whatever needs the victim may have which need to be addressed.

These firms are asked to act on behalf of victims in relation to their claims against the Catholic Church by the provision of legal advice and assistance, where the victim is seeking to resolve their claim without commencing legal proceedings.

IPSS informs the law firms that, in the case of victims referred, the Church has accepted the victims' allegations as to the perpetrator involved and the abuse. Assistance from these law firms might involve:

- initial conference(s) with the victim and their support person to discuss our role, explain their options for pursuing their claim including by resolution or the commencement of legal proceedings (but noting that our assistance does not extend to the latter), and taking their instructions
- communicating with, attending on and advising the victim as required
- preparing a written statement by the victim
- obtaining relevant records and evidence as to the impact of the abuse
- obtaining medico-legal opinion in particular concerning the impact of the abuse
- advising the victim as to settlement
- formulation of a claim for submission to the Church/insurer
- communicating with the Church/insurer in relation to the claim; and negotiating settlement including attending at mediation if required and finalising any settlement agreement.

If a victim decides at any stage to pursue legal proceedings, the law firm acting above, would refer them to another law firm to act on their behalf.

*Healing and support* including acting as the person's advocate both within the Archdiocese and in the wider community, supporting the person to make their own choices re direction of claim and approach from Dioceses, access to open-ended services; not investigating or "testing" allegations, the offer of support is not conditional on proof of the abuse beyond the word of the client.

When a statement or claim is brought against the Archdiocese or other Church entity, IPSS facilitates the client's choice and continues to support the person during this time and after the completion of the investigation regardless of outcome.

Support for secondary victims including facilitation of counselling, linking people into groups or one on one interaction with someone from a similar situation.

Apology including meeting with a Church authority and either tell their story or seek an apology. Archbishop Christopher Prowse is open and responsive to this request. He has travelled great distances to meet victims and to respond to them, listen and apologise for the harm suffered.

Arranging Counselling - IPSS staff offer supported and targeted referrals to psychologists/counsellors.

Facilitating Groups and Connections

Practical Assistance including financial assistance for household bills, assistance getting help from Government and non-government agencies for vouchers to assist payment of bills, advocating on behalf of family members for assistance which will help them support a person who has been abused, arrange and pay for mental health assessments of individuals to assist their treating medical practitioners to prescribe medication or to assist their Centrelink claims for disability pension.

Support during Court Proceedings

Assistance with Spirituality based on an individual's needs and desires

### **Melkite Eparchy**

In the event of such claims, proper established processes and procedures are followed in full consultation with the PSO

### **Diocese of Parramatta**

Historically the Diocese has always worked hard to demonstrate compassion and ongoing care for survivors of abuse.

Since 2004, the Statute of Limitations has not been relied upon to impede the progress of claims

Some survivors continue to engage with the Diocese after their financial settlement is achieved.

Since the establishment of the Office for Safeguarding and Professional Standards in July 2014, survivors have been invited to engage with our Healing and Support Team which assigns them companion to identify the resources to progress their complaint and articulate their experience.

This is available to survivors of abuse regardless of whether a complainant commences civil proceedings, engages in diocese reparations scheme or take some alternate pathway.

The Healing and Support Team operates independently of the Office for Safeguarding and Professional Standards. Information provided by complainants remains confidential unless they approve the release of information for the purpose of progressing their complaint for assessment by the Reparations Review Panel.

### **Diocese of Port Pirie**

Follows the principles and procedures set out in *Towards Healing*. This attitude takes account of the various avenues which claimants may choose to follow in advancing their claim:

- a claimant approaches a church person in the diocese to disclose, and eventually chooses to engage *Towards Healing*

- a claimant chooses to engage in litigation
- a claimant chooses to report directly to the police
- a claimant chooses to appear in the media in the first instance.

If a claim describes a currently-happening event involving a child or young person, all diocesan employees and volunteers are trained and legally obliged as Mandatory Notifiers to call the Child Abuse Report Line (or CARL).

If the CARL official is satisfied that there is the possibility of a crime being perpetrated, the official calls the police. They follow other procedures in the event that the matter is not a criminal matter. A church employee or volunteer would call the police directly if they were to witness a crime happening.

*Claimant approaches locally and engages Towards Healing:* If a claim relates to an historical event of child sexual abuse, and a victim is making the claim themselves, and they are making the claim in person to someone local (eg., a local priest, a Child-Safe Contact Person, a teacher, a Centacare staff person, a friend who is a member of the church), that receiving person will do one of several things:

- If the alleged perpetrator is alive, give the claimant the phone number for SA Police and urge them to phone the police
- If the alleged perpetrator is dead, or if in any case the claimant is initially reluctant to go to the police, provide the claimant with the contact details for the Professional Standards Office in Adelaide and encourage them to make contact.
- In cases where the person receiving the claim lacks confidence in what to do, they may refer the claimant to the Bishop, or the Diocesan Contact for Professional Standards, or the Vicar General, or the local parish priest, pastoral associate or a religious sister, who will then assist the claimant to get in touch with police and with the Professional Standards Office; or the person receiving the claim may make that contact themselves and ask for advice on what to do next on behalf of the claimant.

Priests, pastoral associates and religious sisters are expected to provide pastoral reassurance, encouragement and affirmation to the claimant, and to offer any practical assistance they can, in enabling the claimant to have his/her case heard in a proper manner in respect of *Towards Healing*.

The PSO Director will follow the principles and procedures of *Towards Healing*, in respect of the claimant, the appropriate Church Authority, the accused and other persons who may become involved, and will inform the police of the claim. (Informing the police of the complaint has been policy for both SA dioceses since 2010.)

The Diocese is committed to working in a committed way to minimise delay and expedite the claimant's case towards an early resolution.

*Claimant chooses to engage in litigation:* If the claimant has engaged a solicitor, the Diocese will honour that choice and work through the solicitor appointed by Catholic Church Insurances to work collaboratively with the claimant's solicitor to progress the person's claim. The claimant's solicitor will assemble the evidence for the claim, most commonly through arranging for a psychologist's assessment of the claimant. The Diocese will respond promptly through the CCI solicitor to reach a settlement as soon as possible, bearing in mind the circumstances of the case. With respect to the present discussion in the Catholic Church about the best way

forward for identifying the entity within the Diocese to be sued, the Diocese has always presented the Bishop of the Diocese as the person to be sued, since the Bishop represents the Diocese.

In terms of pastoral care of the claimant, our capacity to offer this in the litigation environment depends upon the attitude of the claimant's solicitors. In the case of [.....], we have formed the opinion that [.....] strongly discourages the claimants from having any pastoral contact with the diocese, even when the claimant is personally friendly with the priests of the diocese or the Bishop. Attempts at offering prayer, access to counselling and other pastoral support have met withering reactions from [.....].

The Diocese has carried Public Liability Insurance since September 30, 1969, although a reasonable level of cover for modern day claims was not arrived at until around 1978.

*Claimant chooses to report directly to the police:* This has seldom happened. When police are involved, the Diocese will cooperate with police instructions in respect of having direct contact with the claimant, regardless of whether the claimant has previously disclosed their claim to the diocese or not. In at least two cases, police have instructed the Diocese to refrain from direct contact.

That being said, the Diocese will make every effort to provide pastoral care and reassurance to the claimant, even though it may not be appropriate to have direct contact with the claimant. This practice arose because of a situation in 2004 in which the Diocese had complied in good faith with the police instruction. [.....] Consequently, in cases where the Diocese has to take a step back from contact with the claimant, the bishop composes a letter to the claimant, assuring them of his prayer and pastoral support, and encouraging them in their pursuit of justice. This letter is handed to the investigating police officers with the request that if they have no objection to the contents, they would give the letter to the claimant. In many cases, this has proven to be of immense value to the claimant.

In all of these situations, the geographic context can be complicating. Owing to our Diocese being a rural and regional area, there is constant migration of young people and families to the cities. This means that claimants are commonly making their claims from Adelaide, or indeed from interstate or overseas. We endeavour to provide as much pastoral care as possible, whatever the geographical circumstances.

### **Diocese of Rockhampton**

It is the consistent policy of the Diocese to offer qualified counselling services at a very early stage of notification and to make the victim aware of the right to independent legal advice. In response to an initial complaint of sexual abuse of a child the Diocese:

- offers pastoral support and counselling;
- reports the claim to police; and
- takes immediate steps to suspend any clergy or other persons identified in the complaint from duties and to prohibit contact with children in so far as it is possible pending investigation.

### **Dioceses of Sandhurst**

We encourage complainants to take complaints to the police.

If the complainant chooses not to go to the police we refer them to *Towards Healing*.

We involve ourselves in the process set out by the *Towards Healing* document.

The diocesan archivist actively researches, documents and preserves the history of case claims and personnel files of alleged perpetrators.

### Archdiocese of Sydney

Helping victims and ensuring that they are heard, believed, and treated with compassion and respect, is our first priority. Helping victims always takes precedence over any concern to protect the church, the priesthood or church employees.

the Archdiocese seeks at all times to follow the laws of New South Wales, the *Towards Healing* protocol, the principles of natural justice, the requirements of canon law and Archdiocesan policies on safeguarding and child protection.

Allegations of sexual abuse should be reported to the police so that they can be investigated and dealt with through the justice system.

If a victim reports an allegation of sexual abuse against a priest or church worker of the Archdiocese directly to the police, the Archdiocese takes no action without the express permission of the police.

If the Archdiocese has been made aware of the complaint and police are investigating, it does not inform the accused person of anything concerning the complaint unless police permission is given and the Archdiocese deems it appropriate to do so.

The Archdiocese takes great care to ensure that nothing compromises a police investigation. If a victim engages with the *Towards Healing* process or otherwise seeks to resolve a claim with the Archdiocese, any *Towards Healing* or other process is halted until all police inquires or criminal prosecutions are completed. Counselling and other appropriate support for victims continue to be available during any police investigation.

Once Police investigations / prosecutions have been completed, the Archdiocese as a rule undertakes its own risk assessment of persons who were identified and/or investigated by the Police, whether or not this led to prosecution and even if they were acquitted.

Before this risk assessment is completed, the person of interest is not admitted back to their position. If necessary, even if there is not a substantiated finding in *Towards Healing*, a priest's faculties may be removed or not restored on the grounds that he is considered unsuitable for ministry.

Distinct from any police investigation is the Archdiocese's own response to claims of sexual abuse – in many cases where the alleged offender has died. Here the following principles apply:

- the Archdiocese accepts moral responsibility to address claims of sexual abuse against its clergy and other ministers and workers of the Archdiocese and will treat all survivors of abuse with respect and compassion;
- where the Archdiocese is not the responsible Church authority in relation to a claim, we will assist survivors to identify and approach the church entity which has responsibility;

- where the Archdiocese is the responsible Church authority, it will offer to meet with survivors and to assist them during the resolution of their claim (for example by financial help with counselling);
- in all cases, the strong preference of the Archdiocese is to resolve claims pastorally and in a non-adversarial manner so survivors can avoid the costs and stress of litigation;
- this may be through a formal *Towards Healing* process or through a pastoral meeting with a Church leader, such as the Vicar General or the Safeguarding Officer;
- in seeking to respond to survivors and to resolve claims pastorally, the Archdiocese will be guided by the Royal Commission's recommendations regarding redress and how institutions should respond, pending establishment of a redress scheme (including in relation to monetary payments). Each case will be considered on its own merits and any payment in recognition of an established claim will be determined in light of the matrix recommended by the Commission;
- the Archdiocese recognises that survivors of abuse always have a right to take legal action instead of participating in *Towards Healing* or another pastoral process. The Archdiocese will offer to meet the costs of counselling during the course of any such proceedings;
- if legal proceedings have been commenced and the Archdiocese is responsible or potentially responsible, we will seek to settle the case rather than require survivors to litigate to final judgment;
- in responding to legal proceedings, the Archdiocese will not rely on limitations periods in defending legal proceedings – and has not done so, at least since the [...] case; seek to ensure that the proper defendant(s) have been sued and will assist survivors in identifying proper defendant(s); and be open to seeking to resolve legal proceedings by alternative dispute resolution and will consider any potential resolution in light of the current state of the law
- the Archdiocese endorses and will be guided in litigation by the “Guidelines for Church Authorities in Responding to Civil claims for Child Sexual Abuse”.

The Archdiocese do not 'blind report'. It provides full reports to the police. Before doing so, where possible, the Archdiocese seeks to engage with survivors about reporting. We will let the police know if we do not know whether a survivor wishes to be contacted by the police or not.

Response to the [...] Case Study, it is important to note that the response of the Archdiocese to litigious claims has evolved significantly since the [...] litigation in the early 2000s. This litigation was subject of a Royal Commission case study in March 2014.

- The Archdiocese accepted the criticisms of its approach to litigation by the Royal Commission in its report on the [...] case study. The Archdiocese's approach to litigation had evolved well before the [...] case study.
- In 2012 the Archdiocese published a document entitled “Sexual Abuse – Response of the Archdiocese” detailing the Archdiocese's response to claims, including that the preference is to resolve matters out of court and that the Archdiocese assists claimants to identify proper defendants, this was updated in March 2016 in which current approach to litigation are described including steps taken to identify the proper party to sue and to assist victims to identify alleged offenders



## Diocese of Wagga Wagga

The Diocese adheres to its obligations under the Ombudsman Act with the following components:

- Undertake an immediate risk assessment and put in place strategies to minimise risk to the child – followed by an ongoing review of the risk assessment during an investigation
- Stand the employee down from employment until further advised
- Offer support and counselling to the child and family
- Set up support and monitoring for the child
- Notify Police
- Notify NSW Ombudsman – Part A
- Notify Community Services if appropriate
- Investigate the allegation using independent professional investigators
- Provide Findings
- Determine disciplinary action or any other subsequent action required
- Notify the Office of the Children’s Guardian of the outcome when required
- Advise the NSW Ombudsman that the investigation is complete – Part B

There have been three sustained findings from Investigations concerning Reportable Conduct of child sexual abuse in the Diocese over last 16 years, each resulting in the termination of employment.

No civil claims have arisen from these matters to date, however the Diocese understands that civil claims may be possible in the future. Preparing for this possibility lies within the work of the *Towards Healing* Consultative Panel.

For claims of historical child sexual abuse

- Where the Subject of Allegation is a current employee, the Diocese adheres to its obligations under the Ombudsman Act, as applicable, refer to 12.1
- Claims are referred to Catholic Church Insurances for investigation and advice when covered by insurance
- The *Towards Healing* process is engaged in conjunction with the relevant State Professional Standards Office
- The Diocesan *Towards Healing* Consultative Committee is informed of the claim and provides advice to Bishop Gerard Hanna as required

Claims generally come in two stages.

- The first being a request for information seeking names of clergy/employees in a particular parish at a point in time. The Diocese co-operates fully with these requests and commits itself to responses that are truthful, transparent and timely.
- Secondly, when a claim is lodged, a meeting of the *Towards Healing* Consultative Committee is called, Police are informed immediately where possible criminal activity is involved and the state Professional Standards Office informed.

Every claim is treated seriously and the victim treated with the respect and compassion.

### **Diocese of Wilcannia-Forbes**

Any claim that is made to the Diocese is taken seriously with support for the victim during the handling of the claim being the priority.

The diocese meets personally with the victims and responds to individual needs. Each case is dealt with promptly and responded to on a case by case basis.

### **Diocese of Wollongong**

Firstly, the claimant is advised through lawyers or directly to report the allegation to police. The Diocese offers support to help do this if the claimant wishes.

Diocese also mandatorily reports to all authorities. Diocese also reports any matter of allegation of abuse to children to the police (no blind reporting).

In response to any claims that are received from lawyers an initial preliminary investigation is undertaken to ascertain if there is any history of offence by the alleged perpetrator.

If there is, the diocese will negotiate through lawyers to respond to the claims for any reasonable compensation.

If not and the alleged perpetrator is deceased the diocese takes this into consideration in determining whether to negotiate a settlement outside the court system.

If the alleged perpetrator is still alive the victim will be encouraged to pursue action through the courts. The diocese will also negotiate settlements outside the court system.

## Responses from Religious Orders, Congregations and Institutes – Question 12

### Australian Province of the Society of Jesus

When allegations of CSA are made, the following is advised to all survivors in every circumstance. Person encouraged to take their allegation to the police and are offered counselling and independent legal advice paid for by the Jesuits. Allegations relating to a living Jesuit: NCPS guidelines followed. Person removed from ministry involving children until investigation complete. Policy being developed to specifically assist people making sex abuse complaints against deceased Jesuits or lay staff which is aimed to provide clarity to survivors around process and available support. Survivor focused approach to claims of CSA. Immediate offer of counselling of survivor's choice at Jesuits expense. Survivor funded to see legal practitioner of their choice for independent advice. In recent years have sought to settle claims in collaborative manner with litigation. Year of Mercy has seen a number of initiatives, including public apologies.

### Benedictine Community Arcadia

Any claims made against members, past and present, members of the community are acted upon immediately. This may involve Professional Standards Committee or other legal services of our Solicitors.

### Brigidine Community Victoria

Claims for child sexual abuse are handled through the *Towards Healing* protocol.

### Carmelite Brothers

The only claims we have had for child sexual abuse have involved a member who was deceased by the time the claims came forward. In this case, we have accepted liability for our member and have agreed to the financial claim made on us. The claimant did not want any other personal or pastoral support. We worked with our insurers, CCI, in the settlement of this claim.

We received one other complaint about 10 years ago against a Priest of the Order from an adult who, when a child, was abused by this Priest, a relative of the victim. The victim did not make a formal complaint to the Police, nor did they seek compensation. However, the victim accepted the offer of engaging in a healing process through Encompass with a positive outcome. An apology was offered by the accused and accepted by the victim. The accused also engaged in a psychological process through Encompass and subsequently left the Order and Priesthood.

### Carmelite Sisters

We have had no claims for child sexual abuse. If such were to happen, we would ask advice of competent authority in order to respond with transparency and in accord with all requirements currently in force.

### Christian Brothers Oceania Province

The Christian Brothers acknowledge the deep pain and trauma caused by the sexual abuse of children. The Congregation has been proactive in inviting any person who has been abused to initiate contact and has established a Professional Standards Office to be responsible for receiving complaints, responding to

allegations and devising appropriate and professional strategies to deliver fair, therapeutic, just and reasonable outcomes.

Virtually all complaints have been historical in nature with few complaints of any abuse relating to the late 1980s and beyond.

Any current Brother who is the subject of an allegation is required to comply with policies which have been designed to ensure the safety and protection of children (see Attachment 1: “Protocol for the management of Christian Brothers who have sexually abused children”)

The guiding principle in responding to claims of child sexual abuse is to be proactive, compassionate, fair and just. The Brothers act in accordance with the principles as enunciated by the *Towards Healing* protocol. An essential and ongoing commitment is to provide victims with the highest quality therapeutic care to address the psychological damage and trauma of child sexual abuse.

The Christian Brothers also acknowledge the complexity of dealing with historical claims- sometimes over 50 years since the alleged abuse occurred. The Brothers therefore acknowledge the need to engage with the support of legal assistance and advice and see this approach as being not only sensible but a mature way to understand the impacts of child sexual abuse.

Our current approach is to encourage all claimants to seek the assistance of independent legal advice and the Christian Brothers will meet the reasonable cost of such advice. We have been proactive in collaborating with claimants’ legal advisers and this has resulted in a large log of claims being resolved. We do not see such an approach as being mutually exclusive from pastoral engagement with victims and intertwine a pastoral focus and presence with the legal processes. We see such an approach as being a mature approach which acknowledges the complexity inherent in these historical claims.

### **Daughters of Our Lady of the Sacred Heart**

Reference Point and Guidelines – Province Policy to be read and acted upon in conjunction with the Document *Towards Healing*

- The inherent dignity of every complainant and his or her rights to justice, compassion and appropriate confidentiality will be respected at all times.
- The Province will respond to any complaint received in a timely manner, with integrity, compassion and justice.
- Sexual abuse or physical abuse that may be classified as assault in relation to a person under the age of (18) years or a vulnerable adult are criminal offenses and will be reported to the police at the earliest convenience, and referred to the Province Professional Integrity Advisory Committee. The relevant Office of Professional Standards will be notified.
- Should the abuse be of an historical nature and the person abused is now an adult, they may determine that they do not wish it to be reported to police. This is to be respected.
- Where appropriate, a complainant will be invited to engage with the process of *Towards Healing* or The Melbourne Response.

- If one of the above processes is not an appropriate option for the complainant, the Provincial Leader in consultation with complainant, will refer the matter to the Province Professional Integrity Advisory Committee which will determine an alternative process based on the principals of restorative justice, such as mediation.
- The complainant may at any time choose to exercise his or her right to have recourse to civil legal structures.
- If it becomes apparent that there are a number of complaints related to alleged practices at one institution, it may be wise for the Provincial Leader, in consultation with the Province Professional Integrity Advisory Committee, to design a particular program of response.
- The Provincial leader will ensure that a sister, employee or volunteer who is the subject of a complaint is given appropriate pastoral, psychological, spiritual and legal support. They retain their rights in civil and canon law.
- When other Church authorities are involved in a complaint, the Province will collaborate with them in seeking a resolution.
- The Provincial Leader will ensure that adequate funds are available for all contingencies associated with addressing complaints.

### **De La Salle Brothers**

The Trustees have adopted and adhere to the TJHC *Guidelines for Church Authorities in Responding to Civil Claims for Child Sexual Abuse*.

### **Dominican Friars**

The approach taken by the Dominican Friars to claims for child sexual abuse is that outlined in Part Three of *Towards Healing*. In my experience however, few complainants have wished to be very involved with the Office of Professional Standards, apart from as a means of initiating contact. They have preferred to negotiate through lawyers and the Order has engaged a Catholic lawyer to conduct the negotiations. If the complainant has been prepared to undertake a mediation meeting the Order has readily participated in such meetings.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

We respond promptly to any calls or letters alleging abuse if a return number or address is provided. We advise the person that the procedure set in place is for him/her to contact the Professional Standards Office and provide the details for him/her to do so. If nothing further is heard I, as the Congregational Leader, make a follow-up call to the person or to Professional Standards to check if contact has been made. My approach is very much motivated by a desire to see that the person receives pastoral support and that such support is ongoing. If the alleged perpetrator is still living a determination is made as to when to inform her of the allegation made against her.

## Faithful Companions of Jesus

Respond to the person making the claim with openness, compassion, humility and gentle listening. Ask for assistance from Professional Standards as outlined in the FCJ Safeguarding Policy. Ensure everything is documented and kept safe.

## Franciscan Friars Holy Spirit Province

We take a primarily pastoral approach for claims of sexual abuse and settle outside court as this is what the claimant usually seeks. Most cases involve deceased friars and they tend to involve, generally, a couple of particular locations and a small, limited number of friars whose name crops up again. We acknowledge the abuse, offer to "do the best we can while not being able to change matters or take it away". We are open to meeting with the claimant and normally do so. Each case is different and so our response is made accordingly. We are not perfunctory in our pastoral response. We work in conjunction with State PSOs and their directors for advice. Where there may be some difference of opinion about events, timing and persons, we always approve an independent assessor to provide a detailed report. In all our dealings re procedural matters, the Order normally pays costs as required without hesitation. We seek to minimise the pain which the claimant has already experienced. On (very few) occasions where the alleged perpetrator is still alive -- either within the Order or who has since left the Order -- that person is always informed of the matter and engaged in the process in whatever way is deemed appropriate and possible after discussion with him and PSO directors.

## Hospitaller Order of St John of God

See response to Question 9. In 2007 the Province commissioned independent consultants Westward Spice to assess the Province's methodology and praxis in dealing with claimants. The reviewers concluded that the Province's praxis, "has been substantially sound and generally, as far as we can ascertain, conducted with the utmost good faith and best intentions."

## Institute of the Sisters of Mercy of Australia and PNG

The approach taken by the Institute to address claims of child sexual abuse focuses on the interests of the claimant(s). This approach is supported by the following means:

- The Institute adopts a compassionate approach that provides complainants with immediate access to pastoral support where appropriate and at the complainant(s) requests;
- The Institute has an Archival and Records Unit that provides complainants with access to their records. There may be records held across Australia and so the Archival and Records Unit undertake an extensive search across several sources in order to locate and facilitate individuals with access to their records;
- The Institute has convened a Professional Standards Consultative Panel (PS Consultative Panel) in accordance with clause 35.8 of the *Towards Healing* Protocol. The PS Consultative Panel provides impartial advice and assists the Institute Leader throughout different stages of handling complaints of abuse. The members of this panel hold qualifications in law, social services or have expertise in protecting children and vulnerable people. Panel members are informed and inducted about the Institute's compassionate approach and are provided with the policies and documents, including Church documents (for example the *Towards Healing* protocol) that underpins how the Institute responds to complaints of abuse.

- The Institute works with external legal firms and legal practitioners/advisors when responding to a legal claim of abuse against a Sister, member of a former congregation or staff or volunteer engaged by the Institute. Any external legal firm or practitioner engaged to provide legal advice is fully informed and instructed that the Institute aims to handle professional standards claims with compassion and honesty and, where possible, aims to settle any potential claims rather than initiate legal proceedings. This is because the Institute is mindful of the impact that legal proceedings may have on claimants;
- Where possible, the Institute aims to settle and resolve claims expeditiously; and
- The Institute has been committed to providing claimants with pastoral care support and the level of support has varied depending on the needs of the individuals. For example, the Institute has offered and continues to offer to pay for counselling sessions with externally qualified professionals and has covered medical expenses and other expenses that may be important in supporting the needs of the individual. The Institute is continually evaluating ways to strengthen the pastoral care model to ensure claimants are provided with appropriate support throughout the professional standards proceedings. The Institute provides training to professionals and Sisters that are and will be involved in providing pastoral care to claimants. The Institute also makes a financial contribution to external agencies (e.g. Tuart Place in Fremantle) in order to offer counselling and support to survivors of abuse.

### Marist Brothers

The Marist Brothers employ a victim centred approach to all complaints of child sexual assault (CSA). The role of the Marist Professional Standards Office is to respond sensitively and with determination to all complaints in an attempt to bring some healing to those damaged by CSA.

As long as the survivor is agreeable a Senior member of the Order will attend the civil settlement conference or *Towards Healing* facilitation to provide a pastoral response and personal apology to survivors of CSA on behalf of the Order. This is followed by a written apology from the Provincial.

The Marist Brothers will consider any requests from survivors for alternative forms of acknowledgement or redress in addition to monetary compensation.

The Brothers also recognise the adverse effects of CSA on others, especially close family members, and may provide supportive measures to secondary victims where appropriate.

The victim-centred approach is central to the way we respond to all allegations and we also need to recognize that the practical way this approach is carried out depends on the source and nature of the claim. We currently receive claims through personal contact with the Province PSO, the *Towards Healing* process, Police investigation and Civil Claim.

### Marist Fathers Australia Province

When a claim comes via *Towards Healing* we write immediately to the claimant acknowledging that we have received the claim. Where the alleged perpetrator is dead and we are aware of a history of sexual abuse, that same letter will normally also accept the claim absolutely and not require an assessment. In general we will require an assessment only if the alleged perpetrator convincingly denies the accusation and has no previous record of child sexual abuse.

When a claim comes direct from a solicitor we will write immediately to the solicitor with details of our legal representative and do everything we can to expedite the claim.

When a victim contacts us directly we try to respond sensitively and in a way which is as supportive as possible. If we are aware that the alleged perpetrator has a history of sexual abuse, we will inform the claimant immediately as a reassurance to them that they are going to be believed.

### **Marist Sisters**

In the event of an accusation of child sexual abuse we would follow our Congregational Guidelines for the Safeguarding of Children and for Dealing with Allegations of Sexual/Physical abuse of Minors and Vulnerable Adults, ensuring that the 'Designated Person' takes up her role. As directed by our Guidelines, we would immediately notify the National Committee for Professional Standards and seek advice from them as to how to proceed.

### **Missionaries of Charity**

As stated above. Missionaries of Charity have received no official complaints. However, if we were to receive one we would follow the procedures for dealing with complaints of abuse as outlined in Part 3 of the *Towards Healing* document developed by the Catholic Church's National Committee for Professional Standards.

### **Missionaries of the Sacred Heart**

When a claim of sexual abuse arrives at the office: (1) the matter is referred to police through the PSO Office NSW – who then report to police; (2) the complaint is sent to the offices of CCI for assessment; (3) the alleged perpetrator (if not deceased) is informed of the complaint and if the person is in public ministry he is suspended from public ministry pending investigations and outcomes; (4) if the complaint has come via the '*Towards Healing*' process we follow the process suggested by the TH document and the PSO ie. Write to victim to assure them we hear their complaint, offer our apologies for hurts done, and we hope that the matters can be dealt with as soon as is practicable. Generally, we try to avoid the 'investigative' process particularly if there has been a previous allegation against the perpetrator; (5) move to a facilitated meeting as soon as practicable; (6) if the complaint has come via lawyers we do not always have a lot of control over the process. If there is CCI coverage they arrange lawyers to handle matters; if not CCI coverage then we arrange lawyers to handle our end; (we have sent our lawyers the church's model litigant guidelines and support those in the process); (7) we try to meet with the victim on the settlement day but this depends often on who their lawyers are and their mood on the day!; (8) we try to move to settlement agreement as soon as is practicable rather than have it drag on. At all times we approach the victim with calm, compassion and care and especially when they have been "fired up" by the lawyers before any pastoral meeting.

### **Missionary Oblates of Mary Immaculate**

Open listening and compassion.

The Provincial follows the *Towards Healing* process in consultation with the Office of Professional Standards.

The Provincial follows the policy of the Oblate Congregation as stated in the Congregation Administrative Directory.



### **Missionary Society of St Columban**

The approach has been to follow the guidelines in *Towards Healing*.

### **Congregation of the Sisters of Nazareth**

The Sisters of Nazareth have a strong preference to resolve claims without litigation. The claims we face can be divided into three groups:

- Claims brought through *Towards Healing*. These represent a significant proportion of the claims we face. Where the complainant is not legally represented, the claims are ordinarily responded to by the Regional Superior, supported by another Sister. If the complainant is legally represented, then we would ordinarily retain an external solicitor who is extremely familiar with the *Towards Healing* processes. He is also very familiar with our values and he brings a conciliatory and pastoral approach to the claim.
- Claims brought through solicitors, seeking a negotiated resolution. In recent times, the majority of the claims we face have been brought in this way. This is particularly so in relation to claims by former wards of the state who are also former residents of our orphanages. These claims are addressed through a round table conference at which the state and the congregation are legally represented. We negotiate with the legal representatives for the complainant. Until relatively recently, the state sought confidentiality and other restrictions that were not consistent with our view of how claims should be resolved. In more recent times the state has adopted a more appropriate position. We find that we usually have a similar view to the state in terms of the quantum of the settlement. A particularly disappointing feature of these claims is that the complainant often does not attend in person and even if they do, they rarely agree to a face to face pastoral meeting. Despite this, the regional superior personally attends each settlement meeting.
- Claims brought through the courts. Although many such claims are threatened, we have in more recent years been able to resolve claims through one of the above two negotiated outcomes.

The most significant difficulty that we face in resolving claims is that the financial expectations of some complainants significantly exceeds our congregation's financial resources. This is likely to become an increasing problem for us.

If one of our Sisters was found to have committed a criminal offence she would certainly be removed from ministry. However almost without exception, the complaints we receive relate to deceased Sisters, or comprise child-child abuse in circumstances where we have no control over the former resident.

### **New Norcia Benedictine Community**

- Through *Towards Healing* complainants are listened to, assured that they are believed, and receive a verbal and written apology. Along with the offer of on-going counselling, an ex-gratia payment is negotiated and offered to help with present needs.
- When appropriate, sacramental ministry is also offered, usually by way of the sacrament of anointing (healing).

### **Order of the Cistercians of the Strict Observance**

We use the *Towards Healing* process.

The person is stood down during the investigation.

The abbot usually also seeks his own legal advice, and subjects his own conduct in regard to the claim to a supervisor.

### **Order of St Augustine in Australasia (The Augustinians)**

Our approach varies from case to case as the claim may be received in different ways – in person, by letter, phone or email, directly or indirectly, sometimes reported by a third person, sometimes via one of our ministries, or via the Bishop or Diocese or Professional Standards office, from a parent/relative - to name a few.

Claims are always taken seriously and acknowledged with an expression of genuine pastoral concern. Where the complaint comes via a school, the Principal follows the required protocol of notifying the police and refers the claim to the Church Authority/Provincial. Usually, the Principal responds pastorally to the complainant as does the Provincial who sets out the options that the person may choose to follow in relation to the *Towards Healing* process or notifying the police to lay charges. Where the complainant is represented by a lawyer, the resolution proceeds in accordance with the process for civil claims.

In the event that the alleged perpetrator is currently in active ministry, he may be withdrawn from ministry pending the resolution of the complaint which may take several months. In cases where the alleged perpetrator has left the Order and charges are envisaged, no contact is made with him so as not to compromise any subsequent legal process. If the complainant is seeking to resolve the matter through the *Towards Healing* process, the Provincial may take advice from the Director of Professional Standards and advise the person of the accusation and the process being undertaken.

In many cases, a resolution is negotiated via a mediation process involving the victim and a representative of the Order, usually the Provincial, each accompanied by a support person experienced in this kind of process. This may result in an apology and agreed compensation.

Where a particular accusation is 'not substantiated', the accused person may return to ministry, subject to the assessment of the circumstances by the Provincial and in consultation with the Bishop if necessary.

### **Order of St Paul the First Hermit**

We will immediately report the alleged incident to the local police and inform the diocesan authorities and the Provincial of the Order. All procedures in the document *Towards Healing* and local diocesan guidelines will be followed in any such cases.

### **Order of the Capuchin Friars Minor**

We try to apply the Church's model litigant guidelines as supplied by the TJHC.

## Passionist Sisters

When claims are received the Order's Professional Standard officer must encourage the complainant that the allegation must be referred to the police so that her/his case can be dealt properly through the justice system. The officer will also explain to the complainant what is required of the law of mandatory reporting.

The officer will offer her assistance to the complainant.

The officer is to make sure the proper documentation is properly outlined with the signature by the complainant, her/his contact details and his/her wishes. Sufficient information about the nature of the complaint must be documented so that the accused Religious know what is the allegation against her/him.

The officer must listen attentively, with honesty and compassion towards the person who lay the complaint concerning the facts of the situation and its emotional, psychological and spiritual effects.

The officer will explain the procedures on how to address the complaint and to make sure that the person who complaint will give her/his consent to proceeding process.

If the complainant has chosen not to report the matter to the police and wants to proceed under *Towards Healing*, the church authority must determine any precautionary measure against the accused religious with the advice of the Director of the professional Standard.

## Passionist Fathers

With very few exceptions, claims of sexual abuse against our members go back several decades and apply mostly to the few individuals.

Because we know these men have offended, we are immediately ready to accept the likelihood of what is claimed and to seek a smooth and non-confrontational process. Naturally we must observe the law and what is required so we are eager to comply with what is required and to avoid causing unnecessary strain on the victim.

In the case of our three main perpetrators, two are deceased and one is suffering dementia and living in a nursing home.

If we receive an allegation of a criminal nature, we take the required steps if they have not already been taken, to withdraw the person from ministry and any contact with children or vulnerable adults, until an investigation is completed. The police are notified and the local Catholic Professional Standards Offices where the complaint has been made, where the offence is alleged to have occurred and where the accused now resides, are advised. The same process is followed in the case of an allegation that is not criminal, except in those cases, we do not notify the police.

Even when the accused religious is deceased, any new historic allegation is forwarded to the PSO. In such cases we ask the PSO inform the police.

Our lawyers are advised of complaints or charges and they know well that our intentions are to offer healing and an apology where possible and a generous financial response within our means, where we know that is asked for or needed.

We advise right from the start, that should the victim seek an apology from us, the Provincial will offer it.

### **Patrician Brothers**

If the offender is a Patrician brother our congregation accepts full responsibility for the claim and together with CCI speedily and respectfully negotiates settlement with the survivor and his/her agents. When the offender is a former staff member of a Catholic systemic school managed by our congregation, every effort is made to quickly determine whether our congregation or the diocese is the correct respondent. Normally this is quickly determined and settlements are reached amicably.

### **Presentation Sisters Queensland**

The approach taken to claims for child sexual abuse are as follows:

- • Any abuse disclosure or complaint is referred to the Professional Standards Office.
- • The complainant is advised to report the matter to the police if it is criminal in nature.
- • Appropriate pastoral support is offered to both the complainant and the accused by nominating a pastoral care coordinator for each during the process.
- • The recommendations from the Professional Standards Office re action that needs to be taken re safeguarding vulnerable persons and appropriate risk management are taken
- • Counselling costs of complainants are met during the process.
- • If claims are made within the Facilitation process these are negotiated.
- • If the complainant does not wish to engage in the *Towards Healing* process and wishes to follow the legal path, claims are negotiated within the legal process.

### **Salesian Sisters (Daughters of Mary Help of Christians)**

As stated above the SPR province has had no allegation of child sexual abuse. In the event of such allegations the SPR province would follow the procedures set out in the current guidelines of the Catholic Church.

### **Salesians of Don Bosco**

All claims of child sexual abuse are taken very seriously and responded to promptly and professionally, but they are also investigated thoroughly from all points of view with the involvement of the Salesians' law firm, Catholic Church Insurance, and professional standards offices (both national and state). While dealing thoroughly with each claim we endeavor to maintain a sensitive pastoral manner in any direct contact with complainants. We have fully co-operated with State Police Forces, especially Victoria Police, and have been open and transparent in our dealings with them.

### **Sisters of Charity**

RSC has very limited experience of dealing with claims of child sexual abuse. Where it has had claims it has taken a non-litigious, settlement orientated approach, including: (a) providing records to claimants where available; (b) seeking to avoid recourse to litigation; (c) preferring direct or facilitated dispute resolution

processes; (d) offering early assistance with claimants' counselling costs; (e) offering early apologies; and (f) offering direct contact with congregational leadership.

### **Sisters of Mercy Brisbane**

The Brisbane Congregation of the Sisters of Mercy have been responding to claims of child sexual abuse since 1998 (the Forde enquiry) and continue to apply a consistent approach to each claim. That approach is consistent with the Church's model litigant guidelines. A copy of the Sisters of Mercy Brisbane Congregation, Guidelines in responding to Civil Claims for child sexual abuse which is available on the Sisters of Mercy Brisbane website, is attached to this response.

The Congregation Leadership Team in their capacity as Trustees of the Corporation of the Order of the Sisters of Mercy in Queensland established a Special Issues Committee in 2015 whose primary purpose is to assist the Trustees in the discharging of their duties and responsibilities in relation to legal action relation to claims of child sexual abuse in Brisbane Sisters of Mercy operated facilities.

### **Sisters of Mercy North Sydney**

The person receiving the complaint refers it directly to the Congregation Leader or a designated person. The Congregation Leader/Principal arranges to meet with the alleged perpetrator and where possible arranges a meeting with the complainant whilst working with the Professional Standards personnel when necessary, lawyers or police. The complainant is informed of their rights. The matters are always considered to be very serious and are dealt with promptly.

### **Sisters of Mercy Parramatta**

The Congregation adheres to the Congregation's Policy, the Church's guidelines in *Towards Healing* and procedures with Lawyers. (Refer to 9.)

### **Sisters of St Joseph North Sydney**

All claims are taken seriously.

All claims are responded to in a timely manner.

Many claims are historical and deceased persons are named as alleged perpetrators.

Where the named perpetrator is deceased the Regional Leader offers to meet with the victim.

In the case of historical claims the allegation against the perpetrator is:

- Checked against the Congregation's historical records and/or ministry data base to identify the perpetrator.
- If the alleged perpetrator is living, medical confirmation of person's ability/inability to remember and accept responsibility is sought.
- In some cases a personal meeting with the alleged perpetrator and the victim is organised in an Aged Care facility.

- When possible, meetings have been informed by the peers of the alleged perpetrator, and searching of the Congregational database to verify the accuracy (date, school, and parish) of the complaints being made.

In the case of historical claims verification of the victim's attendance at the home/orphanage/school is checked by search of admission and discharge registers for the attendance of the victim at the named institution.

The claim can be received from the State Professional Standards office or from the victim's solicitor

- If the matter is received from the State PSO contact is made with the office to initiate the *Towards Healing* process.
- If the claim is made through the victim's solicitor, the matter is referred to the NSW PSO and to the Congregation's legal representative.
- Any necessary assessments of a complaint are carried out.
- where appropriate the Regional Leader and her First Councillor attend a mediation session and seek to resolve the matter pastorally offering an apology, counselling support and recompense when appropriate

To date all claims have been historical but in the event of a current claim the guidelines above would be used and the police would be notified.

### **Sisters of the Good Samaritan**

Claims for child sexual abuse are normally processed through the Church's response *Towards Healing*, by following the procedures outlined in the document. The focus is on seeking the truth, providing an apology where appropriate, looking to the ongoing needs of the person, either through provision of services like counselling or psychotherapy; support for housing has been provided in one instance.

### **Sisters of the Good Shepherd**

For historical cases of child sexual abuse recommendations to refer matters to police are given. Legal representation is involved and mediated sessions are held. Good Shepherd sisters respond with apologies, monetary allocations and assistance with psychological counselling as required.

### **Society of Christian Doctrine – Preca Community**

Any report of abuse and neglect by a Member or Associate is to be directed to the Director who will act as the primary contact person for the SDC. In his absence, a Member of the Private Council will assume this responsibility. In accordance with the National Committee for Professional Standards document *Towards Healing*, a report of abuse or neglect is:

- to be taken seriously.
- To be listened to in a non-judgemental and compassionate manner in order to ascertain the facts of the situation and its emotional, psychological and spiritual effects, as well as gaining an appropriate understanding of the causes and signs of child / adult abuse and neglect.

- To be proceeded by an explanation of the procedures for addressing the complaint and is to ensure that the complainant gives his/her consent to proceeding on the basis laid down in *Towards Healing*.
- To be received in writing and signed by the complainant or assistance provided to the complainant to write down the details of the complaint which is then to be confirmed by the signature of the complainant (should consent be received to proceed on the basis laid down in *Towards Healing*).
- To be referred to the Director of Professional Standards to manage the process of responding to the complaint in accordance with *Towards Healing*.
- To be proceeded by any steps (as deemed appropriate or as recommended by the Director of Professional Standards) to protect the vulnerable.

If the complaint concerns an alleged crime, the contact person, in accordance with *Towards Healing* is to explain to the complainant that the Church has a strong preference that the allegation be referred to the police so that the case can be dealt with appropriately through the justice system. In all cases other than those in which reporting is mandatory, if the complainant indicates an intention not to take the matter to the police, this shall be recorded and confirmed by the signature of the complainant.

#### **Society of the Sacred Heart**

We have not had claims at this stage. Should this happen in the future we would follow the guidelines from Professional Standards

#### **Australian Ursulines**

We have had little to do with these matters. There was one case in the early 1990's. When a matter is presented where we may have vicarious liability we consult the local professional standards office in the first instance.

## Question 13

### Describe the extent to which you apply the Church's model litigant guidelines

#### Dioceses and Archdioceses

##### General Summary – Question 13

- Most said they apply the guidelines.
- Some say they apply the guidelines as far as practicable.
- Some said the situation doesn't arise.
- Dioceses generally try to resolve claims without going to Court.
- Many dioceses note that the guidelines affirm their traditional response to litigants.

##### Unique responses

Diocese of Sandhurst notes the guidelines are taken into account along with their 'own proven practice'.

The Archdiocese of Sydney notes the Archdiocese has adopted the Church's guidelines and had been conducting litigation consistently with these guidelines for some years before they were issued by the Truth Justice & Healing Council.

#### Religious Orders, Congregations and Institutes

##### General Summary – Question 13

- Most orders are aware of, and comply with the Council's model litigant guidelines.
- Some comply to the best of their ability, or as closely as possible.
- Many orders note that the guidelines formalise existing practices.

##### Unique responses

- Christian Brothers document: Guiding principles for responding to civil claims involving allegations of child sexual abuse, reflect the Council's guidelines
- The Order of the Cistercians of the Strict Observance note they use the *Towards Healing* process and note that in a case where the defendant claims some or all charges to be false, it is more difficult to follow the pastoral spirit of the Guidelines as lawyers have a responsibility to defend their client's innocence. The down side of this may be the public nature of these proceedings and the consequent impact on the Church and congregation;



- The Salesians of Don Bosco note ‘we take all complaints and allegations seriously, though we investigate all claims thoroughly and forensically as several of them have been quite inaccurate, exaggerated, misleading, and even false. In this we depend very much on the expert advice of our lawyers, Catholic Church Insurance officers, professional standards offices and *Towards Healing* and, with their insights, follow the Church’s Model Litigant Guidelines to the best of our ability notwithstanding the demands on our attention while the Royal Commission continues’.

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## Responses from Archdioceses and Dioceses – Question 13

### Diocese of Adelaide

The Archdiocese of Adelaide applies the model litigant guidelines.

### Diocese of Armidale

These were adopted by the diocese when issued and applied to all claims.

### Diocese of Ballarat

The Diocese applies the Church's model litigant guidelines.

### Archdiocese of Brisbane

AD complies with the guidelines and deals with claims promptly.

Even prior to RC AD identified correct defendant.

Nominated respondent is the Corporation of the Trustees of the AD.

AD facilitates access to records.

Consistent approach.

Limit litigation as it is traumatic for claimants, AD pays legitimate claims without litigation.

AD tries to resolve matters without the need for claimant to initiate legal proceedings.

From Dec 2013 AD pays for counselling for any victim and apology is offered face-to-face by AB or someone in leadership position in the AD.

AD embraced alternative dispute resolution processes where possible.

TH is ADR process.

Limited experience of litigation. Most cases settled pre proceedings or through TH.

AD pleaded SOL in just one case where fair trial would not have been possible.

AD has no experience of appeals in litigated matters. Apologies offered if AD reps are in breach of the guidelines.

### Diocese of Broken Bay

The Civil Guidelines for Church Authorities, which is posted on the diocesan website reflects the process and attitude of the diocese in responding to claims.

### **Diocese of Bunbury**

The diocese, in so far as is practicable, follows the model litigant guidelines.

### **Diocese of Cairns**

Operates within the church's (TJHC) model litigant guidelines, even before they came into effect.

### **Archdiocese of Canberra-Goulburn**

The Model Litigant Guidelines appear on the IPSS website and form the basis of response to victims.

Dealing promptly with cases and avoiding unnecessary litigation, paying reasonable compensation and legitimate claims and providing information about services and support, is at the heart of the Archdiocesan response.

Integral to this response is not contesting liability if the Church authority knows that the dispute is only about the amount of compensation and monitoring the progress of litigation using appropriate methods to resolve issues through alternative dispute resolution and settlement. Additionally, the Archdiocese is dedicated to not undertaking appeals unless it is believed that this action has reasonable prospects for success.

In line with the forum hosted by the Truth, Justice and Healing Council on the relative merits of a diocese appointing a defendant for suits involving sexual abuse by clergy or other Church workers, the Archdiocese is exploring different approaches to this issue including

- Appointment of an actuary or other expert to determine the potential liability from known potential claims of sexual abuts. Additionally, this expert should consider the format of trusts already existing in the Archdiocese and if there are any impediments to the Archdiocese accessing property should consolidation of assets become necessary to fund a compensation award.
- The Archdiocese continues to monitor state and territory legislation regarding the format of trusts already in existence and the possibility of developing specific trusts to address the issue of repayment for sexual abuse claims.
- Additionally, the Archdiocese is considering the proposed set of principles, which are currently under development by the Truth, Justice and Healing Council, proposing a more unified response to the issue of appointing a named defendant for litigants.
- The Archdiocese has undertaken that any person wishing to sue the Archdiocese regarding sexual abuse by priests, should, at this point, be assisted in proffering the correct defendant.
- The Archdiocese has undertaken not employ the [...] defence or related defences which would essentially block a suit due to incorrectly naming the proper defendant.

### **Melkite Eparchy**

In the event of such claims, proper established processes and procedures are followed in full consultation with the PSO

Diocese of Parramatta

The Office for Safeguarding and Professional Standards strives to be fair, reasonable and honest in their dealings with victims of child sexual abuse.

We are confident that respect and dignity is afforded to victims, their families and other third parties affected by the abuse. We have established structures that are designed to create a sense of safety which facilitates their articulation of their experience and pursuit of justice.

Internal evaluation of the implementation of the guidelines is outlined below. The diocese applies or works to apply the following approach

- dealing with claims promptly and not causing unnecessary delay
- assisting the claimant to identify the correct defendant to respond to the legal proceedings
- making an early assessment of:
  - the Church authority's prospects of success in defending the proceedings, and
  - the Church authority's potential liability in the claim made against it
- acting consistently in the handling of claims and litigation
- mindful of the potential for litigation to be a traumatic experience for claimants;
- endeavouring to avoid legal proceedings or to confine the scope of the proceedings
- paying legitimate claims without litigation
- considering resolving matters without the need for a claimant to take the formal step of filing a statement of claim
- providing information about services and supports available to claimants and considering requests from claimants for counselling, pastoral and psychological care assistance, and other kinds of acknowledgement or redress, including meetings with the Church leader, site visits, etc
- offering and participating, fully and effectively, in alternative dispute resolution processes wherever possible
- if it is not possible to avoid litigation, keeping the costs of litigation to a minimum, by:
  - not requiring the claimant to prove a matter which the Church authority knows to be true or has accepted as true
  - not contesting liability if the Church authority knows that the dispute is only about the amount of compensation
  - monitoring the progress of the litigation and using appropriate methods to resolve the litigation, including alternative dispute resolution, settlement offers and payments into court, and
  - ensuring that arrangements are made so that a person participating in any alternative dispute resolution process or settlement negotiations on behalf of the Church authority can enter into a

settlement of the claim or legal proceedings in the course of the process or the negotiations  
Implementation achieved

- not taking advantage of a claimant who lacks the resources to litigate a legitimate claim
- if a statutory limitation period is available as a defence, not relying on that defence unless:
- the claim involves other defendants that are not Church defendants and there is a risk that the Church authority might bear a disproportionate share of the whole liability to the claimant, or the lapse of time has a burdensome effect on the Church Implementation achieved
- if there is a need for expert evidence, cooperating with claimants about choice of expert, to facilitate agreement on the use of a single expert if practicable
- not undertaking and pursuing appeals unless the Church authority believes that it has reasonable prospects for success
- apologising if the Church authority is aware that it or its representatives or lawyers have acted wrongfully, improperly or in breach of these guidelines

### **Diocese of Port Pirie**

Since 1995, the Diocese has always attempted to respond promptly to litigation.

Successive bishops and administrators have consistently offered pastoral support and counselling to claimants, no matter which avenue a claimant has proceeded down.

Where a psychological assessment has been deemed appropriate, we have accepted the assessment provided by the claimant's lawyer, or organised the assessment ourselves through CCI's legal representation.

Where the Diocese has been in no doubt about the veracity of a claim, we have always moved promptly to settlement negotiations.

In cases where there has been possible overlap of Church Authority responsibility (eg an order priest on loan in the diocese), the Diocese has tended to take responsibility without contesting this with the order, so that the claim may proceed promptly.

In terms of providing an entity to sue for claimants alleging abuse by Diocesan personnel, it has never occurred to the Diocese not to provide the Bishop as the person representing the Diocese. Where claims have been against members of religious orders working in the Diocese, the Professional Standards Office has provided clear direction and access for claimants to the relevant Church Authority.

The Diocese accepts unreservedly the Model Litigant Guidelines and finds in the document an affirmation of most of its traditional response to litigants.

### **Diocese of Rockhampton**

The Diocese has complied with the guidelines which commenced on 1 January 2016.

### **Diocese of Sandhurst**

The Model Litigant Guidelines are taken into account along with our own proven practice.

### **Archdiocese of Sydney**

The Archdiocese has adopted the Church's model litigant guidelines and had been conducting litigation consistently with these guidelines for some years before they were issued by the Truth Justice & Healing Council.

### **Diocese of Wagga Wagga**

The Diocese has adopted the Catholic Church Guidelines for Responding to Civil Claims for Child Sexual Abuse.

### **Dioceses of Wilcannia-Forbes**

The Diocese has endeavored to act according to the model litigant guidelines when dealing with claims of child sex abuse.

### **Diocese of Wollongong**

Generally the Model Litigant Guidelines are followed.

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## **Responses from Religious Orders, Congregations and Institutes – Question 13**

### **Australian Province of the Society of Jesus**

The Province in 2003 changed its policy from a legal to a more pastoral approach (publicly announced by the then Provincial on the 7.30 Report); in 2015 the Provincial publicly re-affirmed that the Province was committed to ongoing accompaniment of any survivors who sought such accompaniment beyond any initial settlement. The Jesuits are aware of and comply with the model litigant guidelines proposed by the Truth Justice and Healing Council.

### **Benedictine Community Arcadia**

We fully comply with the guidelines provided by the Professional Standards Committee and this usually involves working with the State Professional Standards group.

### **Brigidine Community Victoria**

These are followed to the best of our ability.

### **Canossian Sisters**

None provided.

### **Carmelite Brothers**

We have not had cause to apply these Guidelines, but would do so if a situation arose in which they were applicable.

### **Carmelite Sisters**

We have not needed to do so, but would apply the Church's model litigant guidelines completely if a case were to arise.

### **Christian Brothers Oceania Province**

The Christian Brothers have developed model litigant guidelines which reflect the guidelines developed by the TJHC (provided Attachment 2: "Guiding principles for responding to civil claims involving allegations of child sexual abuse"). Includes guiding principles, reparation, previously settled claims, explanatory notes. Guiding Principles call for the fair, consistent, prompt handling of claims, early settlement. Would only rely on limitation periods in exceptional circumstances. Not take advantage of claimant who lacks the resources to litigate a claim. Encourage claimants to have legal representation. Ordinarily not require a claimant to sign a release. Not require settlements be confidential. Where appropriate provide a written apology to the claimant.

### **Daughters of Our Lady of the Sacred Heart**

The matter is discussed with the Provincial in Council, the Province Professional Integrity Advisory Committee, a member of whom is a member of the Legal fraternity. At all times, the outcome is guided by justice, integrity and compassion; erring always on the side of generosity.

## De La Salle Brothers

In addition, and prior to the adoption of the guidelines the solicitors for the Trustees have standing instructions to respond to litigated and unlitigated claims in a 'model litigant' and 'victim-focused' way (informed in part by the model litigant guidelines in Victoria and New South Wales). This includes:

- Offering counselling on a without prejudice basis and undertaking not to subpoena any counselling records from counsellors funded by the Trustees unless the claimant elects to rely upon those records.
- Offering to fund a joint-medico legal report so as to minimise the trauma associated with re-telling their experiences to more than one doctor.
- Wherever possible attempting to settle a claim based solely upon the Trustees funded joint medico-legal report.
- Agreeing to fund the entire cost of mediators when they are used in settlement a claimant's process.
- Providing records relevant to the claim upon request, including staff and personnel files irrespective of what a defendant would ordinarily be required to produce under specific civil procedure rules, usually resulting in the provision of more documents to allow a claimant to properly prepare a claim.
- Providing material upon request outlining prior complaints relevant to an offender who is connected to a claim (in an anonymised way to preserve the privacy of third party claimants)
- Identifying to claimants the appropriate entity or individual to be joined as a respondent to a litigated claim and wherever necessary ensuring that individuals are indemnified.
- Otherwise not relying upon technical defences.
- Agreeing, upon request, to reasonable requests for advance payments on damages to claimants to assist with any financial burdens in the period between reaching an agreement in principle and the settlement being processed with appropriate HIC and Centrelink clearances.

## Dominican Friars

The Dominican Friars would use the Church's model litigant guidelines, but has not been in the situation of being required to do so. In one case presently under consideration in South Australia Catholic Church Insurance is conducting the defense on behalf of Blackfriars Priory School and the Dominican Friars.

## Dominican Sisters of Eastern Australia and the Solomon Islands

We believe our approach to dealing with monetary claims arising out of litigation is fair

but generous and achieved by pastoral, professional mediation between the parties including the provision of an apology to the victim. This approach is in line with the guidelines.

## Faithful Companions of Jesus

The FCJ Society has in the past been advised by the Professional Standards office and has been guided through the process of *Towards Healing*.



### **Franciscan Friars Holy Spirit Province**

I am not sure how to answer this questions except to draw your attention again to the above few paragraphs concerning our procedures and attitudes to dealing with complaints and an over-riding attitude of not covering up any persons or procedures, nor treating cases without compassion. We acknowledge that there have been times when we may have been cautious due to a lack of concrete information and in at least one particular case when we may have been "over generous" financially, relative to the merit of the case (which was settled) and that we have had to decline further ex-gratia requests from the complainant. A difficult decision, but we must be realistic as well as compassionate and flexible.

### **Hospitaller Order of St John of God**

Guidelines A to P have informed our praxis regarding the management of professional standards claims since the 1990s. The Province Professional Standards Committee has formally adopted these guidelines as the documentary standard informing our praxis.

### **Institute of the Sisters of Mercy of Australia and PNG**

The Institute applies the Church's model litigant guidelines in its entirety when managing civil claims relating to child sexual abuse.

### **Little Company of Mary**

Were a complaint to be made, then Little Company of Mary Australia would to this time, have followed the *Towards Healing* program.

### **Marist Brothers**

In December 2015 the Marist Brothers adopted the Guidelines for Church Authorities in Responding to Civil Claims for Child Sexual Abuse. These Guidelines formalised the Province's existing approach to responding to civil claims.

Complainants who make direct contact with the Marist Professional Standards Office are provided with information and options for furthering their complaint. This includes making a statement to Police, bringing a civil claim against the Order and progressing their complaint through *Towards Healing*.

The Marist Professional Standards Office (PSO) facilitates access to free counselling for survivors. All survivors of CSA are offered 10 sessions of counselling support with a therapist of their own choosing. Where survivors request assistance from the Marist PSO to find a therapist contact may be made with the Blue Knot Foundation which maintains a database of suitably qualified therapists.

The Marist Brothers will continue to provide counselling support for survivors for the duration of the claims process and understand that for some people on-going counselling may be required.

### **Marist Fathers Australia Province**

We do not take advantage of any technical defences such as statute of limitations or non-suable entity. We do what we can to assist the victim by providing information which may assist them in their claim. We try to resolve

claims as quickly as possible and do not use delaying tactics. We have instructed our solicitors that any settlement must be fair and just, and must be demonstrably so by reference to common law benchmarks.

### **Marist Sisters**

We have not needed to apply these guidelines as we have not had any claims.

### **Missionaries of Charity**

Not applicable. Our order has not been party to any litigation.

### **Missionaries of the Sacred Heart**

We general try to follow the Church's model litigant guidelines. There have been a couple of occasions when the allegations have looked a bit doubtful and we have initiated a more extensive investigation of the allegations.

### **Missionary Oblates of Mary Immaculate**

We follow the guidance of the Office of Professional Standards.

### **Missionary Sisters of the Society of Mary**

We would follow the guidelines

### **Missionary Society of St Columban**

The approach has been to follow the guidelines in *Towards Healing*.

### **Congregation of the Sisters of Nazareth**

We have sought to act in accordance with the model litigant guidelines for many years and as such, the introduction of the guidelines did not necessitate any change in practice for us.

### **New Norcia Benedictine Community**

The model litigant guidelines are consulted on a case-by-case basis.

To date we have had only one case proceed outside *Towards Healing*. Although it was addressed through the legal forum, the same pastoral principles were employed and the case was resolved successfully, which included a letter of affirmation from the legal representative, on behalf of the complainant.

### **Order of the Cistercians of the Strict Observance**

We use the *Towards Healing* process.

### **Order of St Augustine in Australasia (The Augustinians)**

In responding to this item, we are taking account of the TJHC Guidelines for Church Authorities in Responding to Civil Claims for Child Sexual Abuse (November 2015). Given the recent promulgation of these guidelines, we believe that we have followed the spirit of this approach in all of our dealings with claimants. Most claimants have sought redress through the *Towards Healing* process and we have made every effort to treat them sensitively, even when we considered some allegations unfounded.

The Guidelines for responding to Civil Claims are very helpful and the Order has made every effort to reach out to victims and encourage them to seek redress for the hurt they have suffered through one of the options on offer.

Once litigation has been initiated, these guidelines are more difficult to follow as the Church authority must remain 'at a distance' so as not to interfere with the legal process. We offer the following observations:

- Once charges have been laid, it is very difficult for the Church authority to make direct contact with the claimant to offer pastoral support. In addition, the Church authority must allow the defendant independence in dealing with his lawyers;
- In a current case, we have made a copy of the Guidelines available to a defendant for him to discuss with his lawyers as they decide on how to deal with his case;
- In a case where the defendant claims some or all charges to be false, it is more difficult to follow the pastoral spirit of the Guidelines as lawyers have a responsibility to defend their client's innocence. The down side of this may be the public nature of these proceedings and the consequent impact on the Church and congregation;
- Dealing with legal firms specialising in litigation presents a similar difficulty, especially where exorbitant claims for compensation are made. The Church authority may need to reject this, even when it may end up in court. A previously harmonious pastoral relationship with the victim and/or secondary victim(s) can be irreparably damaged in this situation.

### **Order of St Paul the First Hermit**

We apply the Church's model litigant guidelines to the full extent, and abide fully by all appropriate secular laws that deal with cases of abuse. We follow the *Guidelines for Church authorities in responding to civil claims for child sexual abuse* as published by the Truth Justice and Healing Council.

### **Order of the Capuchin Friars Minor**

We have adopted the Church's model litigant guidelines supplied by the Council as our own for our institution.

### **Passionist Sisters**

With no claims against our order, we haven't applied any of the Church model litigant guidelines.

### **Passionist Fathers**

In earlier years we followed the *Towards Healing* guidelines and financial settlements were worked out between the Provincial and our lawyers. We were not confrontational and we attempted to meet the

psychological needs of victims, and in particular acknowledged the failure of the perpetrator and offered an apology on behalf of the Congregation.

We do have cases where individuals have come back to us several years later seeking something more satisfactory. Our correspondence indicates that what we did offer at the earlier time was acceptable or satisfactory. Obviously, we are more experienced now and aware of what might be behind these feelings and attitudes, so we cooperate fully in a new process.

### **Patrician Brothers**

The model litigant guidelines are fully applied.

### **Presentation Sisters Queensland**

The Church's model litigant guidelines are given to the Congregation's legal representatives and are central to the Congregation's manner of dealing with the claim.

### **Salesians of Don Bosco**

We take all complaints and allegations seriously, though we investigate all claims thoroughly and forensically as several of them have been quite inaccurate, exaggerated, misleading, and even false. In this we depend very much on the expert advice of our lawyers, Catholic Church Insurance officers, professional standards offices and *Towards Healing* and, with their insights, follow the Church's Model Litigant Guidelines to the best of our ability notwithstanding the demands on our attention while the Royal Commission continues.

### **Sisters of Charity**

RSC has not had specific need to apply the Church's model litigant guidelines since they came into force on 1 January 2016, but considers that its pre-existing approach (at least in recent years) has generally been consistent with those guidelines. RSC will apply the Church's model litigant guidelines to future claims.

### **Sisters of Mercy Brisbane**

A copy of the Sisters of Mercy Brisbane Congregation Guidelines was provided. They are consistent with the Church's guidelines.

### **Sisters of Mercy North Sydney**

The Church's guidelines are adhered to as much as possible. The Congregation is committed to creating a supportive atmosphere in which those who have suffered abuse currently or in the past can be assured of a sensitive, caring and compassionate response and are offered appropriate pastoral care. The alleged perpetrator is also informed of their rights and is suspended if necessary.

### **Sisters of Mercy Parramatta**

The Congregation adheres fully to the Church's model litigant guidelines.

### **Sisters of St Joseph North Sydney**

Claims are dealt with promptly.

Offering and participating fully and effectively in, alternate dispute resolution processes wherever possible.

Consider resolving matters without the need for a claimant to take the formal step of filing a statement of claim.

Endeavour to avoid legal proceeding wherever possible

**Sisters of the Good Samaritan**

We have not needed to apply these guidelines to date.

**Sisters of the Good Shepherd**

We follow closely the Church's model of litigant guidelines.

**Society of Christian Doctrine – Preca Community**

Full compliance.

**Trustees Little Sisters of the Poor**

At present we do not have any claims; but would be vigilant to follow the church's model in this area.

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## Question 14

**Describe the extent to which you apply the Church's guidelines for reviewing past settlements.**

### Dioceses and Archdioceses

#### General Summary – Question 14

- All respondent dioceses reported that they would review past settlements.
- Most said they apply the Council's guidelines.
- Some outlined their own policies for reviewing past settlements.
- Many noted there is no indemnity available for reopened cases under current insurance arrangements.
- Some equated the Council's guidelines with *Towards Healing* protocols and said they seek advice of relevant professional standards office.
- Negotiations undertaken generally by lawyers with involvement of the bishop at the conclusion of the process.
- Some report pastoral care continues to be priority.
- Port Pirie noted that if and when the National Redress Scheme becomes a reality, there will be a helpful context in which to review any and all past settlements.

#### Unique Responses

- The Diocese of Ballarat noted it is more likely to review an old settlement and would unlikely reconsider a recent settlement. It also noted that an existing deed of release will not be set aside. Also noted its insurer will not agree to revisit a claim.
- The Archdiocese of Brisbane noted it reopens claims if there was procedural defect in the original process.
- The Diocese of Parramatta has reviewed all past settlement and considers most fair, has reviewed some at request and made additional payments.
- The Diocese of Rockhampton notes **that an independent review of all diocesan files relating to child sexual abuse commenced in 2015 to identify matters where the process was inadequate or unfair, or where redress does not appear to be fair and reasonable.**
- The Archdiocese of Sydney notes it has not required deeds of release in the context of pastoral responses (*Towards Healing* or otherwise) for over five years.

## Religious Orders, Congregations and Institutes

### General Summary – Question 14

- Most say they are open to reviewing past settlements in line with the Council's guidelines.
- Some have announced their intention publicly.
- Some are actively reviewing cases, some are not.
- Some say they will wait till the national redress scheme is in place.
- not to announce the availability a review process until the issue of a redress scheme is concluded in detail.
- Most say they do not rely on existing deeds of release.
- Some say that despite the existence of deeds of release, they will meet additional payments from their own funds.
- Others say that in the absence of
- There's a different approach between those who were legally represented and those who were not.

### Unique responses

- The Christian Brothers determined in 2012 to remain open to re-examining past settlements and articulated this approach more formally at the royal Commission's hearing in Perth in May 2014. In 2015 they settled over 100 claims as part of the re-examination initiative.
- The De La Salle Brothers note that the Trustees have taken the view not to announce the availability a review process until the issue of a redress scheme is concluded in detail.
- The Marist Brothers have set up their own process for the review of settlements and has established an expert panel to review requests to re-open previous settlements. The panel is guided by the Council's Guidelines
- The Congregation of the Sisters of Nazareth note that 'our financial resources are such that we have very limited ability to re-open past cases. On an informal basis we provide such support as we can'.
- The Augustinians note that in all cases, a deed of release was signed and an apology offered. The only area that may need to be reviewed is where a non-disclosure clause was included. This review will be undertaken according to the TJHC guidelines.

## Responses from Archdioceses and Dioceses – Question 14

### Archdiocese of Adelaide

The Archdiocese of Adelaide reviews each case on its merits, on a case by case basis.

### Diocese of Armidale

These were adopted by the diocese when issued and applied to all claims. The solicitor uses these when reviewing past settlements.

### Diocese of Ballarat

The dollar amount of the settlement, that is, the reasonableness of the initial settlement.

If there was legal representation.

If there was a release signed by the Complainant and the circumstances whereby it was executed.

The age of the settlement, that is, the Diocese is more likely to look at an old settlement and would be unlikely to reconsider a recent settlement.

If the Diocese agrees re-examine a settlement it will apply the following considerations:

- It is a re-examination, not a new claim.
- The existing deed of release is not set aside.
- The deed remains in force and the Diocese will consider topping up the settlement.

The claimant must have legal representation at some stage in the process and the Diocese will meet the reasonable costs of the representation.

In determining the top up amount the existing payment is credited and indexed to reflect inflation.

The Diocese is cognisant of the fact that its insurer will not agree to revisit a claim.

### Archdiocese of Brisbane

Complies with relevant guidelines.

Reopens claims if there was procedural defect in original process. Advice tabled at next meeting of Consultative Panel for discussion in front of the AB.

Reserve Bank Inflation calculator used.

Complies with guidelines notwithstanding that in all relevant matters, there is no indemnity available to it under its insurance policy.



### **Diocese of Broken Bay**

Prior to the announcement of the Royal Commission, the diocese reviewed one case at a victim's request and paid additional amounts to the victim without any further investigation, review or assessment, based only on his request.

Since the start of the Royal Commission, the diocese has not reviewed any past settlements as it has received no other requests.

The diocese has made the decision not to contact any survivors to offer a review as it does not want to impact negatively upon a victim if the person has have moved on with their life.

The diocese would approach revisiting a claim as outlined in question number 12, and in accordance with the Church's guidelines for reviewing past settlements under *Towards Healing*, wishing to be compassionate, fair and not re-traumatise the person.

### **Diocese of Bunbury**

The guidelines are applied as per *Towards Healing* protocols.

### **Archdiocese of Canberra-Goulburn**

The Church's guidelines are applied for reviewing past settlements under ***Towards Healing***.

In addition, IPSS works with private law firms, under the same arrangements detailed above, to provide independent analysis of past settlements to determine if they are fair and reasonable.

If an independent law firm identifies a short coming in a past settlement, where appropriate, talks with Catholic Church Insurances ensue to readdress appropriate compensation under the circumstances.

### **Melkite Eparchy**

In the event of such claims, proper established processes and procedures are followed in full consultation with the PSO

### **Diocese of Parramatta**

Has reviewed past settlements and consider most of them to be within the realm of reasonable. Has reviewed several settlements at the request of survivors who had previously entered into Deeds of Release and additional payments were made.

Current position is that we will continue to provide pastoral support and to consider further payments in accordance with recommendations made by our Reparations Review Panel.

### **Archdiocese of Perth**

Has had very few review requests

If the request for a review of past settlements is made through the Professional Standards Office the Director and AB with make decision, after seeking advice

If the request comes through a law firm the matter will be referred to our legal representative who will enter into negotiations.

### Diocese of Port Pirie

Not aware of such guidelines, aside from the provision for review of an assessment or a facilitation contained within the *Towards Healing* document.

Has not received any request for a review of a past *Towards Healing* settlement or litigation settlement.

Aware that if and when the National Redress Scheme becomes a reality, there will be a helpful context in which to review any and all of our past settlements.

### Diocese of Rockhampton

The Diocese is fully committed to applying the guidelines for reviewing past settlements under *Towards Healing* or past settlements of common law claims for child sexual abuse.

**An independent review of all diocesan files relating to child sexual abuse commenced in 2015 to identify matters where the process was inadequate or unfair, or where redress does not appear to be fair and reasonable.**

This process will help the Diocese take a pro-active approach to promote healing by actively seeking to re-engage with survivors to ensure just, compassionate, fair and reasonable outcomes.

### Archdiocese of Sydney

Has not required deeds of release in the context of pastoral responses (*Towards Healing* or otherwise) for over 5 years.

Preference is not to use deeds of release in legal claims (except where actual proceedings are on foot) but where a claimant requests a deed of release (e.g. for Centrelink purposes or sometimes as evidence of finality or closure) we acquiesce to their request.

Does not require confidentiality as to the facts or circumstances of the abuse even if there is a deed of release.

In pastoral matters, and even in litigious matters where deeds of release have been entered into, the Archdiocese has entertained requests to reopen claims and has agreed to reopen claims where the resolution was manifestly inadequate or where the response was inappropriate or for compassionate reasons.

Notwithstanding deeds of settlement executed by the parties, we have, on occasion, considered requests for additional financial assistance, although we could have relied on the deed as a bar to any future claim to deny this request.

All parish priests and agency heads were informed of their obligation to retain documents relevant to the Royal Commission (as well as being asked to retain documents relating to anticipated or actual litigation where relevant to their particular agency or parish

### **Diocese of Wagga Wagga**

All claims recent and therefore have not been reviewed.

### **Diocese of Wilcannia-Forbes**

Has not been approached to review any past settlements under *Towards Healing* or common law claims for child sexual abuse.

### **Diocese of Wollongong**

Has not been applicable to the diocese as yet.

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## Responses from Religious Orders, Congregations and Institutes – Question 14

### Australian Province of the Society of Jesus

The Jesuits are very open to reviewing past settlements and have done so on a number of occasions. These reviews are undertaken in line with the Church's guidelines.

### Benedictine Community Arcadia NSW

Currently we are reviewing a settlement that had been made in 2005 with a victim. We shall be relying upon the Church's guidelines for reviewing past settlement under *Towards Healing* to guide us in this review.

### Brigidine Community Victoria

After considering the cases, at this stage it seems appropriate to wait for a redress system to be in place.

### Christian Brothers Oceania Province

The Christian Brothers determined in 2012 to remain open to re-examining past settlements. This approach was more formally articulated at the Royal Commission hearing in Perth in May 2014.

Specifically, the Christian Brothers stated that they were open to re-examining cases that have been settled on demonstrably unjust and unreasonably low terms.

Many such settlements were resolved without the involvement of independent legal advisers to assist claimants. And yet most settlements involved the signing of Deeds of Release.

Our approach is that we insist that claimants are legally represented and will pay the reasonable cost of such representation. Our aim is to resolve matters on the basis of common law principles of what is fair, just and reasonable in the circumstances. Previous settlement payments are taken into account as a credit towards any additional "top ups".

We have worked collaboratively with lawyers in this process and in 2015 settled over 100 claims as part of the re-examination initiative.

### Daughters of Our Lady of the Sacred Heart

To date, such an action has not been required. After the case has been presented to her Council by the Provincial, the matter would be referred to the Director of Professional Standards and the Province Professional Integrity Advisory Committee. Further action would follow upon the directives received. As above, all actions will be taken in a spirit of justice, integrity and compassion.

### De La Salle Brothers

The current policy on reviewing past settlements is guided by the recognition that the average on past settlements is above the average levels for redress schemes and skewed to the top two quartiles. It is a sine qua non of any review that the applicant be willing to take legal advice at the Trustees expense in order to

safeguard the complainant's interest and to have advice in relation to a compulsory Deed of Release that has no confidentiality clause.

The Trustees seek advice as to the basis of the request and generally accept the test that the amount falls below that of the average of the times in which it is given. The Trustees will not accept the responsibility of review of a settlement made by other parties. As a rule, the existence of a pre-existing Deed of Release is not taken as a Bar to the process.

There have been no requests for a review of settlements made in accordance with *Towards Healing* to be reconsidered in the context of *Towards Healing*. Any such requests have required an informal settlement meeting presided over by lawyers and regularly in the absence of the victim.

As with all civil proceedings the order of the day is compromise that does result in an increase in reparation consistent with what is fair just and reasonable. No further medical assessment has been required.

The number of reviews remains under ten. The Trustees have taken the view not to announce the availability a review process until the issue of a redress scheme is concluded in detail.

A similar policy position exists in relation to inquiries on behalf of "secondary" victims. Only one of these situations has been settled to date and is now the subject of a review.

#### **Dominican Friars**

To the degree to which past settlements under *Towards Healing* or common law claims for child sexual abuse would be reviewed then the Church's guidelines would be used. In fact the Dominican Friars have not received any requests for a review of past settlements reached under *Towards Healing* or common law claims.

#### **Dominican Sisters of Eastern Australia and the Solomon Islands**

We are not actively reviewing the few past cases we have. Some past victims have approached us and each case has been dealt with pastorally with settlements being reviewed to the satisfaction of both parties, naturally with legal advice for both parties. In one case a process of formal mediation was employed.

#### **Faithful Companions of Jesus**

The FCJ Society has had one case which was settled through *Towards Healing* in 2005. There has been no request to review it.

#### **Franciscan Friars Holy Spirit Province**

We have not been formally asked by any complainant to review past settlements (nor informally, I believe), although this is perhaps a matter that we will face eventually, or even need to consider if it is an initiative we must make. Our settlements have normally been made according to the legal, financial and pastoral requirements of the particular time -- and accepted. We acknowledge that particularly in terms of financial settlement figures, times have changed ... and will continue to change.

#### **Hospitaller Order of St John of God**

Guidelines 1 to 3 with their relevant sub clauses are observed by the Order.

### **Institute of the Sisters of Mercy of Australia and PNG**

As described under question 12, the Institute focuses on the interest of the claimant when managing the professional standards complaints. Currently, the Institute has been required to review two matters that were previously settled. The requirement to review was initiated by the claimant's lawyers. In response the Institute agreed to review and worked with the claimant's lawyers to reach resolution.

The Institution has followed all Church documents including the model litigant guidelines as part of reviewing and settling any claims initiated through *Towards Healing*, Melbourne Response or legal proceedings.

### **Marist Brothers**

The Marist Brothers have expressed a commitment to deal compassionately and fairly with all survivors of abuse and to respond to requests to re-visit settlements from the past. The Marist Brothers have therefore set up their own process for review of settlements

The Marist Brothers believe that any suggestion of an alleged injustice in respect of a previous dispute resolution process will warrant careful and close examination and issues for consideration would include:

- 1. Whether the survivor was legally represented when a previous settlement was reached;
- 2. Whether the allegations now contain fresh matter and/or evidence that may cause the adequacy of the settlement to be reconsidered;
- 3. Whether any previous settlement was in any event fair, just and reasonable having regard to all the information available at the time;
- 4. Whether, in any event for pastoral and/or other reasons further assistance should be considered.

The Order has established an expert panel to review requests to re-open previous settlements. The panel is guided by the Guidelines for Responding to Requests from Survivors of Child Sexual Assault whose Claims have been Subject to Settlements

### **Marist Fathers Australia Province**

To the best of my knowledge we have never received a request for a review of a *Towards Healing* Process. We have had three requests to review common law settlements. In these cases we have been open to reviewing the settlement and have not relied on existing deeds of release.

### **Missionaries of the Sacred Heart**

We have only just received the first of these. We will meet with the individuals concerned and address the needs of the person (including any financial adjustments to the original settlement.)

### **Missionary Oblates of Mary Immaculate**

We follow these guidelines fully.

### **Missionary Society of St Columban**

The few incidents we have dealt with, involved victims returning dissatisfied with past arrangements.

Once again, *Towards Healing* was instrumental in helping us deal with the issues satisfactorily.

### **Congregation of the Sisters of Nazareth**

Our financial resources are such that we have very limited ability to re-open past cases. On an informal basis we provide such support as we can. We have received very few formal requests to re-open cases.

### **New Norcia Benedictine Community**

I have had only one request to date, in which I have written to inform the complainant that I will respond after the findings and recommendations of the Royal Commission. This particular complainant has received payments through four different forums to date.

### **Order of Cistercians of the Strict Observance**

We have had only one case, which was dealt with through the *Towards Healing* process.

### **Order of St Augustine in Australasia (The Augustinians)**

While there has been a small number of settlements of claims against Augustinians, the claims pertaining to alleged offences dating back to the early 1960s have been received in the following years – 2003, 2004, 2012 and 2014. Of these, three were investigated according to the *Towards Healing* protocols and two resulted in payment of compensation agreed to by the complainant and the Order in a mediation process. The third (2014) followed a similar process but the unexpected death of the victim in November 2015 has led to an approach for compensation from litigation lawyers acting on behalf of the Estate of which the victim's [...] is Executor. The resulting, complex, legal situation is subject to ongoing negotiation and may need to be resolved in Court. The fourth complaint received in 2012 was handled by litigation lawyers and resulted in payment of substantial compensation in 2013.

A further complaint received in 2003 resulted in charges being laid against a member of the Order in 2010 and a conviction recorded. No compensation was requested.

Victims who received financial compensation appeared satisfied with the investigative process at the time, provision of counselling support, and pastoral care. At this stage, there seems to be no necessity to review past settlements. In all cases, a deed of release was signed and an apology offered. The only area that may need to be reviewed is where a non-disclosure clause was included. This review will be undertaken according to the TJHC guidelines.

### **Order of St Paul the First Hermit**

The Church's guidelines are always followed fully in all circumstances.

### **Order of the Capuchin Friars Minor**

One matter, over 20 years ago that did not go to settlement, but the person making the allegations was informed that contact would be again made if more material came to light; the person was recently contacted (found by means of a private investigator) and now settlement has taken place.

Another matter is currently being dealt with, but we have concerns about the process. The professional standards office of the particular state does not seem to have a clear direction or process in place for dealing with past settlements. Whereas, the Deed of Settlement and Release is now a significant part of the history, the particular state professional standards office seems to be proceeding as if it is an entirely new matter.

### **Passionist Fathers**

We have never used *the Melbourne Response*. We have used *Towards Healing* as a guideline. Some allegations come first to us through *Towards Healing*. Others we refer to *Towards Healing* with whom we promise to cooperate fully. Almost all of these have resulted positively in apologies, redress and pastoral care and sense of healing. More recently, perhaps as a result of the Royal Commission, victims have come forward to us via civil lawyers for redress.

So far two cases that have come to us this way have not gone to court, but have resulted in apologies and redress.

We have found several victims seeking more financial compensation than in earlier years and we have to balance our limited resources to undertake our mission, with a just payment for the damage done to victims of our members. We are willing to respond to any complaint regardless of when it occurred. We are aware that it is impossible for victims to prove beyond their statements some claims but usually their evidence is compelling and the story of their pain over many years, so very sad, that we respond with compassion and justice.

### **Patrician Brothers**

Our congregation is established in NSW only. We have no experience of reviewing past settlements under *Towards Healing* as to date there have been no grounds for such. In the event of the need to undertake a review, we are committed to abide by the Church's guidelines.

### **Presentation Sisters Queensland**

We have had only one claim in the past, a joint claim with two other Church Authorities. We have not had any claims since and have two current claims that have not come to settlement yet so we have not been in a position to apply these guidelines at this stage.

### **Salesians of Don Bosco**

Whilst we do not proactively or systematically review past settlements under *Towards Healing* or of common law claims, we do respond promptly and vigilantly to those former complainants (and their lawyers) who wish to have their original claims re-assessed and revisited in the hope that they may receive a more substantial payment. Of course, given that many of the original payments were signed off with formal deeds of release, the Salesians are open to meeting these additional payments entirely from their own funds. While dealing with each case individually and on its merits, we are sensitive to the Church's Guidelines for reviewing past settlements under *Towards Healing* and attend carefully to any request brought to our attention.

### **Sisters of Charity**

The Congregation has, at all times, applied the Church's guidelines.



### **Sisters of Mercy Brisbane**

At this stage we have taken the following approach:

- Claimants who were not legally represented: If we are re-approached by a claimant who was not legally represented at the time they originally settled with the Congregation, we indicate that we are prepared to re-open these claims and act in accordance with our current practice;
- Claimants who were legally represented: If we are re-approached by a claimant who was legally represented at the time they originally settled with the Congregation, and there is no suggestion that they were inadequately or negligently represented, and where there is a signed Deed of Release (upon which the Claimant received legal advice) we indicate that in the absence of further information, we are not inclined to re-open these cases.

### **Sisters of Mercy North Sydney**

The Church's guidelines are adhered to as much as possible for all complainants.

### **Sisters of Mercy Parramatta**

The Congregation adheres as required to the Church's guidelines under *Towards Healing*.

### **Sisters of St Joseph North Sydney**

One case settled with a deed of release through the *Towards Healing* process was reviewed/reopened when an approach came from a claimant. The Regional Leader and another Church Authority involved in the claim worked with legal representatives of all parties to resolve the matter. A new Deed of Release was signed by all parties.

### **Sisters of the Good Samaritan**

We have not applied the Church's guidelines for reviewing past settlements as no requests have been made to date.

### **Sisters of the Good Shepherd**

We apply the Church guidelines outlined by *Towards Healing*.

### **Society of Christian Doctrine – Preca Community**

Our past settlements were in line with *Towards Healing*.

### **Society of the Sacred Heart**

As above.

## Question 15

### What are your policies for dealing with convicted perpetrators and others against whom claims of child sex abuse have been substantiated?

#### General Summary – Question 15

##### Dioceses and Archdioceses

- All talked about the removal from ministry, limits on saying mass, and supervision. A couple made the point that rather than laicise, they would rather not laicise as this meant they could be supervised.
- *Towards Healing* guidelines inform responses.
- Risk assessment is conducted when an allegation is made.
- During the investigation period the person is removed from ministry and contact with children.
- A conviction will result in laicisation; removal of some or all faculties and requirement to live privately; or placement in restricted ministry.
- The current practice for most dioceses is to ensure a person, cleric or employee (including volunteers and contractors), convicted of child sexual abuse is permanently removed from ministry or employment.
- Dioceses comply with the requirements of relevant legislation.
- In NSW for example, the person may also have been subject to a reportable conduct investigation under the Ombudsman Act.
- A convicted cleric will be asked by the Bishop to apply for laicisation. If the priest refuses the bishop will apply directly to the Vatican.
- Where an historical matter has not resulted in a conviction a subsequent risk assessment is conducted. The alleged perpetrator may then be removed from employment/ministry should he/she be deemed a risk.
- Financial support for convicted priests ranges from no support, to limited support, depending on whether or not they were laicised and other factors.
- Some dioceses note consideration of communication of the information to the parish and whether a public announcement is required.
- Some noted policies regarding the funding of criminal proceedings.
- Supervision plans, risk assessment for convicted priests wishing to attend Mass
- Opt not to laicise in order to provide supervision and modest support. In some cases, a Church authority might maintain links with a perpetrator (e.g. by providing some material support) in order to facilitate some oversight of the person with a view to the continuing protection of vulnerable people.

- Laicisation removes the title Fr and other things that might enable the perpetrator to get access to children and vulnerable people.
- Some discussed considering dispensations allowing perpetrators to participate in a private mass (for funeral of parents, for example).
- Diocese of Cairns is working on a 'safeguarding agreement' for perpetrators of sexual offences wishing to return to parish life.

### Unique Responses – Question 15

- The Archdiocese of Canberra-Goulburn noted that no policy currently exists in the Archdiocese to address convicted perpetrators or others against whom claims of child sexual abuse have been sustained. This has been identified as an area for future development and consideration.
- The Archdiocese of Sydney notes that situations may arise where laicisation may not achieve any significant effect, such as where a convicted priest is very old and immobile, and living in a retirement village, in which case it may not be sought.
- Sydney also notes that because the Church does not normally exercise day to day supervision over clergy, it likewise cannot exercise day to day supervision over convicted perpetrators, irrespective of whether they have been laicised. However, we do try to provide some counselling and support, and if possible to help the perpetrator find some civilian work (e.g. an archival research project), so as to make their situation more bearable, subject to a proper risk assessment and to any requirements of the law (e.g. probation). Prior to laicisation, there is also limited provision for fellowship with other clergy on a social basis only – e.g. at a lunch for retired priests.
- The Diocese of Wilcannia-Forbes notes that Diocesan policies are still being developed in accord with current policy and practice in other dioceses, but that the current practice in the Diocese is to ensure a person, cleric or employee, convicted of child sexual abuse is permanently removed from ministry or employment.

### General Summary – Question 15

#### Religious Orders, Congregations and Institutes

Follow the *Towards Healing* guidelines.

Comply with civil law and canon law requirements.

Most note guidelines and reporting protocols are in place.

Most note risk assessment, restricted ministry and removal from children and vulnerable adults pending investigation.

Restricted freedoms and personal management plans in place following substantiated allegations.

Processes for review of personal management plan.

Some orders (Jesuits) require an offending priest is asked to seek his own dismissal from the priesthood and from the order. If he refuses, application will be made.

Christian Brothers note that in historical cases the brother may remain a member of the congregation but failure to comply with the directions of the leadership team may lead to the brother's removal from the congregation. Current offenders disqualify themselves from the congregation.

Jesuits note the order funds modest accommodation and healthcare for laicised priests.

Financial assistance with civil proceedings.

Lose contact with perpetrators who have left the order.

Some noted participation in the Encompass program.

### Unique Responses – Question 15

- Note: Protocols for the Management of Christian Brothers who have Sexually Abused Children (2016)
- Note: Marist Brothers child protection policy: Additional Notes for Brothers provides a framework for the development and implementation of personal safety and wellbeing plans for restricted brothers.
- Order of the Capuchin Friars Minor policy can be found in the Provincial Handbook: Policy on Sexual Misconduct
- De La Salle Brothers note the pastoral management of any one of the Brothers currently under investigation who might be convicted is the subject of current research by the Trustees.
- St John of God Brothers note that convicted perpetrators and those with substantiated claims remain within the supervisory parameters of the Province. Their submission listed requirements and conditions including supervision and psychiatric assessment.
- St John of God Brothers suggest that as the number of Brothers diminishes and it would be useful to access a fee-for-service, independent supervision service for convicted perpetrators and those with substantiated claims.
- Missionaries of the Sacred Heart note that those with substantiated allegations are stood down from ministry but remain in the Order so they can be supervised.
- Missionary Society of St Columban policy notes perpetrators would be removed from the clerical state, but not from the Society, if he wishes to stay.
- Congregation of the Sisters of Nazareth say they would recognise our ongoing obligation to care for the offender as one of our Sisters.
- Order of the Capuchin Friars note that if one of their friars, currently facing charges, is laicised 'our institute is prepared to allow him to rent a room in our guest house on the property where he currently lives, and return to live there if he spends time in prison; this will, hopefully, assist in continuing to ensure the protection of children in the wider community.

- Passionist Fathers note that 'we have had one situation where we decided, even after several reviews, that not seeking dismissal and instead providing attentive supervision was a more responsible act in securing safety for children or those at risk than if he were free in the general community.
- The Salesians of Don Bosco on the other hand, dismiss perpetrators from the order but may provide modest ongoing financial support.

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## Responses from Archdioceses and Dioceses – Question 15

### Archdiocese of Adelaide

Generally, the Archdiocese applies Canon Law in dealing formally with clerics against whom claims of child abuse have been substantiated. Invariably the cleric would be suspended and remain out of ministry pending the inquiry into whether the claim is substantiated. When it is, the normal process for removal is applied via the Holy See.

In relation to lay staff or volunteers, subject to the Fair Work Act, a perpetrator would usually be dismissed where the conduct involves child abuse or a risk of it.

### Diocese of Armidale

The development of these policies and guidelines is ongoing.

A conviction results in total removal from any public or restricted ministry - if a person is not laicized then they can only say mass in private for themselves and are not to present as a priest in public.

For substantiated claims under the NSW Ombudsman guidelines that have not resulted in a conviction - a risk assessment is undertaken which depending on outcome can result in:

- Laicization;
- Removal of some or all faculties and requirement to live privately - sometimes out of the diocese;
- Placement in restricted ministry.

Laicisation is sometime required but is not automatic depending on the full circumstances of the situation. There is some concern that to remove someone from the clerical state removes them from supervision of the bishop and diocese.

Difficult to have a blanket policy on this - all situations reviewed on case-by-case basis.

### Diocese of Ballarat

In the case of a priest, his priestly faculties are revoked

The Bishop will invite the priest to apply for laicisation and if the priest refuses the Bishop will ask the Vatican to impose laicisation.

A lay person would be dismissed from his/her employment with the Diocese.

### Archdiocese of Brisbane

Convicted perpetrators who are priests dealt with under Canon Law (Canon 1717 determines if a trial is warranted).

- Convicted clerics dealt with in line with Vatican documents: *Sacramentorum sanctitatis tutela*, and *Normae De Gravioribus*. Were it not for these documents, convicted clerics dealt with under Canon 1718.

- Eight petitions currently with the CDF which has responded in relation to only two (determined no judicial process, life of prayer and penance).
- Penal precept issued to each cleric by AB in line with advice from Rome.
- AB petitioned CDF to have the Pope remove nine (one now deceased) from the clerical state.

Cases of Clerics who have had findings made against them under TH are referred to Consultative Panel.

AB has invariably cancelled the faculties of the Cleric and removed them from active ministry.

Convicted perpetrators who are lay people employed by the church the AD follows HR processes as dictated in TH. Eg: teacher charged with criminal offences is suspended until matter dealt with through criminal process. Dismissed upon conviction.

### Diocese of Broken Bay

The diocese complies with the requirements of the Child Protection (Working with Children) Act.

In NSW, if a person was charged with a child sexual abuse offence and was subject to a Working With Children Check, the person would be automatically barred from working with children and the relevant employer immediately notified.

The person may also have been subject to a reportable conduct investigation under the Ombudsman Act.

*Conviction:* If a person engaged by the diocese (including clergy, paid staff, volunteers or contractors) was convicted of a child sexual abuse offence, it is expected that the person will be in gaol. If the person is a staff member, volunteer or contractor the person would be dismissed. If a cleric, the cleric would have his faculties removed and be unable to minister or present himself as a priest.

A risk assessment would be undertaken and further outcomes may be that the cleric is required to undertake a clinical assessment or may require counselling. Consideration of a safety plan or laicisation would form part of this risk assessment.

Consideration would also be given to the communication of this information with other clergy of the diocese and whether any parish or public announcement is required.

*Substantiated claim/allegation:* If the diocese receives a claim or allegation of child sexual abuse allegedly committed by a person engaged by the diocese (including clergy, paid staff, volunteers or contractors), the allegation/claim would be investigated. The matter may be reported to NSW Police and if within the parameters of the NSW Reportable Conduct scheme, the matter would also be reported to the Ombudsman's Office.

If the investigation substantiated the claim/allegation of child sexual abuse, the finding would be reported to the Office of the Children's Guardian as required by the Child Protection (Working with Children) Act.

A person may be dismissed by the diocese depending on the outcome of the investigation, even if they have not been barred by the Office of the Children's Guardian.

If a person receives a bar, the diocese would remove the person immediately from child related work. The diocese would then consider dismissing the person, suspending the person during an appeal of the Working

with Children Check status or transferring them to non-child related work within the diocese. Whilst there is a bar or interim bar in place, the person would not be engaged in any child related work or ministry within the diocese.

If the person has remained in the employment of the diocese and did not have a bar or interim bar, a risk assessment would be undertaken and other strategies would be put in place if necessary. Options would include increased supervision, monitoring, being placed on a performance management plan, restriction or removal of certain duties, training or specialist support. If a cleric had a substantiated claim/allegation but did not have a bar or interim bar, a risk assessment would be undertaken. Consideration would be given to clinical assessment and counselling.

Options resulting from the risk assessment could be removal from ministry, faculties removed, not being permitted to present oneself as a priest, restrictions on ministry, a safety plan put in place or laicisation.

*Risk assessment:* Even if an allegation against clergy is found to be not sustained, a risk assessment will be undertaken. Risk assessments are undertaken throughout an investigation.

*Child on child abuse:* Students within diocesan schools or clients in CatholicCare under the age of 18 years, who exhibit sexually abusive behaviour towards others under the age of 18 years are reported to the NSW Department Family and Community Services as a child or young person who is at risk of significant harm.

The CSO and CatholicCare case manage the matter in conjunction with the statutory authority (FACS) as a child or young person who is at risk of significant harm.

The CSO and CatholicCare case manage the matter in conjunction with the statutory authority (FACS) or the Joint Investigation Response Team and/or NSW Police Child Abuse Squad.

Risk management strategies are put in place at the school or program level and referrals to specialised counselling services initiated where necessary to support both the victim and student/client engaged in the sexually abusive behaviour. "

### **Diocese of Bunbury**

A convicted perpetrator who is a priest or religious is immediately removed from Ministry and cannot return to active ministry and may consequently be laicised.

A convicted perpetrator who wishes to attend Mass may be given special dispensation to attend the Holy Eucharist on a different day (not a Saturday or Sunday) to avoid them being in close proximity to children.

Perpetrators of substantiated claims are removed from Ministry permanently.

Those people with Negative WWC Notices are not allowed, under any circumstances, to undertake child related work or any ministry where they may come into contact with children.

### **Diocese of Cairns**

The Diocese is presently working on an operational draft of both a Diocese wide Safeguarding Policy, which will have as a component a 'safeguarding agreement' for perpetrators of sexual offences wishing to return to parish life.



These documents will be put forward for consultation in the short term, and have already been provided to other stakeholders for comment.

### **Archdiocese of Canberra-Goulburn**

No policy currently exists in the Archdiocese of Canberra and Goulburn to address convicted perpetrators or others against whom claims of child sexual abuse have been sustained. This has been identified as an area for future development and consideration.

### **Maronite Diocese**

We follow the *Towards Healing* protocol, with the guidance of the National Committee for Professional Standards.

### **Archdiocese of Melbourne**

*Convicted Perpetrators:* When a priest has been convicted of child sexual abuse his faculties to function publicly as a priest will be withdrawn by the Archbishop if this has not already occurred following receipt of a complaint or advice of the prosecution of the priest.

The Archbishop will inform the Holy See and apply for the laicisation of the priest. If Rome decides that the priest should be laicised, all financial support for the priest will cease at the time of laicisation. If Rome determines that the priest should not be laicised but subject to a penal precept, limited financial support consistent with the precept will be made available.

Convicted priests who by direction of Rome are not laicised are subject to monitoring by a former senior Victoria police officer experienced in dealing with sexual offenders.

*Perpetrators without conviction:* When a complainant brings their complaint to an Independent Commissioner for investigation, they are encouraged to report their allegations to Victoria Police and informed that Victoria Police will explain the options available to them.

Where the complainant elects not to report their allegations to Victoria Police, their wishes are respected and the name of the offender, if still alive, is not provided to Victoria Police either by the Independent Commissioners or the Archdiocese.

The Archdiocese has found that many victims want their experiences to remain private and do not want their complaint reported.

If the priest against whom the complaint is upheld is still in active ministry, the parish will be informed of the reason for their withdrawal from parish ministry.

### **Diocese of Parramatta**

Has a policy regarding the funding of criminal proceedings.

To date clergy who have been convicted of child sexual abuse have been laicised and are now living independently.

Clergy who have had substantiated findings made against them would either have faculties removed or in some cases not engage in public ministry unless express consent has been obtained from the Bishop for isolated specific events such as con-celebration of funeral Mass of parents or a Bishop's Installation. Such situations are the subject of a risk assessment.

Generally, laicisation is considered in circumstances where clergy who have offended and they are no longer in communication with, or operating under the direction of the Bishop.

A supervision plan is applied when appropriate."

### **Archdiocese of Perth**

When a complaint is received and formalised through the *Towards Healing* protocols, the accused person would be instructed to stand aside while the matter is being investigated, unless there were extraordinary circumstances. (Under the protocols of *Towards Healing* the Church authority makes the final decision, after he has sought the advice of his Consultative Committee. The primary criterion which he is required to consider is whether or not the accused person represents a "real and present" risk to the well-being or safety of others.)

It is the clear policy of the diocese that if a priest (or anyone else under the canonical authority of the bishop) is either convicted or has had a claim of child sexual abuse substantiated he will not be allowed to return to public ministry and, if he is a priest of the archdiocese, his case will be submitted to the authorities in Rome who alone can make a decision about whether the priest will be laicised.

### **Diocese of Port Pirie**

For priest who are alive when a complaint is made and are currently in ministry, Procedures of *Towards Healing* are followed. That is, the Bishop receives a recommendation from the Director of Professional Standards in regard to real or perceived risk and any need to stand aside an accused from ministry, or remove an accused from proximity to children and young people.

If ever a convicted perpetrator or a church person against whom claims of child sex abuse have been substantiated did choose to live within the geographical area of the Diocese, and he/she wished to have contact with the life of the church, such as by access to sacraments such as Sunday or weekday Eucharist, we would work closely with the Director of Professional Standards in Adelaide to formulate a risk assessment for the agreement for all parties, the major priority of which would be to ensure the care, wellbeing and protection of children and young people.

Have referenced guidelines used by the Catholic Diocese of Southwark (UK) in cases like the above (two covenant documents attached).

When a known perpetrator dies, and that person is still a member of church personnel, every effort is made to keep the funeral as low-key as possible. The funeral is not advertised and there is no report published in the diocesan paper. Careful attention is paid to avoiding any further pain or hurt to the perpetrator's victims.

### **Diocese of Sandhurst**

At the time of the charges being brought or a credible complaint being made the priest would be removed from ministry; however, the last incident of this occurring was in 1992?

## Archdiocese of Sydney

*Substantiations (non-criminal)*: any person, lay or cleric, against whom allegations of child sexual abuse have been made, but who have not been convicted of the crime, will be subject to a risk assessment as to whether he or she should be engaged in any future work with the Archdiocese.

*Convictions (criminal)*: lay persons convicted of child sexual abuse will be denied future employment with the Archdiocese irrespective of whether the employment involves or does not involve working with children.

Policies in relation to convicted perpetrators and others against whom claims of child sexual abuse have been substantiated need to be understood in the context of the relationship between clergy and their superiors (commonly bishops).

Clergy are not employees, but independent professionals similar to medical professionals and lawyers who work in 'private practice'. Like those other professionals, there is a mechanism of 'certification' or 'registration', but there is no day to day supervision of the professional's practice.

In the case of clergy, the certification to minister is known as a "faculty" given by the bishop. A priest "without faculties" has no approval for any kind of public ministry, though he would be free to conduct religious services privately without any congregation (e.g. in his own dwelling).

In the first instance, therefore, a convicted perpetrator of abuse will have his faculties removed and so be denied any Church-approved opportunity for public ministry. Secondly, while the Church has a responsibility in the case of clergy to do what is reasonable to ensure the perpetrator has a place to live and the basic necessities of life, he will not be allowed to reside in designated parish premises (e.g. a presbytery) nor in proximity to a school or other facility for young people. In addition, the perpetrator is not permitted to have any other public role in the life of the Church (e.g. as a reader at Mass).

Thirdly, the Church authority will henceforth generally ask a priest convicted of child sexual abuse to voluntarily seek laicization, especially in cases where the Church Authority can exercise no control or supervision over the convicted perpetrator. Laicisation is the legal process by which a man loses his clerical status and hence is excluded from all priestly ministry, both private and public. While laicisation may be an effective way of excluding a perpetrator from any official role with the Church community, it may nonetheless be wise for the Church authority in some cases to maintain links with a perpetrator (e.g. by providing some material support) in order to facilitate some oversight of the person with a view to the continuing protection of vulnerable people.

If the convicted priest refuses all of the Church authority's attempts to persuade him to voluntarily seek laicisation, then the Church authority will petition the Congregation for the Doctrine of the Faith for his laicisation without his consent and/or cooperation, which is provided for under the Code of Canon Law. There are various rationales for seeking the laicisation of a priest convicted of child sexual abuse, including the crucial purpose of denying the title 'Father' from the perpetrator, lest he be tempted to use his priestly status to find further opportunities to abuse the vulnerable.

Situations may arise where laicisation may not achieve any significant effect, such as where a convicted priest is very old and immobile, and living in a retirement village, in which case it may not be sought.

Because the Church does not normally exercise day to day supervision over clergy, it likewise cannot exercise day to day supervision over convicted perpetrators, irrespective of whether they have been laicised. However,

we do try to provide some counselling and support, and if possible to help the perpetrator find some civilian work (e.g. an archival research project), so as to make their situation more bearable, subject to a proper risk assessment and to any requirements of the law (e.g. probation). Prior to laicisation, there is also limited provision for fellowship with other clergy on a social basis only – e.g. at a lunch for retired priests.

### **Diocese of Wagga Wagga**

The Diocesan practice is to immediately report an allegation to the police.

We seek advice and follow the direction of the police and do not take any action until so advised by police.

The subject of Allegation is stood down from employment, pending the outcome of an investigation and subsequent risk assessment.

Convicted Perpetrators - where an historical matter has not resulted in a conviction a subsequent risk assessment is conducted. The alleged perpetrator may then be removed from employment/ministry should he/she be deemed a risk.

### **Diocese of Wilcannia-Forbes**

Diocesan policies are still being developed in accord with current policy and practice in other dioceses.

The current practice in the Diocese is to ensure a person, cleric or employee, convicted of child sexual abuse is permanently removed from ministry or employment.

### **Diocese of Wollongong**

If the perpetrators are clergy they are laicised as early as possible. Employees or volunteers are dismissed.

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## Responses from Religious Orders, Congregations and Institutes – Question 15

### Australian Province of the Society of Jesus

The Province has adopted the policy that where there is clear and substantiated evidence that a Jesuit has committed a crime against children he will be asked to seek his own dismissal from priesthood and the Society. If he does not seek his own dismissal then such a dismissal will still be sought. Once the man has been dismissed, the Province has funded modest accommodation and health care for the individual who has signed a memorandum of understanding in relation to the funding and their continuing behaviour. The average age of those who have sought dismissal after offending has been 76.

### Benedictine Community Arcadia NSW

Currently we do not have any convicted perpetrators in our community. So we have not had to face this situation.

### Brigidine Community Victoria

Fortunately, this has not been a necessity in our congregation at this stage.

### Canossian Sisters

To date we have had no cases of reported abuse in the Province.

### Carmelite Brothers

We have not had the experience of convicted perpetrators nor claims of child sex abuse to date, other than the instance, referred to above, in which the offending member was already deceased by the time the claim was made. We are yet to develop policies for this eventuality, other than our standard operating policy of cooperating fully with civil and ecclesiastical authorities and dealing with victims with justice and compassion.

### Carmelite Sisters

We would ask advice of competent authority in order to respond with transparency and in accord with all requirements currently in force.

### Christian Brothers Oceania Province

Provided 12-page attachment: *Protocols for the Management of Christian Brothers who have Sexually Abused Children* (2016). Summary: Historical cases (prior to 1 September 2014): The Brother may remain a member of the congregation, but failure to comply with the directions of the province leadership team may lead the Brother's removal from the congregation. Any brother who offends after 1 September 2014 disqualifies himself from membership of the congregation. Once such an offense is duly established, the offending Brother will ordinarily be dismissed from the Congregation. The document includes procedures relating to substantiated allegations, assessment of risk, risk management, review panel and review. Substantiated allegations include convictions, personal admission, and cases where there is sufficient reason to be concerned that a child may be at risk sexually from a particular brother. An allegation will lead to a risk assessment and implementation of

constraints necessary to keep children safe until there is an outcome to the accusation. Substantiated allegations lead to restricted freedom and a personal management plan which considers public ministry, evaluation and therapy, appropriate work, place of residence, community roles, contact with others, movement restrictions and consequences of not adhering to the management plan, as determined by the Review Panel (appointed by the Province Leader consisting of professionals with mental health, legal, social work qualifications, and a nominee of the province leader). The Review Panel reviews quarterly reports from the Brother's supervisor and reviews the management plan biannually.

### **Daughters of Our Lady of the Sacred Heart**

The Australian Province of the Daughters of Our Lady of the Sacred Heart acknowledges with conviction that children, young people and vulnerable adults have a fundamental right to be respected, nurtured and safeguarded by all people. It does not tolerate any form of abuse and seeks to redress, as far as humanly possible, any wrong that is attributed to a sister, employee or volunteer of the Province. The Province is committed to responding in a timely manner and with compassion, honesty and justice to the needs of the complainant and the alleged offender and to honouring its obligations in relation to confidentiality.

To follow the Guidelines as set down in *Towards Healing* Section 42, 42.1 – 42.8, as applicable to the relevant case and Section 43.

### **De La Salle Brothers**

To date persons who been members of the De La Salle Brothers and have been convicted or pleaded guilty whilst being such, are all deceased. Former Brothers who have been convicted of crimes committed whilst they were Brothers are two in number. One has recently been advised that six further charges are being preferred against him. His request for further financial assistance was denied following application of the policy referred to above (q.v.)

Currently four Brothers are defending criminal charges none of whom have yet been convicted. The pastoral management of any one of these Brothers who might be convicted is the subject of current research by the Trustees including discussion in the Inter Congregational Gathering referred to above, research into Circles of Support and Accountability referred to above and current consultation with members of the De La Salle Order and their advisors in Ireland, the United Kingdom and The United States.

### **Dominican Friars**

The Dominican Friars have not had any convicted perpetrators against whom claims of child sex abuse have been substantiated, who are alive. We do have one co-operator brother against whom claims of child sex abuse have been substantiated. We have tried to follow the guidelines provided by Nn. 27-29 of *Towards Healing*. The perpetrator is a [.....] and was at the time of the abuse. He was removed from all contact with children and was closely supervised within the religious community in which he lived. He is presently living [.....]where he is closely supervised and has no contact with children.

### **Dominican Sisters of Eastern Australia and the Solomon Islands**

Any substantiated claims involve sisters who are deceased or well into their 80's. At the time of the complaint they were removed from child-related ministry and have not been engaged in such ministry since, even when

the claim was judged as unsubstantiated. We do not have any members who were convicted in a court and thus no one who has received a jail sentence.

### **Faithful Companions of Jesus**

The FCJ Society would follow the civil guidelines and requirements laid down. Every effort will be made to treat each person with the utmost respect and compassion. In the one case mentioned above (#14), the perpetrator was already deceased before the claim was made.

### **Franciscan Friars Holy Spirit Province**

We do not have any friars in the Province (or who have since left the Order) who have been convicted by civil courts of child sexual abuse; none of our men have faced civil courts. Those very few friars still living (in the Order) who have had allegations made against them have participated in programs such as Encompass/Vitality and have restricted and/or monitored ministry. Such a program and a 'clearance' is essential before the Provincial Council considers the friar for return to ministry, if it is appropriate. For those who have since left the Order and who may still be alive, I am not aware of their personal and living circumstances.

### **Hospitaller Order of St John of God**

Convicted perpetrators and those with substantiated claims:

- remain within the supervisory parameters of the Province. Generally, such Brothers are advanced in years.
- are reviewed periodically by the Province Professional Standards Committee.
- do not engage in any form of ministry.
- are required to have an annual psychiatric assessment under a suitably qualified forensic psychiatrist.
- are required to participate in monthly external supervision and spiritual direction.
- are required to participate in the formation programs of the Province.
- are supported in place by Clergy and Congregational Care, Catholic Healthcare and receive intermittent, unannounced visits.
- are a member of a religious community, whose members interact on a daily basis with the individual.
- Note: as the number of Brothers diminishes and ages (a situation common in most Congregations) it would be useful to access a fee-for-service, independent supervision service for convicted perpetrators and those with substantiated claims.

### **Institute of the Sisters of Mercy of Australia and PNG**

The Institute does not have any member or former member who has been convicted of a criminal charge. However, the Institute has in place practices for managing allegations relating to its members or staff. As described under question 3, if a complaint is made against a Sister then the matter would be referred to the Institute Leader. The Institute Leader would meet with the individual and withdraw her from ministry pending

investigation of the allegations. If the outcome of an investigation substantiates the allegation then the Sister will not be reinstated in ministry. If the allegations are not substantiated then the Institute leader may re-appoint a Sister or place certain conditions that may be relevant or relevant to her appointment. Where a Sister cannot be reinstated to a ministry then the Institute Leader can request that the Sister is dismissed from the Institute and she is released from her religious vows.

Furthermore, the Institute has developed reporting protocols to report allegations of abuse with respect to children and other vulnerable individuals.

### Marist Brothers

Child Protection Policy: Additional Notes for Brothers (provided) provides a framework for the development and implementation of personal safety and wellbeing plans for restricted brothers. A restricted brother is a brother who has been designated by the Provincial as restricted by virtue of some admission, charge, investigative process or other risk assessment process in respect of children or young persons, and is considered in need of supervision or limitation of ministry, and for whom the Institute retains responsibility. The document includes advice regarding accusations against a Brother, Restricted Brothers, Implications of being designated a restricted brother, safety and wellbeing plans, Evaluation and therapy, Risk assessment, work, Place of residence, Contact with others, Movement, Compliance with safety and wellbeing plan, Consequences of not adhering to a plan, Review of a plan, Information for members and others, Community support and community roles, preventive strategies, confidential information, review of the guidelines.

Implications of being a restricted brother include:

- 3.1. A Restricted Brother is not permitted to engage in Ministry with, or have unsupervised access to, children or young persons (e.g. school teaching, camp staff, coaching, parish staff work).
- 3.2. Generally Restricted Brothers are not to reside in communities adjacent to schools. The only exception to this is when the Brother is assessed as being high care and is appointed to a care facility that happens to be within a school precinct. In such a case, the school Principal will be informed and asked for his assent, having been satisfied that there is no risk to students.
- 3.3. A Restricted Brother is not to hold a formal position of responsibility in the Province, such as Community Leader or Provincial Councillor.
- 3.4. In elections for Provincial and Chapters a Brother who has been convicted of a sexual offence against a minor maintains his active voice but has no passive voice – that is, he may vote for delegates but cannot himself be voted for.
- 3.5. Each Restricted Brother will have ongoing psychological accompaniment and assessment until such time as the treating specialist and / or the Provincial determines this is no longer required. The Provincial may seek advice from the Province Professional Standards Officer and should also receive and consider report(s) from any treating specialist.



- 3.6. The Brother may be required to report to the Provincial in writing or in a personal interview periodically, describing his progress in terms of work, therapy, spiritual direction, community life, and such other matters as may be appropriate.
- 3.7. A personal Safety and Wellbeing Plan will be prepared for each Restricted Brother.
- 3.8. Compliance with the Safety and Wellbeing Plan is supervised by the Assistant Province Professional Standards Officer.
- 3.9. The Community Leader will be informed if any of the Brothers of his community are restricted and will be given an abridged version of the Restricted Brother's Safety and Wellbeing Plan.
- 3.10. A Restricted Brother shall not make any application through his local State or Territory for a Working with Children Check. Any authority granted by a State or Territory, currently held by a Restricted Brother, must be forfeited.

### **Marist Fathers Australia Province**

Normally removed absolutely from public ministry, and always absolutely from child-related ministry. Not allowed to be appointed to any role as a religious superior. In some instances we have arranged for laicisation and removal from the order. For those who remain within the order, there are Safety Plan contracts which are reviewed annually. We would take their situation into account when arranging their funeral, so that it was modest and low key.

### **Marist Sisters**

As we have no experience of this, no policies have been formulated.

### **Missionaries of Charity**

As stated above, the Missionaries of Charity have not received any official complaints. However, our Order's policies regarding dealing with convicted perpetrators and other against whom claims of child sex abuse have been substantiated are: (a) As regards dealing with Sisters and other religious, we require that all sisters and other religious obtain a WWCC clearance and police clearance and in the event of any allegation of abuse or finding of abuse would follow the Church's principles and standards as set out in paragraphs 42.5 and 42.6 of *Towards Healing*. In respect of volunteers, we require that all volunteers provide a satisfactory WWCC clearance and police clearance before they provide any services at our women's refuge homes or soup kitchens.

### **Missionaries of the Sacred Heart**

When an accusation has been made the accused is stood down until the matter is investigated and processes followed. If the claims are substantiated the person is stood down from ministry permanently and restrictions are placed on the person in terms of their contact with young and vulnerable people; who they report their whereabouts to, place of residence etc. They would be given some internal community work such as gardening, maintenance, archives, library work etc. Our approach is that it is better to have people stay within the confines of the Congregation because then they are under some supervision. If they cannot comply with the guidelines and restrictions placed on them (or, if they re-offended somewhere) then they would be removed from the Congregation.

### **Missionary Oblates of Mary Immaculate**

The Congregational policy provides canonical penalties. The Province has a set of guiding principles for responding to civil claims involving allegations of child sexual abuse.

### **Missionary Sisters of the Society of Mary**

To date we have had no allegations or substantiated claims made against the congregation in Australia. However the general administration of the congregation is currently working on the congregational policy and guidelines.

### **Missionary Society of St Columban**

At present we have had no perpetrators to deal with. Those accused are dead or left the Columban Society or were exonerated. In the event of a perpetrator in our ranks we would use the policies established by the General Council. Basically, this is to pursue dispensation from the clerical state but not from the Society if he wishes to stay.

We believe it is better to keep a perpetrator among us where we can impose sanctions on him rather than let him loose on society.

### **Congregation of the Sisters of Nazareth**

As noted above, this has not been an issue for us because the claims we face usually relate to deceased Sisters. However, an offender against whom claims of child sex abuse were substantiated would be removed from ministry. However, we would recognise our ongoing obligation to care for the offender as one of our Sisters.

### **New Norcia Benedictine Community**

I see the initial responses including: the immediate standing down of the alleged perpetrator, informing the police, informing the archbishop, informing our congregational president in Rome, and consulting the Professional Standards Consultative Panel for further advice.

### **Order of Cistercians of the Strict Observance**

We haven't had to do this as yet. The perpetrator had left the Order, and since died by the time the complaint was made. We will be guided by the *Towards Healing* process.

### **Order of St Augustine in Australasia (The Augustinians)**

All alleged offences have been reported to Church authorities and in turn to the police as required. In addition, the Province has complied with the request from the Royal Commission for data on claims relating to child sexual abuse or substantiated complaints of child sexual abuse between 1 January 1980 and 28 February 2015.

We have only one convicted person who remains a member of the Order in Australia. He was removed from public ministry in 2008 and serves in internal activities in the Order.

Some who have been accused of child sex abuse are now deceased or have left the Order. In one case in the early 1990s and even though no charges were laid at the time, the alleged perpetrator attended the rehabilitation program at[.....]. He has since left the Order.

One [.....]born Augustinian, now in advanced years and living in [.....], was the subject of a substantiated complaint and withdrawn from ministry in 1963. A further complaint dating back to the 1960s received in Australia in 2003 was dealt with under the *Towards Healing* process and compensation paid. Another [.....] Augustinian is under investigation for an alleged offence in Australia in the 1960s and has been suspended from ministry. Neither man has been charged or convicted but their alleged offences have been reported to the [.....] (Police) as required by professional standards protocols in Ireland [.....].

Where claims are made against deceased Augustinians, the Province follows the standard protocols, offers pastoral care and counselling to victims and where appropriate an apology and compensation.

### **Order of St Paul the First Hermit**

If we ever had to deal with such circumstances, we would obtain diocesan, police, court and lawyer advice about how to deal with particular perpetrators in particular circumstances as well as using all the aforementioned strategies and guidelines of the Catholic Church in Australia.

### **Order of the Capuchin Friars Minor**

The policy can be found in the Provincial Handbook: Appendix 11: Policy on Sexual Misconduct. Follows guidelines in *Towards Healing*. Includes policy statement, responding to sexual abuse, supervision and care of friars who have abused minors and the review process.

We only have one living priest friar against whom a substantiated claim was made over 20-years ago. He was taken out of all forms of active ministry, participated in the Encompass Program and has been under supervision according to an MoU in a friary where no school is attached. He cannot leave the friary unless accompanied by another friar. He was recently visited by detectives and has a summons to appear before the criminal court in late May 2016. He has recently applied for dispensation from priesthood and religious life to the CDF; if laicised our institute is prepared to allow him to rent a room in our guest house on the property where he currently lives, and return to live there if he spends time in prison; this will, hopefully, assist in continuing to ensure the protection of children in the wider community.

### **Passionist Sisters**

The convicted perpetrators will not be given back the power they have abused. She/he will be given all the professional help and treatment they need . To ensure that the convicted perpetrators are held accountable for what they have done.

The convicted perpetrators name, contact and address must be properly registered, verified and monitored by the Church Authority or the Professional Standard officer.

### **Passionist Fathers**

In the case of convicted perpetrators, no further ministry or contact with children or vulnerable people is possible. This makes remaining in a community increasingly difficult.

We have sought dismissal for two men whom we had already withdrawn from ministry, and both applications were accepted by the Vatican. One of these received a conviction without sentencing in New Zealand. The other man took his own life before going to trial.

Those who have not been convicted but against whom a claim has been substantiated, are withdrawn from ministry and any contact with children or vulnerable adults. We have not had a recent enough case, but there are situations now where we would seek dismissal, especially if we thought we could not guarantee protection of those who might be at risk. The local Professional Standards Office is advised as is the local Bishop, of the situation and of their presence in a religious community.

Their age and their likelihood of offending is considered by our Professional Standards Advisory Committee and they are supervised so that those at risk are protected from them.

We have had one situation where we decided, even after several reviews, that not seeking dismissal and instead providing attentive supervision was a more responsible act in securing safety for children or those at risk than if he were free in the general community.

### **Patrician Brothers**

Our 'case by case' policy is underscored by the commitment to minimise potential for harm to children.

- Perpetrators immediately and permanently disengagement from any activity which involves contact with minors
- Commitment to rehabilitation program and on-going counselling
- Supervised communal accommodation which is removed from schools or centres for minors
- Restriction and supervision of association, travel and internet usage
- Penalty for lack of compliance is dismissal

### **Presentation Sisters Queensland**

We have not had any convicted perpetrators and have not had any members against whom claims have child abuse have been substantiated.

### **Salesian Sisters (Daughters of Mary Help of Christians)**

Remove the person from ministry immediately and follow the guidelines of Integrity and Ministry, *Towards Healing* and the Melbourne Response regarding reporting and communication.

### **Salesians of Don Bosco**

The Salesian policy in dealing with convicted perpetrators is to treat them respectfully but professionally, bearing in mind that all of them have either been dismissed from the Salesian Order or are in the process of being dismissed. Some, though certainly not all, are given some financial assistance both in prison and after serving their sentences. Such assistance will generally take the form of accommodation and 're-establishment' support to help them to resume their lives in society and to avoid re-offending in the future. Our policy in dealing with Salesians whose sexual abuse against children has been substantiated has been suspension from

active, public ministry; withdrawal from schools, parishes, youth centers, and other apostolates dealing with minors, and regular supervision and monitoring by the Provincial and those whom he has entrusted with this duty.

### **Sisters of Charity**

No sister or employee of RSC would be permitted to exercise public ministry or any role within RSC if doing so presented an unacceptable risk of abuse to children or other vulnerable people. In situations where allegations have been made, care has been taken to ensure that the Sister in question has been set aside from her ministry until such time as the matter has been resolved.

### **Sisters of Mercy Brisbane**

To date the Brisbane Congregation has not had to deal with either of these classifications. If the situation arose those policies listed in response to Q8(b) would be adopted and procedures as contained therein enacted.

### **Sisters of Mercy North Sydney**

We have had no convicted perpetrators. With the exception of one, any alleged perpetrators, with unsubstantiated outcomes, connected to claims within the congregation have been deceased. A *Towards Healing* approach is applied.

### **Sisters of Mercy Paramatta**

There are no members of the Congregation who are convicted perpetrators or for whom claims of child sex abuse have been substantiated. Should a situation arise in the future the Congregation would adhere as required to the Church's guidelines under *Towards Healing*.

### **Sisters of St Joseph North Sydney**

The procedures as set out in *Towards Healing* would be followed.

To date all allegations have been historical and while pastoral settlements have been made with the victim it is often impossible to substantiate these claims.

The Congregation has no convicted perpetrators nor others against whom claims of child sex abuse have been substantiated.

Were a Sister to be convicted or a claim against a Sister be substantiated the Sister would be treated with compassion in accordance with policies and guidelines to be developed by the Congregation.

### **Society of Christian Doctrine – Preca Community**

Unless convicted perpetrator or others against whom claims of child sex abuse have been substantiated have a police check, they are excluded from any pastoral ministry.

### **Trustees Little Sisters of the Poor**

We have not had the occasion for dealing with convicted perpetrators within the community; however, when an occasion has arisen with a person of this nature visiting a Resident in our Aged Care Facility, we are particularly diligent. We do not have policies regarding this but would be grateful for any help offered.

The sole apostolate of the Little Sisters of the Poor is the Care of the Elderly in Aged Care Facilities which are run by ourselves.

Our main contact with children is therefore limited to the relatives of the elderly Residents who visit. They are always accompanied and we are diligent that they are not left alone to wander around the facility.

Another important contact with children is the welcoming of students and pupils from nearby schools and colleges. See response to question no.8.

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## Appendix 1: Respondents: Archdioceses and Dioceses

	Church Authority	Response	Contact
	<b>GEOGRAPHIC DIOCESES</b>		
1	Archdiocese of Adelaide	Yes	[..... .....]
2	Diocese of Armidale	Yes	[..... .....]
3	Diocese of Ballarat	Yes	[..... .....]
4	Diocese of Bathurst	No	
5	Archdiocese of Brisbane	Yes	[..... .....]
6	Diocese of Broken Bay	Yes	[..... .....]
7	Diocese of Broome	No	
8	Diocese of Bunbury	Yes	[..... .....]
9	Diocese of Cairns	Yes	[..... .....]
10	Archdiocese of Canberra-Goulburn	Yes	[..... .....]
11	Diocese of Darwin	No	
12	Diocese of Geraldton	No	
13	Archdiocese of Hobart	No	
14	Diocese of Lismore	No	
15	Diocese of Maitland Newcastle	No	

	<b>Church Authority</b>	<b>Response</b>	<b>Contact</b>
16	Archdiocese of Melbourne	Yes	[..... .....]
17	Diocese of Parramatta	Yes	[..... .....]
18	Archdiocese of Perth	Yes	[..... .....]
19	Diocese of Port Pirie	Yes	[..... .....]
20	Diocese of Rockhampton	Yes	[..... .....]
21	Diocese of Sale	No	
22	Diocese of Sandhurst	Yes	[..... .....]
23	Archdiocese of Sydney	Yes	[..... .....]
24	Diocese of Toowoomba	No	
25	Diocese of Townsville	No	
26	Diocese of Wagga Wagga	Yes	[..... .....]
27	Diocese of Wilcannia-Forbes	Yes	[..... .....]
28	Diocese of Wollongong	Yes	[..... .....]
	<b>NON-GEOGRAPHICAL DIOCESES</b>		
29	Eparchy of St Michael, Archangel (Melkite)	Yes	[..... .....]



	<b>Church Authority</b>	<b>Response</b>	<b>Contact</b>
<b>30</b>	Eparchy of Saints Peter and Paul (Ukrainian)	No	
<b>31</b>	Eparchy of St Thomas (Chaldean)	No	
<b>32</b>	Eparchy of St Thomas the Apostle of Melbourne of the Syro-Malabar	No	
<b>33</b>	Maronite Eparchy of Australia	Yes	[..... .....]
<b>34</b>	Military Ordinariate of Australia	No	
<b>35</b>	Personal Ordinariate of Our Lady of the Southern Cross	Yes	[..... .....]

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## Appendix 2: Respondents: Religious Orders, Congregations, Institutes

	Church Authority	Contact
1	Australian Province of the Society of Jesus (Jesuits)	[.....] [.....]
		[.....] [.....]
2	Benedictine Community Arcadia NSW	[.....] [.....]
		[.....] [.....]
3	Brigidine Community Victoria	[.....] [.....]
		[.....] [.....]
4	Canossian Sisters	[.....] [.....]
		[.....] [.....]
5	Carmelite Brothers	[.....] [.....]
		[.....] [.....]
	Carmelite Sisters	[.....] [.....]
		[.....] [.....]
6	Christian Brothers Oceania Province	[.....] [.....]
		[.....] [.....]
7	Daughters of Charity of St Vincent de Paul	[.....] [.....]
		[.....] [.....]
8	Daughters of Our Lady of the Sacred Heart	[.....] [.....]
		[.....] [.....]
9	De La Salle Brothers, District of Australia, NZ, Pakistan and PNG	[.....] [.....]
		[.....] [.....]
10	Dominican Friars	[.....]

	<b>Church Authority</b>	<b>Contact</b>
		[.....]
		[..... .....]
<b>11</b>	Dominican Sisters of Eastern Australia and the Solomon Islands	[..... .....]
		[..... .....]
<b>12</b>	Faithful Companions of Jesus	[..... .....]
		[..... .....]
<b>13</b>	Family Care Sisters	[..... .....]
		[..... .....]
<b>14</b>	Franciscan Friars Holy Spirit Province	[..... .....]
		[..... .....]
<b>15</b>	Holy Spirit Missionary Sisters	[..... .....]
		[..... .....]
<b>16</b>	Hospitaller Order of St John of God	[..... .....]
		[..... .....]
<b>17</b>	Institute of the Sisters of Mercy of Australia and Papua New Guinea	[..... .....]
		[..... .....]
<b>18</b>	Little Company of Mary	[..... .....]
		[..... .....]
<b>19</b>	Marist Brothers Australia	[..... .....]
		[..... .....]
<b>20</b>	Marist Fathers Australia Province	[..... .....]
		[..... .....]



	<b>Church Authority</b>	<b>Contact</b>
21	Marist Sisters	[.....] [.....]
		[.....] [.....]
22	Missionaries of Charity	[.....] [.....]
		[.....] [.....]
23	Missionaries of the Sacred Heart	[.....] [.....]
		[.....] [.....]
24	Missionary Oblates of Mary Immaculate	[.....] [.....]
		[.....] [.....]
25	Missionary Sisters of Service	[.....] [.....]
		[.....] [.....]
26	Missionary Sisters of St Peter Claver	[.....] [.....]
		[.....] [.....]
27	Missionary Sisters of the Society of Mary	[.....] [.....]
		[.....] [.....]
28	Missionary Society of St Columban	[.....] [.....]
		[.....] [.....]
29	Congregation of the Sisters of Nazareth	[.....] [.....]
		[.....] [.....]
30	New Norcia Benedictine Community WA	[.....] [.....]
		[.....] [.....]
31	Order of Cistercians of the Strict Observance	[.....] [.....]

	<b>Church Authority</b>	<b>Contact</b>
		[.....] [.....]
<b>32</b>	Order of St Augustine in Australasia	[.....] [.....]
		[.....] [.....]
<b>33</b>	Order of St Paul the First Hermit	[.....] [.....]
		[.....] [.....]
<b>34</b>	Order of the Capuchin Friars Minor	[.....] [.....]
		[.....] [.....]
<b>35</b>	Passionist Sisters	[.....] [.....]
		[.....] [.....]
<b>36</b>	Passionist Fathers	[.....] [.....]
		[.....] [.....]
<b>37</b>	Patrician Brothers	[.....] [.....]
		[.....] [.....]
<b>38</b>	Presentation Sisters Queensland	[.....] [.....]
		[.....] [.....]
<b>39</b>	Presentation Sisters WA	[.....] [.....]
		[.....] [.....]
<b>40</b>	Presentation Sisters Wagga Wagga	[.....] [.....]
		[.....] [.....]
<b>41</b>	Salesian Sisters (Daughters of Mary Help of Christians)	[.....] [.....]
		[.....] [.....]



	<b>Church Authority</b>	<b>Contact</b>
42	Salesians of Don Bosco, Australia Pacific Province	[.....] [.....]
		[.....] [.....]
43	Servants of the Blessed Sacrament	[.....] [.....]
		[.....] [.....]
44	Sisters of Charity	[.....] [.....]
		[.....] [.....]
45	Sisters of Mercy Congregation Brisbane	[.....] [.....]
		[.....] [.....]
46	Sisters of Mercy North Sydney	[.....] [.....]
		[.....] [.....]
47	Sisters of Mercy Parramatta	[.....] [.....]
		[.....] [.....]
48	Sisters of St Joseph of Cluny	[.....] [.....]
		[.....] [.....]
49	Sisters of St Joseph of the Apparition	[.....] [.....]
		[.....] [.....]
50	Sisters of St Joseph North Sydney	[.....] [.....]
		[.....] [.....]
51	Sisters of the Good Samaritan	[.....] [.....]
		[.....] [.....]
52	Sisters of the Good Shepherd	[.....] [.....]
		[.....]

	<b>Church Authority</b>	<b>Contact</b>
		.....]
<b>53</b>	Society of Christian Doctrine - Preca Community	[.....] .....]
		[.....] .....]
<b>54</b>	Society of the Divine Word	[.....] .....]
		[.....] .....]
<b>55</b>	Society of the Sacred Heart	[.....] .....]
		[.....] .....]
<b>56</b>	St Joseph of Lochinvar	[.....] .....]
		[.....] .....]
<b>57</b>	Trustees Little Sisters of the Poor	[.....] .....]
		[.....] .....]
<b>58</b>	Australian Ursulines	[.....] .....]
		[.....] .....]

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### Appendix 3: Seminaries and Formation Houses noted in responses

- Corpus Christie College Melbourne - (RC Notice issued for CS 50)
- Good Shepherd Seminary, Sydney (RC Notice issued for CS 50)
- Redemptoris Mater Seminary, Sydney (RC Notice issued for CS 50)
- Redemptoris Mater Seminary, Perth
- St Charles Seminary, Perth
- Vianney College Wagga Wagga (RC Notice issued for CS 50)
- Holy Spirit Seminary Brisbane, Banyo (RC Notice issued for CS 50)
- St Patrick's Seminary, Manly (closed 1995)
- Adelaide Seminary (closed 2002, candidates attend an 'external' seminary none named)
- Loyola College Watsonia (Jesuit seminary, established 1934 as a noviceship, retreat and philosophate) (closed)
- Seminary in Canberra
- Marist Seminary Hunter's Hill
- University of Divinity, Melbourne, formerly Melbourne College of Divinity
- Yarra Theological Union (a college of the University of Divinity Melbourne)
- Catholic Theological College Melbourne (College of the University of Divinity Melbourne)
- Luther Theological College Adelaide (Member College of the University of Divinity Melbourne)
- Province of the Holy Rosary Hong Kong (Dominicans) conducts an international novitiate for the Asia Pacific region.
- Pontifical North American College Rome
- Pontifical University of Saint Thomas Aquinas
- Angelicum, Rome (reside at the formation house in Prima Porta, Rome).



## Appendix 4: Programs and resources noted in responses

- Kairos: Sydney-based, inter-congregation formation initiative/course for male and female religious. Introduced 1975
- Xavier Institute introduced in 1967 for all women religious in Sydney sponsored by congregational leaders. (Kairos introduced following the closure of Xavier Institute)
- Encompass: Established by CRA in conjunction with ACBC: 6-month course
- Vitality Services
- St Luke Institute
- St Luke's (attached to the John Hopkins Medical Centre in Washington) 1980s
- Southdown Centre in Toronto, Canada 1980s
- Encounter groups
- Enneagram and the Myers-Briggs Personality Indicators
- Progoff Journaling
- PHR (Program for Human Relations).
- Catholic Religious Australia resources
- National Committee for Professional Standards resources
- Broken Bay Institute
- National Pastoral Institute in Melbourne
- Rulla program: established in Rome [ ..... ] :
- [ ..... ] Practitioners of Rulla methods.
- Marist Brothers programs (current):
  - The Horizons Program is for those aged from 35 to 45 and is 7 weeks in length
  - The mid-life Program is a longer program for those in their 40's and is 5 months in length
  - The Threshold's Program is for those aged from 61 to 70 and is 8 weeks in length
  - The Third Age Program is for those over 70 years of age and is 8 weeks in length
- Chicago (Institute for Human Sexuality)
- San Antonio (Sangre de Christo)



- Pittsburgh (Duquesne University)
- Dublin (Marianella Institute)
- New York (Wellsprings)
- Vitality [ ..... ]
- Consultant on Formation [ ..... ]
- Program for Priestly Formation Australia (forms the basis for training of seminarians at Corpus Christi College, Melbourne)

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## Appendix 5: Universal Church Documents noted in responses

[Perfectae Caritatis 1965](#) (Decree on Adaption and Renewal of Religious Life – Pope Paul VI)

[Presbyterorum Ordinis 1965](#) (Decree on the Ministry and Life of Priests – Pope Paul VI))

[Optatum Totius 1965](#) (Decree on Priestly Training – Pope Paul VI)

[Sacerdotalis Caelibatus 1967](#) (Encyclical: Celibacy of the Priest)

[Renovationis Causam 1969](#) (Directives on Formation in Religious Institutes)

[Revised Code of Canon Law 1983](#) (Announced by Pope John XXIII, Pope Paul VI, released by Pope John Paul II)

[Pastores Dobo Vobis 1992](#) (I will Give You Shepherds: Post Synodal Apostolic Exhortation: On the Formation of Priests – Pope John Paul II)

[Vita Consecrata 1996](#) (Post Synodal Apostolic Exhortation: On the Consecrated Life and its Mission in the Church and in the World – Pope John Paul II)

[Directives on Formation in Religious Institutes 1990](#) (Pope John Paul II)

[Starting Afresh From Christ: A Renewed Commitment to Consecrated Life in the Third Millennium 2002](#) (Instruction – Pope John Paul II)

Guidelines for Admission homosexual tendencies 2008

[Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood 2008](#)

Apostolic Constitution [Vultum Dei Quarere](#) on women's contemplative life, signed by Pope Francis on 29th June, 2016

[Normae De Gravioribus](#) (revised 2010 Pope John Paul II)

[Sacramentorum sanctitatis tutela](#) (2001 Pope John Paul II)

### National Committee for Professional Standards Documents

***Towards Healing*** – Principles and procedures in responding to complaints of abuse against personnel of the Catholic Church in Australia – 1996 (Revised 2000, January 2010) sets out the principles that must form the basis of the Church's response to complaints of abuse and the procedures to be followed in responding to individual complaints. [Digital version January 2016](#).

***Integrity in Ministry*** – A Document of Principles and Standards for Catholic Clergy and Religious in Australia – June 2004 (Reprinted April 2010) is a resource for those preparing for ministry in the Catholic Church and is a code of conduct for clergy and religious engaged in Ministry on behalf of the Catholic Church in Australia. and for the information of those people with and among whom clergy and religious exercise their Ministry. The

values inherent in this document apply also to lay people who have been engaged to carry out formal ministries in the Catholic Church. [Document revised 2010.](#)

***Integrity in the Service of the Church*** – A Resource Document of Principles and Standards for Lay Workers in the Catholic Church in Australia – September 2011 (Reprinted February 2013) is a resource document of principles and standards for lay workers in the Catholic Church in Australia. [Document reprinted February 2013.](#)

***The Melbourne Response*** (launched 1996, reviewed but report yet to be fully released) – the process undertaken by the Catholic Archdiocese of Melbourne in the acknowledgement of the individuals and families impacted by accounts of sexual, physical and/or emotional forms of abuse perpetrated by the clergy and church personnel of the Catholic Archdiocese of Melbourne. [Read more.](#)

***Ministry to Priests*** (Introduced mid 1980s Archbishop Little): based on an American model was an attempt to connect priests on a number of human, spiritual, and intellectual fronts.

***May our Children Flourish*** (Archdiocese of Melbourne Code of Conduct)

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## Appendix 6: Council seminary survey request



[SEMINARY]

Dear Father

As you would be aware, the Truth Justice and Healing Council was established to coordinate and oversee the Catholic Church's overall response to the Royal Commission into Institutional Responses to Child Sexual Abuse.

The Royal Commission has to date conducted 29 case studies, and ten of these have focused on the Catholic Church. The Royal Commission has indicated that it intends to hold a 'Catholic wrap-up' hearing in either late 2016 or early 2017. The leadership of the Catholic Church will be asked to answer questions on a variety of topics about the way it has addressed the issue of child sexual abuse within the Church. We expect that the leadership will be asked about the current state of screening and training of priests and religious as part of that discussion.

To this end, we would like to ask you to complete the enclosed questionnaire about the type of training and formation that seminarians and those entering religious life undertake in your diocese or religious order. The answers to these questions will allow us to provide the Royal Commission with a comprehensive overview of the quality and detail of the screening and formation of those who will be future priests and religious in the Catholic Church in Australia, and also a summary of the measures that have been put in place in seminaries and formation houses in particular, to ensure that the Church is a safe place for children into the future. Please be assured that your information will be treated in the strictest confidentiality.

It would assist us if you could complete and return the questionnaire by Friday 28 August 2015. If you have any questions in relation to this survey, please contact [REDACTED] on [REDACTED]

Kind regards

Francis Sullivan  
Chief Executive Officer  
**29 July 2015**



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## QUESTIONNAIRE FOR RECTORS OF SEMINARIES AND HOUSES OF RELIGIOUS FORMATION

### Vocational Promotion

1. How is a registration of interest for a vocation sustained prior to admission to a Seminary or Religious House of formation?
2. What collaboration occurs between the staff of the Seminary or Religious House of formation and the relevant Vocation Director?
3. How would you describe the characteristics you are seeking to identify in a candidate for the priesthood or religious life?
4. How are international candidates drawn? What processes of accompaniment and discernment are in place for these candidates prior to their admission to the Seminary or Religious House of formation?
5. Describe your expectations about the readiness of candidates for admission to the seminary or Religious house of formation.

### Selection of Candidates

6. Is there a minimum age for entry? What is the average age of those accepted?
7. What initial screening do you utilize for those presenting for admission into Seminary or Religious House of formation?
8. When candidates apply having come from a different seminary or Religious House of formation what processes are used to evaluate the candidate?
9. What methods are used to screen international candidates? Does the screening occur in Australia or the candidate's country of origin? How is this achieved?
10. Whether local or international, are candidates required to undergo a comprehensive psychological assessment before entry? At what stage is the assessment undertaken? How is the assessment used with both the candidate and formation staff? How is allowance made for cross-cultural considerations and facility in English for international candidates?
11. Are candidates required to hold a 'working with children clearance' or its equivalent? Is a police check undertaken in addition?

### Formation of Candidates

12. What formation programmes are in place to teach candidates about psychological, human and pastoral development?
13. Which academic programs in human and pastoral development are undertaken within the study curriculum of candidates?
14. How is the personal human development of candidates evaluated?
15. What training is provided to candidates in relation to celibacy?

16. In what way are candidates taught about healthy relationships and community living?
17. How are candidates introduced to *Integrity in Ministry, Towards Healing* and *The Melbourne Response*?
18. How are candidates introduced to the phenomenon of sexual abuse, its history in Australia and its ramifications?
19. What training do candidates undertake about Australian law governing child sexual abuse, and mandatory reporting of child sexual abuse?
20. What training is provided to candidates to work within emerging trends in ministry within the Australian context, particularly in respect to collaboration with laity, especially women?
21. How are candidates introduced to considerations of self-care in public ministry?

#### **Ongoing Formation**

22. Who is responsible for ongoing formation of newly ordained/professed in your diocese or Religious Order?
23. What programmes for ongoing formation are in place for newly ordained/professed?
24. What communication/collaboration exists between the staff of the Seminary or Religious house of formation about a candidate and the person responsible for their ongoing formation after Ordination/Profession?
25. How is a newly ordained/professed evaluated? What expectations exist for ongoing supervision in ministry, spiritual direction, and peer review?

#### **Data about complaints in relation to child sexual abuse**

26. Does your seminary/formation house have a written policy about how to deal with claims of child sexual abuse against a seminarian or religious novice? If yes, please attach.
27. Has your seminary or formation house received any complaints of child sexual abuse in relation to a seminarian or novice? If yes, how was the matter dealt with?
28. Please provide any details of claims of child sexual abuse in your seminary or formation house that involved a claim against a seminarian or religious novice, including names and year of complaint and year of alleged incident?
29. Please provide any details of potential candidates who were prevented from joining the seminary or formation house based on concerns about child sexual abuse related issues that arose in the screening stage? To your knowledge, were the candidates in question ordained in another seminary or accepted into another religious order?
30. Please provide any details of candidates who were deemed unsuitable during their time in the seminary or formation house based on concerns about issues related to child sexual abuse. To your knowledge, were the candidates in question ordained in another seminary or accepted into another religious order?



## Appendix 7: Response of Redemptoris Mater Seminary, Perth

Fr Michael Moore sm, Rector, 29/9/2015



### Redemptoris Mater

Archdiocesan Missionary Seminary  
26 Camboon Road, Morley, WA 6062  
AUSTRALIA  
Tel: 08 9275 7411, Fax: 08 9275 7898  
Email: rmsperth@westnet.com.au

29/9/2015

Mr Francis Sullivan  
Chief Executive Officer  
Truth, Justice and Healing Council  
Po Box 4593  
Kingston  
ACT 2604

Dear Francis  
May the peace of the risen Christ be with you and encourage you.

Thank you for your letter of July 29 this year and the attached questionnaire concerning the type of training and formation that seminarians undertake in the Archdiocesan Missionary Seminary of Perth *Redemptoris Mater*.

Here in the Archdiocesan Missionary Seminary you and your Office are in our prayers weekly. I am grateful for the important and delicate work you are doing on our behalf of us and indeed all the Church.

The *Redemptoris Mater* seminaries are born from the Second Vatican Council and for this reason I have included a preamble to the questionnaire. We have a diocesan statute and some elements of formation are new. I hope I have described them adequately.

If your Office has further questions please contact me directly as I see that working with the Council is most important and we have given it high priority. My response is later than the deadline as I wrote to [REDACTED] to have more time in order to complete the questionnaire in cooperation with various agencies of the Archdiocese.

Yours sincerely in Jesus Christ

[REDACTED]  
Rector

### **PREAMBLE-Redemptoris Mater Seminary.**

The Redemptoris Mater Seminaries, of which there are now one hundred and five, are one of the most important fruits of the conciliar renewal: a completely new reality desired by the Second Vatican Council. *“The priests should remember that concern for all the Churches falls on them.....and where it is necessary (because of a lack of clergy) not only a functional distribution of Priests should be facilitated, but also the implementation of special initiatives that will favour particular regions or nations or the whole world. To this end the creation of international Seminaries for the good of the whole Church according to norms to be established and respecting the rights of the local ordinary would be useful.”* Presbyterorum Ordinis No.10

In 1991, the International Congregational commission established by Saint John Paul II to deal with the serious scarcity of priests in many parts of the world recognized that: *“this idea of the Council has been applied in the ‘Redemptoris Mater’ seminaries which prepare priests for the new evangelization according to the program of the Neocatechumenal Way.....this would realize a new form of ministry: the diocesan missionary ”* ( L’Osservatore Romano, Italian Edition, March 15, 1991).

The Church requires the baptized not only to receive instruction after Baptism but also requires a *post-baptismal catechumenate* for the necessary flowering of baptismal grace in personal growth (Catechism of the Catholic Church, 1231). Experience has shown that uniting the priestly formation with a profound itinerary of formation to Christian life such as the Neocatechumenal Way, constitutes a great help for the psychological, emotional and human maturation of the seminarians. On their way to an adult Christian faith the seminarians learn communion, obedience, prayer and the meaning of the cross. The Neocatechumenal Way received definitive approval from the Pontifical Council for the Laity with the publication of the Statute of the Neocatechumenal Way on June 13, 2008. At the end of 2010 the Catechetical Directory of the Way was approved.

The Decree of Erection of the *Redemptoris Mater* Archdiocesan Missionary Seminary Perth (1994) states: *“The seminary will provide, in conformity with the charism of the Neocatechumenal Way, a formation for clergy which will be attentive and open to the missionary needs of the Universal Church.”*

In his country of origin a candidate walks as a brother of a community in his parish. In the community there is usually the parish priest or another priest nominated by him. Some of the brothers and sisters are elected as small group to maintain a link between the community and the Team of Catechists. The team of Catechists is a team nominated by the Ordinary and invited by a parish priest to work in his parish. The community walks according to the indications given in the Statute of the Neocatechumenal Way in Articles 6, 7 and 8.

As their itinerary of faith unfolds, the Team of Catechists, the Parish Priest, and the brothers and sisters of the community begin to know each other well: they meet in the middle of every week

for a Celebration of the Word, they celebrate the Eucharist after the First Vespers of every Sunday, and spend a Sunday on retreat together every four weeks.

On a number of occasions during the year there are meetings when a man can respond to an invitation to see if he has a vocation to the priesthood. The men who spontaneously offer themselves do not go immediately to a seminary. Instead they are invited to attend the Vocational Centre of the Neocatechumenal Way of their diocese.

A Vocational Centre is led by a priest with the help of two or three experienced married couples who meet regularly with the men who feel a calling to the priesthood. The time of discernment in the Vocational Centre usually involves a weekly meeting, some experiences of pilgrimage and evangelization and some studies: it normally lasts for a minimum of one year depending on factors such as age, education and maturity.

If a man still feels this call to priesthood and desires to authenticate it, the Vocational Centre, in communion with his Parish Priest and his Catechists, recommends he attend a gathering for pre-seminarians in his own country led by the Itinerant Team of Catechists of that nation. The pre-seminarians are scrutinized by the National Team. If the Team recommends a pre-seminarian he is then invited to attend the International Meeting which takes place in Porto San Giorgio, Italy, in September each year.

#### **Entry into the Seminary.**

The International Meeting is for men who are available and eligible to enter any of the 105 diocesan and missionary Redemptoris Mater Seminaries spread across the five continents. The candidates listen to the preaching of the Gospel, have the possibility of confession, pray the Office of the Church and spend time meeting the other candidates - approximately 300 hundred men from 70 or 80 nations. One day is spent in language groups where each candidate is scrutinized by an independent Team of Catechists. A catechist from each of the groups reports back on the suitability and availability of each of the candidates in the group: some are seen to be unsuitable and withdraw. The remaining candidates are asked if they are available to be drawn out for formation as a diocesan missionary presbyter in any seminary in any nation. If the answer is positive their name is placed in a basket to be drawn out for a seminary.

On the Saturday evening of the International Meeting each man is assigned to one of the Redemptoris Mater seminaries. On the Sunday the Rector interviews the students assigned to the Archdiocesan Missionary Seminary. The candidates, now referred to as first year students, begin the process which leads to their formal acceptance as seminarians of the Archdiocese by the Archbishop.

Until this point the candidate who has been assigned to a seminary has been assisted, guided and scrutinized by his Parish Priest and his own community, the Team of Catechists of his community, the Team of the Vocational Centre of his diocese, the national Team of Catechists of his country, and by a Team at the Meeting.

**Process of Formal Acceptance.**

Upon arrival in Perth the first year students are welcomed by the Rector, Vice-Rector and the Spiritual Director and the seminary community.

International first year students are required to undergo a medical examination as part of the visa application process. Australian students, during the first semester in the seminary, undergo a thorough medical examination and their medical history is recorded.

Each first year student undertakes a thorough psychological screening process and the recommendation is forwarded to the Rector and made available to the Archbishop. Once this is received the Rector convokes a meeting of the Pastoral Team who receive the recommendation of the Rector and of the psychologist about each first year student. The Rector and Pastoral Team make a recommendation to the Archbishop. Acting on a positive recommendation, the Archbishop formally accepts the student as a seminarian of the Archdiocese. The international students complete the psychological screening process when their language skills are commensurate with the task. This occurs generally in the second part of the year.

## QUESTIONNAIRE FOR RECTORS OF SEMINARIES AND HOUSES OF RELIGIOUS FORMATION

### Vocational Promotion

1. How is a registration of interest for a vocation sustained prior to admission to a Seminary or Religious House of formation? As is noted in the preamble all vocations to Redemptoris Mater Seminary are young men and adults who actively walk in a parish Neocatechumenal community. After a registration of interest has been received by the Vocational Centre of their Diocese, the candidate begins a pre-seminary process of discernment for an opportune length of time.
2. What collaboration occurs between the staff of the Seminary or Religious House of formation and the relevant Vocation Director? There is no direct collaboration between the Seminary staff and the Vocational Centre. At an international meeting (mentioned in the preamble) the Rector and the National Team, responsible for the Diocesan Vocational Centre in the country of origin of the candidate, are present and collaborate and cooperate for the good of candidates respecting the autonomy of the other.
3. How would you describe the characteristics you are seeking to identify in a candidate for the priesthood or religious life? The characteristics include: the direct and personal participation of the candidate in the Neocatechumenal Way; a desire to be formed as a missionary priest by the Archdiocese of Perth to be available for new evangelization in any part of the world where he may be sent; the freedom to choose; free from any moral, civil or other restraints to enter a seminary and a capacity to follow seminary studies.
4. How are international candidates drawn? What processes of accompaniment and discernment are in place for these candidates prior to their admission to the Seminary or Religious House of formation? Please see the answer to Question 2 and the preamble as all candidates enter through the same process.
5. Describe your expectations about the readiness of candidates for admission to the seminary or Religious house of formation. With reference to the answer to Q 3 if the candidate meets those characteristics and has been recommended after following the process of entry, and attending the international vocational meeting, then he is considered ready.

### Selection of Candidates

6. Is there a minimum age for entry? What is the average age of those accepted? The minimum age of entry is 18 years. The average age of those who have been accepted into the seminary over the last 23 years is 25 years and 11 months.
7. What initial screening do you utilize for those presenting for admission into Seminary or Religious House of formation? The Rector formally introduces the candidate to the Vice Rector and at the earliest possible time and convokes a meeting of the Pastoral Team of the Seminary who interview the candidate. The candidate shares his family background and experience of life. The Vice Rector follows up any matters that the candidate may need further assistance with. The Pastoral Team initiate a process in the first year which is completed the students are formally accepted by the Archbishop as seminarians of the Archdiocese.

8. When candidates apply having come from a different seminary or Religious House of formation what processes are used to evaluate the candidate? **If a candidate comes from another seminary the Rector must consult with the Bishop or Religious Superior of that seminary before the candidate can be accepted. The candidate in his interview will explain why he left the previous seminary or house of formation. The requirements of the entry process described previously need to be fulfilled.**
9. What methods are used to screen international candidates? Does the screening occur in Australia or the candidate's country of origin? How is this achieved? **International candidates are screened in their respective countries of origin. If they are recommended they pass to the international meeting where there is further screening. At the international meeting there is an interview with the Rector and then further interviews in Perth.**
10. Whether local or international, are candidates required to undergo a comprehensive psychological assessment before entry? At what stage is the assessment undertaken? How is the assessment used with both the candidate and formation staff? How is allowance made for cross-cultural considerations and facility in English for international candidates? **Candidates are not required to undergo a comprehensive psychological assessment before entering the seminary. This assessment is undertaken during the first year of formation unless there exists a language or cultural barrier. In such a case the assessment is undertaken as soon as the candidate has had sufficient training in English language and has experienced the environment of an Australian parish through his local Neocatechumenal community. Allowance is facilitated for cross cultural considerations and facility in English for international candidates because the formation staff have diverse ethnic origins and are multi-lingual.**
11. Are candidates required to hold a 'working with children clearance' or its equivalent? Is a police check undertaken in addition? **Candidates are required by Archdiocesan policy to hold a 'working with children check' and attain it as soon as possible upon entering the seminary. A Police check is requested when immigration authorities make a request. Prior to obtaining a permanent residency visa for Australia all international candidates must provide a Police clearance from their respective country of origin.**

#### **Formation of Candidates**

12. What formation programmes are in place to teach candidates about psychological, human and pastoral development? **The complete formation program is an integrated approach aimed to teach candidates about psychological, human and pastoral development. Follow a community guided by a team of catechists following a profound initiation to Christianity**
13. Which academic programs in human and pastoral development are undertaken within the study curriculum of candidates? **The Catholic University of Notre Dame Fremantle, St Charles Seminary and Redemptoris Mater Seminary offer academic programmes in Pastoral Theology, Christian Spirituality and Human Development. The candidates take courses across all three institutions. [REDACTED] a psychologist with a Doctorate in Spirituality provides a pastoral development course in the Seminary.**
14. How is the personal human development of candidates evaluated? **The personal human development of candidates is firstly evaluated by living with them and observing them in their daily life in the seminary**

- including their performance of duties and responsibilities in the ambit of liturgy, the kitchen and dining room, studies and life in common. The formators and the pastoral team meet regularly during the year to receive feedback from the brothers and sisters of their Neocatechumenal community and the Parish Priest, from the Speech and English teachers and other staff. The Rector attends staff meetings of the University and receives feedback from the lecturers.
15. What training is provided to candidates in relation to celibacy? **The candidates are formed in a special way for celibacy, in respect of the body, temple of the holy spirit, and as a mission of love carried out and witnessed. There are academic courses at Notre Dame on Priesthood, Marriage and Sexuality; on The Theology of the Body at Notre Dame provided by the John Paul 11 Institute for Marriage and the Family. The actual rhythm of the seminary where the seminarians attend a parish based community twice weekly interacting with young and old, married, single, widowed, divorced and celibate people. The Spiritual Director holds weekly conferences some of which are devoted to celibacy and some to the process of bringing together all these elements in the life of the seminarian who discovers celibacy is a gift that flows from his Baptism. Each Sunday the seminarians are invited to lunch in the homes of families where they see the beauty of family life and spousal love.**
16. In what way are candidates taught about healthy relationships and community living? **Through the Neocatechumenal process of Christian Initiation and the pastoral placement experiences, candidates are continually being taught what a healthy relationship is and how to live in common.**
17. How are candidates introduced to *Integrity in Ministry, Towards Healing* and *The Melbourne Response*? **Seminars conducted during the year and an annual Training Day is held to give the seminarians a working knowledge of the documents as they progress towards ordination. There are occasional meetings for the Clergy and Seminarians called by the Archbishop to address these documents.**
18. How are candidates introduced to the phenomenon of sexual abuse, its history in Australia and its ramifications? **These topics are included in the seminars mentioned in answer to Q17 and in Q18.**
19. What training do candidates undertake about Australian law governing child sexual abuse, and mandatory reporting of child sexual abuse? **The WA Professional Standards Office provides training on these issues with development days on “Understanding mental health issues in the context of Professional Standards” and on “Creating Child Safe Parishes”. The Seminary provides a seminar by a high school deputy principal on “Student protection.”**
20. What training is provided to candidates to work within emerging trends in ministry within the Australian context, particularly in respect to collaboration with laity, especially women? **During the whole time of formation the seminarians are inserted into various teams of evangelization composed of the Christian faithful – married couples and single people working in parishes. The community where they walk is made up of men and women - young and old, married, celibate, divorced, separated, single of different ethnic and social backgrounds.**
21. How are candidates introduced to considerations of self-care in public ministry? **Through formation in the discipline of life and all the aspects this involves including times for sleeping, for silence and for rest.**

#### Ongoing Formation

22. Who is responsible for ongoing formation of newly ordained/professed in your diocese or Religious Order? **The Archdiocese of Perth is responsible. The Rector and Team in communion with the Archbishop follow the ongoing formation of the priests ordained from Redemptoris Mater seminary. The Committee for Clergy life and Ministry of the Archdiocese offers ongoing formation for all the priests of the Archdiocese.**
23. What programmes for ongoing formation are in place for newly ordained/professed? **There are three: 1. Archbishop calls and conducts meetings, at least once a year, of the priests ordained under five years and under ten years. 2. The Rector and the Pastoral Team run a program for ongoing formation for the priests ordained from Redemptoris Mater. 3. The Archdiocesan Clergy Life and Ministry Board offers programs.**
24. What communication/collaboration exists between the staff of the Seminary or Religious house of formation about a candidate and the person responsible for their ongoing formation after Ordination/Profession? **The seminary staff also conduct the ongoing formation program. A priest from the formation staff of each seminary is a member of the Archdiocesan Clergy Life and Ministry Board.**
25. How is a newly ordained/professed evaluated? What expectations exist for ongoing supervision in ministry, spiritual direction, and peer review? **The Rector and the Pastoral Team of the Seminary are in constant contact with the newly ordained. The Rector maintains contact with the Parish Priest of the ordained and receives feedback. The expectation is that the newly ordained participate in all aspects of ongoing formation.**

#### Data about complaints in relation to child sexual abuse

26. Does your seminary/formation house have a written policy about how to deal with claims of child sexual abuse against a seminarian or religious novice? If yes, please attach. **No we do not have our own written policy about how to deal with claims of child sexual abuse against a seminarian or religious novice. We follow the policy of the Archdiocese that is known to the staff and the seminarians.**
27. Has your seminary or formation house received any complaints of child sexual abuse in relation to a seminarian or novice? If yes, how was the matter dealt with? **No.**
28. Please provide any details of claims of child sexual abuse in your seminary or formation house that involved a claim against a seminarian or religious novice, including names and year of complaint and year of alleged incident? **N/A**
29. Please provide any details of potential candidates who were prevented from joining the seminary or formation house based on concerns about child sexual abuse related issues that arose in the screening stage? To your knowledge, were the candidates in question ordained in another seminary or accepted into another religious order? **N/A**
30. Please provide any details of candidates who were deemed unsuitable during their time in the seminary or formation house based on concerns about issues related to child sexual abuse. To your knowledge, were the candidates in question ordained in another seminary or accepted into another religious order? **N/A**



## Appendix 8: Response of St Charles Seminary, Perth

██████████, 24/8/2015

### QUESTIONNAIRE FOR RECTORS OF SEMINARIES AND HOUSES OF RELIGIOUS FORMATION

#### Vocational Promotion

NB – Vocations Promotion is not the responsibility of the Seminary, however, in the Archdiocese of Perth, the Vocations Director, ██████████ is also the Vice Rector of the Seminary. The Vocations Director also has an assist priest, one of the recently ordained, to assist him. Together with the Rector and Director of Human Formation, ██████████ has supplied these answers.

1. How is a registration of interest for a vocation sustained prior to admission to a Seminary or Religious House of formation?

**This is multi layered - through personal contact, regular one on one meetings with the Vocations Director to assist with the discernment process, invitations to visit the Seminary and get to meet/know the Seminarians and Formators, invitations to the Vocations Enquiry Afternoons at the Seminary, invitations to pray together at Holy Hours.**

2. What collaboration occurs between the staff of the Seminary or Religious House of formation and the relevant Vocation Director?

**The Vocations Director regularly informs the Rector, the Director of Human Formation and the Office Staff of any potential candidates. He liaises with the Rector regarding the organisation of the Vocations Enquiry Afternoons, works closely with the Seminary Staff regarding any application for admission making sure that all procedural requirements are met, and liaises with the Rector regarding the timing and constitution of the Annual Seminary Admission Interview Panel.**

3. How would you describe the characteristics you are seeking to identify in a candidate for the priesthood or religious life?

**We look for a candidate who is emotionally literate and mature, honest, open to the formation experience, someone willing to learn and grow in their understanding of Priesthood and the priestly ministry, a Catholic Christian fully committed to Vatican II with a living relationship with Jesus and the Church.**

4. How are international candidates drawn? What processes of accompaniment and discernment are in place for these candidates prior to their admission to the Seminary or Religious House of formation?

**The Archbishop of Perth does not actively seek candidates from overseas, however, an overseas candidate is required to spend three months visiting the Archdiocese of Perth. During that period they live in the seminary for one month and then have two parish placements – one in a city parish, the other in a rural parish. They also meet both the Vocations Director and Rector and undergo a psychological test through a series of meetings with the Director of Human Formation. Recommendations are then made to the Archbishop who makes the final decision. The candidate returns to his home and if accepted into the seminary returns in the following February. The process usually takes twelve months and provides us with an opportunity to assess suitability for admission. The candidate is also able to discern whether he is being called to serve as a priest in our Archdiocese.**

5. Describe your expectations about the readiness of candidates for admission to the seminary or Religious house of formation.

**We have listed signs of such readiness in question three. If the candidate is a “good fit” and would make a positive contribution to the life of this Seminary, is enthusiastic and passionate about his vocation and has meet the discipleship, canonical and psychological requirements, we would believe the candidate to then be ready to enter the seminary.**

#### **Selection of Candidates**

6. Is there a minimum age for entry? What is the average age of those accepted?

**There is no minimum age required for entry, although for the Archdiocese of Perth we would not accept any candidate who has not completed his secondary education and gained university entrance.**

**Our youngest (present) candidate was 20, however, the average age of our candidates is 27.**

7. What initial screening do you utilize for those presenting for admission into Seminary or Religious House of formation?

**Meetings take place between the vocations director and / or his assistant, one on one, to gather broad information as to the mind set and aspirations of the applicant: our answers to questions 1 and 2 above also address the matter of initial screening. The Rector and Director Human Formation also offer informed advice from their observations as well. Some “candidates” never make it past the first interview or visit.**

8. When candidates apply having come from a different seminary or Religious House of formation what processes are used to evaluate the candidate?

**The processes used to evaluate ALL candidates are the same, however, for candidates from other seminaries or religious houses an investigation of the reasons why they left their former formation is undertaken. The rector or religious superior is contacted and asked for full details about the candidate – was he dismissed from formation, why did he leave, are their details of his spiritual, theological, psychological and academic circumstances which we need to know? These inquiries are made BEFORE such a candidate would be recommended to the Archbishop for acceptance.**

9. What methods are used to screen international candidates? Does the screening occur in Australia or the candidate's country of origin? How is this achieved?

**We have outlined these in question four above. The screening used for international candidates for the Archdiocese of Perth is not different from that used for domestic candidates. Our Director of Formation always undertakes the psychological screening here in person with the candidate. We do not accept such screening by outside authorities.**

10. Whether local or international, are candidates required to undergo a comprehensive psychological assessment before entry?

**ALL candidates must have completed a comprehensive psychological evaluation carried out in person by the seminary psychologist, our Director of Human Formation (██████████ D.Couns, MA, Ba (Hons) Psych, MAPS). This evaluation consists of a Semi structured clinical interview attending to the following points:**

- **Presentation at interview**
- **Family of origin**
- **Parents**
- **Siblings**
- **Early development**
- **Significant events of childhood**
- **Early and ongoing education**
- **Emergence of a vocation**
- **Significant influences on spiritual life**
- **Self-esteem and Self concept**
- **Extroversion and introversion**
- **Relationships of an affectionate nature**

- **Sexual preference**
- **Sexual history**
- **Use of pornography and sexual addiction**
- **Administration of the Sexual addiction screening test (Cairns 2008)**
- **Celibacy**
- **Interests and hobbies**
- **Current and previous work history**
- **Current and / or academic studies**
- **Physical and mental health**
- **Sleep pattern Diet and exercise**
- **History of substance abuse**
- **Life challenges - stressors bereavement and loss and trauma.**
- **Mood and temperament**
- **Vulnerabilities**
- **Attitudes to authority , people in power.**
- **Demonstrated ability to work within a group**
- **Ability to live a life of discernment and a commitment to chastity and obedience.**
- **Comprehensive Mental state examination and /or history of mental illness.**

11. At what stage is the assessment undertaken?

**Prior to any offer of a place at the seminary.**

12. How is the assessment used with both the candidate and formation staff? How is allowance made for cross-cultural considerations and facility in English for international candidates?

**Feedback is invited from the candidate and expectations and concerns discussed at the interview and where necessary later during the formation experience. A written report is furnished to the Rector and the Archbishop. The report is otherwise confidential and stored in a locked cupboard. The report can form the basis of formative experiences for accepted candidates (where necessary). In the case of a candidate with limited English, the Director of Human Formation, administers these assessments again once English competence has been gained.**

13. Are candidates required to hold a 'working with children clearance' or its equivalent? Is a police check undertaken in addition?

**Candidates must present both valid certificates.**

#### **Formation of Candidates**

14. What formation programmes are in place to teach candidates about psychological, human and pastoral development?

**Our resident psychologist presents a year- long, mandatory, academic and experiential unit in Human development and formation in 1<sup>st</sup> year. This experience also involves bi weekly private meetings with the seminary psychologist.**

15. Which academic programs in human and pastoral development are undertaken within the study curriculum of candidates?

**As above: units at Notre Dame University Fremantle in Human Development and Counselling are also available or done “in-house”. Seminarians also undertake the Clinical Pastoral Education Program at Royal Perth Hospital or St. John of God Hospital, Subiaco.**

**Our Director of Human Formation also offers continuous intensive on going “in-house” programs.**

**Human Formation is a foundational part of the seminary formation here in Guildford.**

16. How is the personal human development of candidates evaluated?

**The rector, vice-rector and director of human formation are constantly engaged in seeking the best opportunities for our students to grow in personal human development. Community life and pastoral placements offer invaluable opportunities for the candidate to be challenged and affirmed. Feed back from a wide circle of people is invited to assist in this life long process. Reflective essays, discussions, small group exercises and one on one therapy are also part of the human development formation.**

17. What training is provided to candidates in relation to celibacy?

**Celibacy and issues surrounding human affectivity are regularly discussed and explored within the ongoing consideration of sexuality and sexual desire. Formation in celibacy remains an ongoing part of seminary formation. While there are courses offered in these matters, attention is also given to the daily expression of affectivity. An atmosphere is created where seminarians are encouraged to “own” their unique sexuality, its particular orientation and its expression in chaste and life giving friendship.**

18. In what way are candidates taught about healthy relationships and community living?

**Warm, authentic and honest relationships and friendships are encouraged within the seminary community. The lack of them would be of concern to the formation staff. Seminarians also take responsibility for ordering much of their communal life. Such skills and attitudes are “taught” and “mirrored” within the context of belongingness and love as foundational human needs, explicit boundaries are also expected and clearly outlined. Workshops offer vignettes, which are used to discuss relationship and moral/boundary issues that might arise and what appropriate behaviours are essential to priestly ministry.**

19. How are candidates introduced to *Integrity in Ministry, Towards Healing* and *The Melbourne Response*?

**From first year onwards the in-house seminary curriculum requires that education in professional standards is an integral part of our formation programme. Towards Healing and Integrity in Ministry are used to educate our seminarians in the professional expectations and responsibilities of priests. Consequences of inappropriate or boundary violations are continually illustrated, monitored in individual pastoral experiences and discussed.**

20. How are candidates introduced to the phenomenon of sexual abuse, its history in Australia and its ramifications?

**Every opportunity is used to raise these matters through visiting speakers. [REDACTED] has been invited to address the seminary community.**

**A psychosexual workshop is offered to year 2 Seminarians outlining sexual paraphilias including paedophilia and other sexual deviance.**

21. What training do candidates undertake about Australian law governing child sexual abuse, and mandatory reporting of child sexual abuse?

**These matters are addressed as above in question 20.**

22. What training is provided to candidates to work within emerging trends in ministry within the Australian context, particularly in respect to collaboration with laity, especially women?

**Women form an essential part of our seminary formation staff – Director of Seminary Operations, Dean of Studies, First Year Formators in Theology and Biblical Studies and female lecturers at NDA Fremantle. We are also actively involved with female religious women through prison ministry and other groups.**

**There is a wide range of activities made available to seminarians with parish placements in the first and other years. Exposure to parish councils and catholic sisters in the archdiocese encourage seminarians to mix freely with women.**

**Friendships with women are encouraged and valued.**

23 How are candidates introduced to considerations of self-care in public ministry?

Stressors for priests, identification of demands in ministry and prevention and / or management of difficulties form an additional workshop for seminarians offered 1 year 2. Such concerns are also daily monitored by the formation staff.

All first year students, those approaching (the six months preceding) ordination to the diaconate or priesthood Deacon are seen by the seminary psychologist (Director of Human Formation) every 2 weeks. All other seminarians are encouraged – and happily most do – see him throughout their seminary formation. The rector has at times required that a student see the seminary psychologist.

#### **Ongoing Formation**

**ND: The seminary has no responsibility or mandate within the Archdiocese of Perth for the ongoing formation of the Clergy.**

**We strongly urge you to contact either the Archbishop or The Clergy Life and Ministry Board of the Archdiocese to ascertain answers to these questions. We do not feel we can answer on their behalf.**

24 Who is responsible for ongoing formation of newly ordained/professed in your diocese or Religious Order?

**The Archdiocesan Board of Clergy Life and Ministry under the guidance of the Archbishop.**

25 What programmes for ongoing formation are in place for newly ordained/professed?

**Consult the CLM Board**

26 What communication/collaboration exists between the staff of the Seminary or Religious house of formation about a candidate and the person responsible for their ongoing formation after Ordination/Profession?

**The Archbishop has requested that the seminary make some “generic” recommendations concerning the first appointment of newly ordained priests. This is very overdue.**

27. How is a newly ordained/professed evaluated? What expectations exist for ongoing supervision in ministry, spiritual direction, and peer review?

#### **Consult the CLM Board**

#### **Data about complaints in relation to child sexual abuse**

28 Does your seminary/formation house have a written policy about how to deal with claims of child sexual abuse against a seminarian or religious novice? If yes, please attach.

#### **Here is the extract from The Seminary Handbook**

Seminarians are to observe the protocols of the Archdiocese of Perth concerning professional boundaries and the prescriptions of *Integrity in Mission and Towards Healing*.

All Seminarians must have a current *Working With Children Card*.

The Seminary offers ongoing Formation in Professional Standards throughout a Seminarians' Formation

Accordingly, each Seminarian commits himself:

To accept with humble gratitude his sexual identity and human longing for intimacy.

To know and accept his own fundamental needs, limitations and fragility, thereby learning obedience through suffering, experiencing the strength which comes from God's power accepted in weakness and acquiring the compassionate heart of a true shepherd.

- To discuss honestly his own interiorisation of celibate chastity.

To manifest toward others – especially his friends, community members and those he ministers to - a love, which is chaste, sincere, fraternal, personal and sacrificial after the example of Christ.

To live a chaste personal life and with God's Grace to avoid sexual immorality.

To abstain from dating, frequenting places of sexual immorality and the use of pornography.

To refrain from any form of harassment – sexual, verbal, psychological.

To observe the professional standards required by the Archdiocese of Perth, to attend all ongoing formation in such matters, to be aware of the horrendous effects of any form of sexual, physical or emotional abuse.



29 Has your seminary or formation house received any complaints of child sexual abuse in relation to a seminarian or novice? If yes, how was the matter dealt with?

**No – Thank God**

30 Please provide any details of claims of child sexual abuse in your seminary or formation house that involved a claim against a seminarian or religious novice, including names and year of complaint and year of alleged incident?

**N/A – we are unaware of any**

31 Please provide any details of potential candidates who were prevented from joining the seminary or formation house based on concerns about child sexual abuse related issues that arose in the screening stage?

**N/A – we are unaware of any**

32 To your knowledge, were the candidates in question ordained in another seminary or accepted into another religious order?

**N/A – we are unaware of any**

33 Please provide any details of candidates who were deemed unsuitable during their time in the seminary or formation house based on concerns about issues related to child sexual abuse.

**N/A – we are aware of any**

34 To your knowledge, were the candidates in question ordained in another seminary or accepted into another religious order?

**N/A – we are unaware of any**

## Appendix 9: Response of Holy Spirit Seminary, Queensland

[REDACTED], 24/8/15



HOLY SPIRIT SEMINARY  
487 Earnshaw Road PO Box 18 Banyo Qld 4014 Australia  
PHONE +61 7 3246 9888 FACSIMILE +61 7 3267 7199  
EMAIL [seminary@qld.catholic.net.au](mailto:seminary@qld.catholic.net.au) ABN 16 062 339 138  
[www.seminary.catholic.net.au](http://www.seminary.catholic.net.au)

24 August 2015

Francis Sullivan  
*Chief Executive Office*  
Truth Justice Healing Council  
PO Box 4593  
Kingston ACT 2604

Dear Francis,

Thank you for your letter of 29 July 2015 regarding the Questionnaire for Rectors of Seminaries. Please find enclosed the requested information from Holy Spirit Seminary, Queensland.

With gratitude for your fine work and that of the Council, I remain

Sincerely yours in Christ,

[REDACTED]  
Rector – Holy Spirit Seminary



#### Questionnaire for Rectors of Seminaries – Holy Spirit Seminary, Queensland

1. Through various vocation programmes – discernment weekends, one to one mentoring, discernment evenings, prayer experiences and retreats, Canali House of discernment (Brisbane)
2. There is close collaboration with the Archdiocese of Brisbane which has, since 2003, developed a pipe line programme of discernment with young men of various ages. There are relatively few vocations from the other Queensland dioceses. When a man in those dioceses begins discernment, the local Vocation Director normally makes contact with the Rector in Brisbane. The discerning candidate has often participated in the Canali House programme in Brisbane.
3. We seek to identify the manly character in the individual as a priority. Ideally he has had at least one year out of school. We look for participation in the life of the Church and therefore he will need to have a developing understanding of the Church and her mission. He needs to possess an intellectual ability, all the while demonstrating a desire to serve people. He will be open to being formed, especially in the pastoral field.
4. International candidates are asked to be part of the Archdiocese house of formation for a minimum of six months. During that time they will undertake English education classes, accent reduction and benefit from a general introduction to the local Church. If considered as potential candidates they would also undergo psychological assessment.
5. Above all, a candidate must be formable. He should demonstrate that he is a man of faith and that he is being called from the community for service in the community. He should be living a stable lifestyle and should demonstrate his capacity to live a chaste life.
6. The minimum age for entrance into Holy Spirit Seminary is currently 19. The average age is 23 years.
7. The following areas are screened as part of the selection process for the seminary: psychological, medical, spiritual, and vocational. References from the parish priest and at least two lay people is required. We also request an acknowledgment that the candidate has been engaged in spiritual direction. Upon completion of the above-mentioned requirements, the candidate meets with the seminary Panel, consisting of the Seminary Rector, Spiritual Director, Senior priest of the Archdiocese of Brisbane and either a lay woman or a Religious woman. The candidate is then recommended to the Archbishop or Bishop for the formal interview.
8. If a candidate comes from another Seminary it is a requirement that they have had at least a 12 month gap between institutions. The candidate's file is requested from the previous institution, including the recommendation from the previous Rector and the psychological report, if one has been carried out.

9. There is usually no initial screening carried out in the home country. The candidate is invited to Canali House of discernment as the first stage of discernment.
10. Yes. Four months prior to entrance into the seminary the candidate undergoes mandatory psychological testing. This is at least two months prior to the acceptance interview with the Archbishop or Bishop. The Vocation Office for Archdiocese of Brisbane, in collaboration with professionals in the area, has developed a series of psychological testing with a keen awareness of cultural adaptations. There is also recourse to a team of differing experts in the psychology fields.
11. Yes. A national police check is also undertaken and a national police check for internationals and migrants. The Queensland Blue card is mandatory.
12. During the formation programme the seminarian is exposed to the study of human life and the theories of psychological development from childhood, youth and adulthood. All Pastoral field subjects contain elements of the theory of stages of development. Regarding the Human field of development, the seminary programme has a four year rotational programme which covers areas such as psychosexual integration, relationship building, appropriate boundaries, relationships – men and fathers, celibacy, health and wellbeing, professional standards, integrity in ministry, and child protection workshops.
13. The seminary programme includes academic units such as: Group processes, communication, pastoral counselling, aged care, youth ministry, social structures, parish and diocesan structures, power/leadership/authority, human development workshops, health and wellbeing programme.
14. Each seminarian meets with the Rector once per month as a minimum. He also meets once per month with an assigned staff formator. There are two formation weekends per group level each year. The staff formators meet on a monthly basis in order to assess the progress of the seminarians. At the commencement of each semester the seminary community engages in Human Development workshops which contain both practical and theoretical components.
15. In the first year of the seminary formation programme, the seminarians undertake a group class on celibacy which is facilitated by the first year formator. Each year there are several seminars delivered by the Rector for the whole house on the subject of celibacy. A fundamental study of *Sacerdotalis caelibatus* by Pope Paul VI is also undertaken as part of the formation of priestly identity. More importantly, throughout the seminary formation programme, the seminarian is encouraged to develop a healthy pattern of life allowing him to see and live celibacy as an integrated lifestyle. He is encouraged to live a life based on responsibility, fidelity and loyalty in the acceptance of one's obligations. In his fifth year of

formation, the seminarian makes a 30 day retreat. During this time he is encouraged to prepare himself for a life-time commitment as a chaste celibate.

16. The ongoing day to day formation within the seminary is the most fundamental preparation for healthy relationships and community living. The seminary formation programme allows the seminarian to reflect upon the lived experience by way of facilitated discussions, one-to-one formation meetings, group seminars and seminars which outline the theory of group dynamics and community living.

17. Each year the whole seminary community undertakes an introduction to or a revision of *Integrity in Ministry* and *Towards Healing*. The assistance of the Office for Professional Standards in the Archdiocese of Brisbane is greatly appreciated in this area. The Rector periodically returns to the documents during the weekly formation session with the whole community.

18. Most seminarians are aware of the phenomenon of sexual abuse prior to entering the seminary. To that end, it is not so much an introduction, but a contextualization. Dealing with issues such as power, authority and leadership provides a forum for the discussion of this issue. The Human Development workshops which include appropriate boundaries, psychosexual integration and sexual knowledge also provide a healthy environment for the discussion of this issue.

19. The seminarians are instructed by Office for Professional Standards in the Archdiocese of Brisbane and the Office for Child Protection.

20. While the day to day living and working in the seminary and at the Australian Catholic University provides ample opportunities for the seminarian to collaborate with lay people, the pastoral weekly placements, annual Advent placements and the Pastoral Internship Year are all designed to expose the seminarian to learning opportunities which involve collaborating with men and women in the Church. Each year commencing in the first year, the seminarian is involved in pastoral formation which is both practical and theoretical.

21. There are two Human Development workshops entitled (1) Health and Wellbeing and (2) Life, living/Minister ministering. These two intensive week long workshops introduce the seminarian to fundamental elements of self-care. They are fostered by way of the Health and Recreation Centre (HARC) which is a purpose built gymnasium in the seminary. On a fortnightly basis a personal trainer comes to the seminary and each seminarian is encouraged to develop a personal programme of fitness under the supervision of the professional. The seminary also has a programme of health and wellbeing which is undertaken for two semesters. This programme teaches the seminarian how to shop, prepare and cook nutritious and healthy meals. He learns how to keep his personal environment clean and maintain personal wellbeing and hygiene. Each seminarian is encouraged to take Saturday as a day of rest and recreation.

22. – 25. Once the seminarian is ordained, he returns to his diocese. Each diocese has its own programme of ongoing formation. This is a weak area and needs to be strengthened, especially in the Archdiocese of Brisbane. There is virtually no communication or collaboration between the seminary and the dioceses post ordination. This is a potential area of difficulty in the future.

26. There is a fundamental contact list in the seminary guidelines. Further to this, the Office for Professional Standards in the Archdiocese of Brisbane provides contacts during the workshop.

27. There has been one complaint in the past seven years. The process that was followed began by making contact with the National Office in Canberra, at which time a procedure was requested. The complainant was given the opportunity to be heard by the Archdiocesan Office. The Rector made a report to the Police. The seminarian was assessed by a professional psychologist and underwent a series of formative assessments. The report was provided to the Archbishop of Brisbane. The conclusion was that there was no abuse carried out. Pastoral care was provided to the complainant by the Archdiocese of Brisbane.

28. refer to the Archbishop of Brisbane

29. I have no knowledge of any potential candidate being prevented from joining the seminary due to child sexual related issues.

30. There have not been any candidates deemed unsuitable due to issues related to child sexual abuse.

## Appendix 10: Response from Vianney College, Wagga Wagga

██████████, Rector, 28/8/15



### Vianney College

17 Durack Circuit, PO Box 172, Wagga Wagga, NSW 2650, Australia  
Phone: (02) 6923 1222 Fax: (02) 6933 1278 Email: rector@vianney.nsw.edu.au

28 August 2015

Mr Francis Sullivan  
Chief Executive Officer  
Truth Justice Healing Council  
PO Box 4593  
KINGSTON ACT 2604

Dear Mr Sullivan

I enclose the answers to the 30 questions you sent me concerning the training at Vianney College.

I hope they will be of use in the task you have at hand.

Yours sincerely

██████████  
RECTOR

Encl

## QUESTIONNAIRE

### Answers to Questions

#### *Vocational Promotion*

1. When a man indicates to us his interest in joining the seminary he is asked to write an autobiography. Should we decide to proceed further, we invite the enquirer to visit the seminary for a few days for him to get some idea of seminary life and for us to know something of him.

An "enquiry form" is provided to the candidate who may wish to go further. This provides much useful information about his background and some referees that we can consult. Extensive consultation is always carried out, approaching lay people as well as priests who have known the candidate.

Vianney College is a seminary catering mainly for country dioceses. With men who have lived in local parishes all their life and are well known to all, some of these steps are sometimes omitted.

For dioceses other than Wagga, the diocesan Vocation Director is the main contact and liaison between candidate and seminary.

2. We are in constant contact with the Vocation Directors of each Diocese we serve and take no major step without consultation.
3. We look for the following characteristics:
  - a) a deep faith
  - b) an ability to relate to others
  - c) at least average intelligence
  - d) sufficient maturity, and signs that growth in maturity will continue (We rarely take young men straight from school)
  - e) a motivation for priesthood that, if not perfect, is capable of further formation
  - f) reasonably good health
  - g) psychosexual maturity. The candidate must be able to show from his previous life that he can lead a life of chaste celibacy. Also those with strong homosexual tendencies or sexual attraction to children are excluded.



4. Overseas candidates apply to us. We have no need to actively recruit. Candidates from overseas are thoroughly checked. This is primarily the responsibility of the presenting bishop some of whom require a recommendation from the applicant's local bishop. The seminary will not accept a candidate from overseas who has been in another seminary or religious order unless a clearance has come from their previous rector or superior.

Also, there are now enough trustworthy overseas-born priests in our dioceses who can make effective enquiries for us in their countries of origin.

5. The answer to this question is largely contained in my answers to number 3.

I would expect the candidate with those qualities to show an enthusiasm for the step to be taken in joining the seminary and to be free from any financial or family obligations.

If we have any doubts about the readiness of the candidate we insist on a psychological report before we accept him.

#### *Selection of Candidates*

6. We rarely accept a young man straight from school. (We have done this only once in the last 12 years and this was at the request of a bishop from another diocese) The average age of those accepted over recent years would be 25.
7. Candidates must come to us with the recommendation of their parish priest or a priest who knows him well. We also ask for a reference from one or two lay people.
- A medical report is always required as well as a psychological report.
- Academic records are examined to satisfy us that the candidate can cope with the studies.
- A personal interview with the rector or vice-rector usually precedes the final decision to accept.
8. According to current Church law, we are bound to consult the previous seminary or Religious Order before accepting a candidate from another seminary or Order. When that process is complete, if we decide to proceed, we do the normal screening.
9. This question has been answered in number 4.

- 10.** All candidates undergo a comprehensive psychological assessment. If we have reason for concern about a particular candidate we always insist on testing prior to admission. Some of the bishops always insist on this. If not tested before admission the candidates are tested in the first months in the seminary.

For overseas candidates we always insist on a new test, even if they have been tested in their country of origin.

The assessment is made available only to the rector, the candidate's bishop and (with the psychologist's approval) to the candidate himself. In this way the report can be used as a tool to help with the on-going formation of the student concerned.

- 11.** All candidates are required to hold a "Working With Children Check" and to undergo a "National Police History Check".

### *Formation of Candidates*

- 12.** The First Year or Propaedeutic Programme focuses on the psychological and human development. The pastoral training and development is covered in a variety of programmes covering the full seven or eight years of formation and particularly a six month full-time pastoral placement in the fourth year of training. All three areas are extensively treated during a 10 week intensive Clinical Pastoral Education Programme, undertaken at the end of the third year.

- 13.** Philosophical Psychology (PH1 209)  
Spiritual Theology (SSS 203)  
plus various seminars and lectures as needed and opportunity permits

- 14.** It is evaluated
- by the seminary staff, who are regularly consulted, and in particular, by the formation staff who meet regularly to review the formation of each student.
  - by self-evaluation of each student
  - by peer consultation
  - by a wide process of consultation of clergy and laity who have worked with or known the candidate, particularly as time for Major Orders draws near.

- 15.** The First Year Propaedeutic Programme includes classes on the meaning of Priestly Celibacy, its actual practice and consequences.

In addition, for the first two years of formation, each seminarian at Vianney joins the seminarians at Corpus Christi Seminary in Melbourne for a one-week intensive course on the subject of celibacy.

Priestly celibacy is a frequent topic for the spiritual conferences given weekly to the students by the Spiritual Director and by the Rector.

16. The First Year seminarians form a separate group within the seminary comprising no more than six men. They do have contact with the wider seminary community in the chapel and refectory, but otherwise they form a separate community under the direction of the First Year Formator. This provides the environment for learning the skills of healthy relationships and community living. Outside qualified people (psychologists etc.) are sometimes brought in to supplement the in-house programme.
17. The candidates are introduced to these documents very early in their training programme. They are explained by the formators and supplementary explanation is given by representatives from the National Professional Standards Committee.
18. They don't need any introduction. The Media has provided full coverage of the topic for many years and our students are well aware of the saga before they join us. However we do discuss this subject, its history and ramifications on many occasions in the formation programme.
19. They are instructed by the rector and other formators and the representatives from the National Professional Standards Committee visit us regularly.
20. Our seminarians do their pastoral training in parishes and are fully aware of current trends in pastoral ministry.
21. Seminarians have workshops and talks which involve matters of self-care, (diet, good exercise, psychological issues and health – particularly issues pertaining to men's health.)

### *Ongoing Formation*

22. In the Diocese of Wagga Wagga the seminary rector is responsible for ongoing formation.
23. There are usually two annual gatherings of those ordained less than five years. Workshops are prepared and presented on relevant topics and the participants have an opportunity to ask questions and share their challenges and difficulties. The bishop usually has a session with them.

24. The seminary rector is the person responsible for their ongoing formation. The newly ordained priests are ideally placed in parishes where there is a parish priest suited to dealing with a new priest. Also the new priest is usually appointed to a parish that already has an assistant priest so that there will be a second role-model. The rector keeps in touch with the new priest and the other priests involved, especially during the first year, to monitor the situation.
25. The answer to this question is contained in the answer to Question 24.

*Data about complaints in relation to child sexual abuse*

26. Seminarians are to be treated like all other church personnel or employees and the policy of how to deal with such complaints is that contained in "Towards Healing".
27. No
28. No claim has been made during my term as rector and I have no record of any claims made before that.
29. I have no knowledge of any such case.
30. I have no knowledge of any such case. In a few cases students were dismissed because of failure to observe proper boundaries. But in none of these cases was there record of any abuse.