

# ANNUAL PROGRESS REPORT 2019

THE CATHOLIC CHURCH IN AUSTRALIA'S IMPLEMENTATION OF THE  
RECOMMENDATIONS FROM THE FINAL REPORT OF THE ROYAL COMMISSION  
INTO INSTITUTIONAL RESPONSES TO CHILD SEXUAL ABUSE

DECEMBER 2019



AUSTRALIAN CATHOLIC  
BISHOPS CONFERENCE



CRA

Catholic Religious Australia



# SUPPORT SERVICES

The work of the Royal Commission and the Catholic Church's response in Australia may be distressing to some in our community. We encourage you to reach out to any of the following organisations for support:

Some options for advice and support include:

## **Blue Knot Foundation**

Provides telephone counselling, information and support for adult survivors of child abuse and referral to professionals and agencies. Provides workshops for survivors, family members, partners and friends. Professional development for health professionals is also available.

[www.blueknot.org.au](http://www.blueknot.org.au)

Call 1300 657 380

## **Bravehearts**

Specialist case management, and telephone counselling in all states and territories for child and adult survivors, non-offending family members and friends engaging with the Royal Commission.

[www.bravehearts.org.au](http://www.bravehearts.org.au)

Call 1800 272 831

## **Lifeline (all ages)**

For access to crisis support and suicide prevention services

13 11 14 (24/7)

[lifeline.org.au](http://lifeline.org.au)

## **MensLine Australia**

A national telephone and online support, information and referral service for men with family and relationship concerns.

[www.mensline.org.au](http://www.mensline.org.au)

Call 1300 78 99 78

## **Beyond Blue (all ages)**

To talk with a trained mental health professional about a concern, no matter how big or small

1300 22 4636 (24/7)

[beyondblue.org.au](http://beyondblue.org.au)

## **1800RESPECT (all ages)**

For support for sexual assault or domestic and family violence

1800 737 732 (24/7)

[1800respect.org.au](http://1800respect.org.au)

## **Survivors and Mates Support Network (SAMSN)**

Survivors and Mates Support Network (SAMSN) is a not-for-profit organisation working to increase public awareness of the effects that childhood sexual abuse can have on men in their adult lives.

1800 472 676

## **Suicide Call Back Service**

(ages 15+)

For immediate counselling and crisis support

1300 659 467 (24/7)

[suicidecallbackservice.org.au](http://suicidecallbackservice.org.au)

## **Kids Helpline**

For counselling for children and young adults aged 5–25

1800 55 1800 (24/7)

[kidshelpline.com.au](http://kidshelpline.com.au)

## **National Redress Scheme**

1800 737 377

[www.nationalredress.gov.au](http://www.nationalredress.gov.au)

# REPORTING CONTACTS

If you are wanting to disclose any information, please contact one of the following:

## **Australian Capital Territory**

*ACT Police 131 444*

Victim Support ACT - 1800 822 272 or  
02 6205 2066

## **NSW Police**

Identify your Local Area Command,  
visit [dow.sh/LAC](http://dow.sh/LAC)

131 444

[www.police.nsw.gov.au](http://www.police.nsw.gov.au)

*NSW Family and*

*Community Services*

*Child Protection Helpline*

132 111

*NSW Ombudsman*

(02) 9286 1000

[nswombo@ombo.nsw.gov.au](mailto:nswombo@ombo.nsw.gov.au)

## **Queensland Police**

*Child Safety and Sexual Crime Group  
(CSCU)*

Queensland Police Headquarters

GPO Box 1440 Brisbane 4001

T: (07) 33646464 (General number –  
Police Headquarters)

E: [CSCU@police.qld.gov.au](mailto:CSCU@police.qld.gov.au)

## **Northern Territory**

*Victim Support Service*

1800 672242

***Sexual Assault Referral Centres  
(SARC)***

Alice Springs- 8955 4500

Darwin- 8922 6472

Katherine- 8973 8524

Tennant Creek - 8962 4361

NT POLICE 131 444

## **South Australia**

***Victim Support Services SA***

08 8231 5626

Yarrow Place

Metro Calls: 08 8226 8777

Country Calls: 1800 817 421

SAPOL 11 444

## **Western Australia**

*Western Australia Police – 13 14 44*

*Sexual Assault Resource Centre  
(SARC)*

[www.kemh.health.wa.gov.au/Our-  
services/Statewide-Services/SARC](http://www.kemh.health.wa.gov.au/Our-services/Statewide-Services/SARC)

Call 1800 199 888

Emergency sexual assault (rape crisis)  
service for Perth, also providing  
advice, counselling and support  
for people who have been sexually  
assaulted in the past.

## **Assault Counselling Australia (SACA)**

[www.sexualassaultcounselling.org.au](http://www.sexualassaultcounselling.org.au)

Call 1800 211 028

Provides telephone counselling,  
including a free telephone  
interpreting service, for people  
affected by the Royal Commission.  
Staffed by trauma specialist  
counsellors.

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## ACKNOWLEDGEMENT

The Catholic Church in Australia takes full responsibility for the harm caused by the tragic history of child sexual abuse by clergy, religious and lay Church workers. The failings of Church personnel who offended grievously and the failings of Church leaders who responded wrongly – or not at all – have harmed victims, survivors<sup>1</sup>, their families and their supporters, and have led to a loss of trust in the Church. These same failings have hurt the community of the Church and disillusioned many in society.

The Church reaffirms its sorrow for the physical, emotional and spiritual wounds, often lifelong, that victims and survivors have suffered, and renews its commitment to building a better future. The Church has learned much about how to respond to victims and survivors. It continues to learn.

In a particular way, the Church has learned from victims and survivors themselves and acknowledges with gratitude all who have come forward and disclosed or reported the abuse they have suffered. Their courage is helping the Church to respond to them in better ways and to create safer Catholic communities.

The Church is committed to continuing to work with those harmed by child sexual abuse to bring about justice, to provide healing and restore trust where possible, and to help ensure that children and vulnerable people are cared for and protected.

The Church recognises the many who have not been able to tell their stories and acknowledges with deep sadness those who took their own lives as a consequence of the harm they suffered.

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1 The word 'survivor' in this report refers to a person who has experienced [child] abuse, after the abuse has occurred – such as when they are an adult reporting abuse or seeking treatment, support, justice or redress. The word 'victim' refers to a person who has experienced [child] abuse, at the time the abuse occurred.

Some people who have experienced abuse prefer 'survivor' due to the resilience conveyed by this word. Some people do not feel they have 'survived' the abuse and prefer the word 'victim'. Others do not identify as either a 'victim' or a 'survivor'.

# INTRODUCTION

One of the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse (Recommendation 17.3) was that organisations and governments provide an annual report on progress responding to those recommendations.

In August 2018, the Australian Catholic Bishops Conference (ACBC) and Catholic Religious Australia (CRA) [published a comprehensive response to the Royal Commission](#), considering each relevant recommendation individually.

The Conference and CRA accepted Recommendation 17.3 and agree that it is critically important that ongoing responses to the Royal Commission are documented and can be measured over time. In December 2018, those bodies submitted [the first annual report to the National Office for Child Safety](#).

This is the second such report. It outlines some of the work being undertaken within the Catholic Church at all levels to respond to the Royal Commission's recommendations, but more broadly to ensure the safety of children and vulnerable adults in Catholic settings, as well as the existence and maintenance of policies and protocols that support child-safe environments and appropriate responses to allegations of child sexual abuse.

This report will focus on work undertaken between November 2018 and November 2019, which has been a period of significant progress on a journey of reform and renewal that has lasted more than 30 years.

The report is addressed to various readerships: firstly to survivors, their families and supporters, but also to governments and government agencies, to the entire Catholic community in this country and beyond, and to the people of Australia as a whole.

To each of these groups, the Church is accountable in one way or another. Along with other documents the Catholic Church in Australia has produced on this topic, this annual report is a public document by which the Church can be held accountable for its ongoing response to child sexual abuse.

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## THE CATHOLIC CHURCH IN AUSTRALIA

The Church is described in many ways – theologically, biblically, sociologically, organisationally. For the purposes of this report, the Church includes communities and ministries across Australia – dioceses, archdioceses, eparchies, ordinariates, religious institutes, parishes, ecclesial movements and public juridic persons, together with many ministries such as schools, other educational institutions, hospitals, aged care services, social welfare agencies and a range of other works of service and outreach.

There are more than 200 Church authorities that operate in Australia. Religious institutes make up the vast majority of local Church authorities, predominantly female religious institutes, which number more than 100 in Australia. A significant number of these female religious institutes are not currently involved in any ministry or work relating to children.

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## THE CHURCH'S RESPONSE

Where possible and where appropriate, Church entities are working together to respond to and implement the Royal Commission's recommendations as a collective. It is essential that Church authorities at national and regional levels work together with local Church authorities to ensure a harmonised response to the recommendations.

The implementation of the recommendations of the Royal Commission requires ongoing engagement, collaboration and coordination. The cultural change required needs transparency, accountability and collaboration now and in the long term. That collaboration helps groups within the Church to respond more effectively than they could if working in isolation.

### NATIONAL SAFEGUARDING AND PROFESSIONAL STANDARDS ENTITIES

In addition to the work carried out by the Australian Catholic Bishops Conference and Catholic Religious Australia, individually and collectively, a number of Catholic organisations are involved in safeguarding and professional standards at the national level. They are:

#### ***The Australian Catholic Centre for Professional Standards (ACCPS)***

The ACCPS was established as a national body by the ACBC in November 2018 for a trial period of one year, with a possible extension for a second year. The ACCPS took over the residual functions of the National Committee for Professional Standards (on a temporary basis). It commenced its operations in early 2019. Its functions include:

- the operations of the national database (which will be managed through Australian Catholic Redress Ltd);
- Australian Catholic Ministry Register;
- review of *Towards Healing* findings;
- handling complaints about a Church authority;
- the development of national policy and best practice;
- relevant professional development initiatives; and
- promoting collaboration between directors of state Professional Standards Offices.

### ***Australian Catholic Redress Ltd***

Australian Catholic Redress Limited was formed in October 2018 to be the representative of the Australian Catholic Redress Participating Group, which covers archdioceses and dioceses. Almost all archdioceses and dioceses were declared to be in the Scheme in December 2018 and January 2019, with over 5,000 churches, schools and other Church agencies listed on the Scheme website.

### ***Catholic Professional Standards Ltd***

Catholic Professional Standards Ltd (CPSL) was established by the ACBC and CRA in 2016 as a company limited by guarantee. Its goal is to assist the Church in responding to important aspects of the Royal Commission into Institutional Responses to Child Sexual Abuse.

CPSL is committed to fostering a nationally consistent culture of safety and care for children and vulnerable adults by developing the National Catholic Safeguarding Standards.

CPSL has five main functions:

- Set safeguarding standards to ensure the safety of children and vulnerable adults who engage with the Church at any level anywhere in Australia.
- Provide training and support to enable Church authorities, entities, organisations, ministries and anyone involved in the Church to create a culture of safety for everyone.
- Support the Church to build a culture of safeguarding.
- Audit the compliance of Catholic entities, organisations and ministries in accordance with the National Catholic Safeguarding Standards.
- Publicly report the results of those audits.

The members (owners) of CPSL are the Australian Catholic Bishops Conference and Catholic Religious Australia. CPSL is operationally independent of the Church in Australia. CPSL board directors are lay people with professional expertise in the fields of law, education, human services, safeguarding and regulation.

The operational independence of CPSL from its members means that CPSL has discretion in relation to CPSL's audit function, including sole responsibility for the content and publication of audit reports and public reporting of audit results.

### ***The Implementation Advisory Group***

The Implementation Advisory Group (IAG) was established in 2018 for a fixed period, just as the Truth, Justice and Healing Council was concluding its work advising the ACBC and CRA on their interaction with the Royal Commission.

The task of the IAG is to advise the ACBC and CRA about appropriate strategies for implementing the key recommendations of the Royal Commission and to propose necessary reforms that Catholic institutions and communities will have to implement to be places of safety and transparency and places where a commitment to the values and vision of the Gospels can be authentically lived out.

## **Local safeguarding and professional standards entities**

There are also a number of state and territory professional standards bodies, as well as within religious institutes, dioceses and other Catholic ministries, including Catholic education and Catholic social welfare agencies.

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## **REPORTING PROGRESS TO THE NATIONAL OFFICE FOR CHILD SAFETY**

The annual report seeks to help survivors, their families, the broader community and the Commonwealth Government understand how the Catholic Church in Australia is responding to the recommendations and findings of the Royal Commission into Institutional Responses to Child Sexual Abuse.

The first annual report to the National Office for Child Safety was provided by the Church in December 2018. It included a synopsis of the Church's efforts to address the issue of child sexual abuse in the years before 2013 and the Church's engagement with the Royal Commission following its establishment, most notably via the Truth, Justice and Healing Council.

It also outlined the establishment of new national agencies during the course of the Royal Commission and subsequently, including Catholic Professional Standards Ltd (CPSL), the Implementation Advisory Group (IAG) and Australian Catholic Redress Limited (ACRL).

The 2018 report also provided a progress update on measures enacted by those Church authorities which were the subject of a specific case study during the Royal Commission.

### PREPARING THE 2019 ANNUAL REPORT

The IAG sought and collated responses from various Church authorities and provided a draft report to the ACBC and CRA, for which those entities are grateful. The final report to the National Office for Child Safety reflects the commitment and views of the ACBC and CRA.

A central theme of this year's report is the renewal and reform of the Church and particularly its institutional culture. In their formal response to the Royal Commission in August 2018, the ACBC and CRA acknowledged the role that elements of the Church's culture played in the child sexual abuse crisis.

Embedded in the understanding of the Church's institutional culture is the operation of power within the Church and the abuse of power, which was a factor that led to child sexual abuse in its institutions or to inadequate institutional responses.

Individual psychosexual factors, as well as structural and cultural factors, have also been identified as contributing to instances of abuse and inadequate responses.

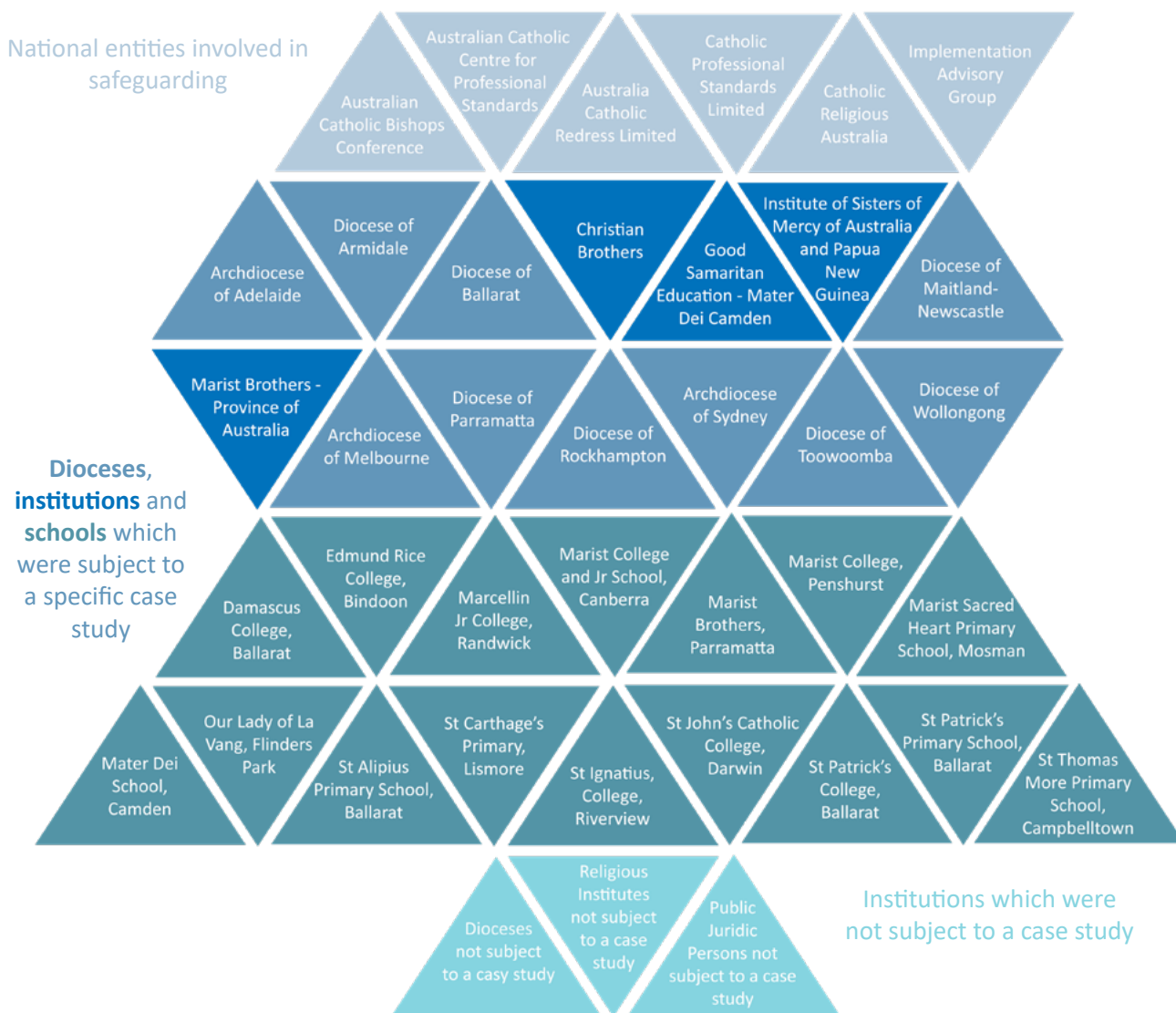
### THE CONTRIBUTION OF CHURCH AUTHORITIES TO THE ANNUAL REPORT

For the 2019 annual report, information was sought from all national safeguarding entities and those responsible for responding to survivors of abuse. Information was sought from all dioceses, religious congregations and ministerial public juridic persons (PJPs), a recently constructed form of governance of Church organisations. A more comprehensive request for information was sent to those Church authorities subject to a specific case study during the Royal Commission.

In late October 2019, the National Office for Child Safety notified the IAG that it had written to 18 Catholic schools that had been to the subject of, or named in, a case study during the Royal Commission, encouraging each school to consider providing annual progress reporting on the actions being undertaken to implement the recommendations of the Royal Commission. This content, considering the restricted timeframe, has been included in the body of the report to the extent possible. Some of the named schools may also write directly to the National Office for Child Safety to provide additional information.

Local Church authorities focused their responses on initiatives to drive cultural change in the period since they submitted information for last year’s report. Each local Church authority coordinated the information provided to ensure that the initiatives of any associated education, welfare, health and aged care agencies was included.

The entities that have contributed to this annual report are:



**Part 1** focuses on some of the organisational initiatives by national and regional entities within the Church in Australia to effect cultural change. These various initiatives mapped against the National Catholic Safeguarding Standards (NCSS) are based on the Royal Commission’s Child Safe Standards.

The seven initiatives outlined are:

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>1. implementing the National Catholic Safeguarding Standards (NCSS)</li> </ul>                                 | <ul style="list-style-type: none"> <li>4. Review of governance for the Church in Australia:                             <ul style="list-style-type: none"> <li>a. governance in relation to safeguarding</li> <li>b. governance of dioceses and parishes;</li> </ul> </li> </ul> |
| <ul style="list-style-type: none"> <li>2. capacity building and knowledge exchange to support best practice across the Church;</li> </ul>             | <ul style="list-style-type: none"> <li>5. coordinating redress response;</li> </ul>  |
| <ul style="list-style-type: none"> <li>3. National Response Protocol for responding to concerns and allegations of abuse against children;</li> </ul> | <ul style="list-style-type: none"> <li>6. pastoral responses; and</li> </ul>   |
|   | <ul style="list-style-type: none"> <li>7. recommendations to the Holy See.</li> </ul>  |

**Part 2** focuses on the initiatives and work being achieved at a local level to effect cultural change under the following themes:

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>1. supporting the participation and empowerment of children;</li> </ul>     | <ul style="list-style-type: none"> <li>4. strengthening safeguarding frameworks, systems, practices and governance at the local level;</li> </ul>                        |
| <ul style="list-style-type: none"> <li>2. empowering the voices of survivors to effect cultural change;</li> </ul> | <ul style="list-style-type: none"> <li>5. education, training and information exchange to drive best practice and build organisational capacity; and</li> </ul>          |
| <ul style="list-style-type: none"> <li>3. working with the community to build a child-safe culture;</li> </ul>     | <ul style="list-style-type: none"> <li>6. local initiatives for identifying and responding to children displaying problematic and sexually harmful behaviour.</li> </ul> |

Instructive and practical examples of initiatives relevant to the themes are the focus of the information below to ensure that readers of this report can identify concrete steps Church authorities are taking at a local level to respond to the recommendations of the Royal Commission.



PART 1:

NATIONAL AND REGIONAL  
INITIATIVES **TO DRIVE AND  
SUPPORT CHANGE**

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## AN OVERVIEW OF NATIONAL & REGIONAL ENTITIES WITHIN THE CHURCH

The diagram below shows the various Catholic entities that currently work in the area of safeguarding and responding to the sexual abuse of children who are involved, to varying degrees, in implementing the Royal Commission's recommendations:



## DEVELOPING AND IMPLEMENTING THE NATIONAL CATHOLIC SAFEGUARDING STANDARDS (NCSS)

### A FRAMEWORK FOR CHURCH AUTHORITIES TO BUILD CHILD-SAFE CULTURES

In May 2019, the National Catholic Safeguarding Standards were adopted by the Australian Catholic Bishops Conference and Catholic Religious Australia. The Standards have been designed so that they can be implemented by all Catholic entities across Australia.

The Standards constitute a framework that articulates the requirements for Catholic entities to promote the safety of children through the implementation of policies and activities to prevent, respond to and report concerns regarding child abuse<sup>1</sup>.

They are designed to drive cultural and behavioural change and promote accountability and transparency of Church leaders and their ministries and entities. The Standards are broad enough to permit some flexibility in the way in which they are implemented (though compliance with the Standards must still be demonstrated under audit).

The Royal Commission identified 10 key elements of child-safe organisations. The Federal Government tasked the Australian Human Rights Commission and the National Children's Commissioner to craft these elements into National Principles that could be adopted by any organisation working with children, from dance studios to churches.

The National Catholic Safeguarding Standards align with the National Principles for Child Safe Organisations, taking the 10 National Principles and adapting them to address the specific structures, relationships and processes within the Church in Australia. The 10 National Catholic Safeguarding Standards are thus drawn from Volume 6 of the Royal Commission's Final Report. A comparison between the National Catholic Safeguarding Standards, National Principles, Royal Commission Child Safe Standards and the Royal Commission recommendations is available on the CPSL website [here](#).

The 10 National Catholic Safeguarding Standards are broken down into criteria that articulate critical elements required for the realisation of the individual standard. Each criterion is further broken down into a number of indicators that provide more detailed actions required to demonstrate compliance.

Of the 49 criteria that make up the 10 Standards, 42 mirror "elements" of the National Principles; four have been added specific to the Catholic context, covering clergy and religious formation and management of overseas clergy and religious; two have been adopted from the Irish equivalent of the Standards that cover care and response to adult complainants and care and response to respondents; and one additional criterion relating to championing children's rights and abuse prevention has been included as a result of consultations with Church personnel during the development stage of the Standards.

Where a Church entity is subject to other statutory or regulatory requirements, these requirements will be maintained, and the entity will need to demonstrate to CPSL that it has current accreditation or compliance with these requirements. A comparison between the National Catholic Safeguarding Standards and state/territory requirements is available [here](#).

The Standards work together and ensure each entity, ministry and organisation across the Church places child safety at the core of how it plans, thinks and acts.

The first edition of the Standards focuses on safeguarding practices for the protection of children. The Standards will subsequently be extended to include safeguarding practices relating to vulnerable adults.

<sup>1</sup> 'Abuse' incorporates the NCSS definition of child abuse which includes physical abuse; sexual abuse; neglect; psychological abuse; exposure to family violence; and grooming

Implementation guides for each of the 10 Standards have been published to assist Church authorities in their understanding of how they can meet the requirements of the Standards. CPSL is providing training in relation to these Standards (see section below) and training sessions on specific safeguarding topics are being developed.

Church authorities across Australia have been developing local policy based on the Standards. This policy is addressed in Part 2 of this report.

## AUDITING COMPLIANCE WITH THE NATIONAL CATHOLIC SAFEGUARDING STANDARDS AND DRIVING CONTINUOUS IMPROVEMENT

In January 2019, CPSL published an audit framework on its website, describing the audit approach, including how compliance with the Standards will be assessed and reported. CPSL audits are aimed at assessing the design and operation of safeguarding practices at a diocesan or congregational level, as well as within and across individual ministries. The audit process provides each Church authority with an understanding of how mature their safeguarding processes are across all 10 of the Standards.

The results will be used to identify gaps or weaknesses in safeguarding systems, with a view to building capacity and providing tools and resources to Church authorities to refine and improve their processes. The audits also aim to identify and share good practice, in order to build consistency across safeguarding practices nationally.

In February 2019, CPSL released learnings from pilot audits conducted in 2018 that tested the CPSL audit approach and methodology. Four Church authorities, representing a cross-section of Church activities, participated in the pilot audits: the Archdiocese of Adelaide, the Sisters of the Good Samaritan, the Diocese of Sale and Marist Brothers Australia. Key learnings and feedback from the entities that participated are available in the Pilot Audit Summary Report on the CPSL website [here](#).

CPSL began auditing compliance with the Standards in April 2019 and published the first audit report in August 2019. The Presentation Sisters of Wagga Wagga were the first Church entity and religious institute to be audited. In September 2019, CPSL published its first audit report of a diocese – the Diocese of Ballarat.

CPSL has developed an audit plan for all Australian dioceses and religious institutes involved in child-related ministries. Audit reports are publicly available and can be found on the CPSL website [here](#).

# 1.2 CAPACITY BUILDING AND KNOWLEDGE EXCHANGE TO SUPPORT BEST PRACTICE ACROSS THE CHURCH

## CATHOLIC PROFESSIONAL STANDARDS LIMITED'S LEARNING AND DEVELOPMENT STRATEGY

The CPSL Learning and Development Strategy outlines two primary goals: training and learning opportunities to strengthen the awareness, knowledge, skills and capacity of Church entities to safeguard children and vulnerable adults; and the development and provision of guidance, resources and support to Church entities to enable the implementation of the Standards.

CPSL designed and delivered training sessions in 2019 for Catholic entities to strengthen understanding of the Standards and prepare for implementation. "An Introductory Session for Leaders" is designed for Church authorities and members of their leadership teams to develop a clear understanding of their responsibilities with respect to safeguarding generally and in relation to the Standards in particular. "Applying the NCSS Workshop" is designed for personnel with key safeguarding responsibilities to engage with the Standards at a more detailed level and support implementation.

CPSL has completed a training review measuring its progress in the first six months of the implementation of its Learning and Development Strategy, available [here](#). The report indicates a positive engagement from the Church in the rollout of CPSL's Learning and Development Strategy in the first half of 2019. Sixty-two per cent of all dioceses, eparchies and ordinariates across the Church had at least one representative attend a CPSL training session in the first five months of implementation; 39 per cent of religious institutes (including religious men and women, institutes of consecrated life and societies of apostolic life) have been represented at a CPSL training session; and 63 per cent of ministerial Public Juridic Persons (PJPs) have been represented at a training session.

Through collecting evaluation responses at these sessions, CPSL has gathered valuable feedback from participants about what has been useful in training and what needs improvement.

In line with the second goal of CPSL's Learning and Development Strategy, CPSL in 2019 created, sourced or promoted more than 140 individual pieces of guidance and resource support documents to assist entities to implement the Standards. Support materials for the Standards can be found on the CPSL website [here](#).

## HEARING THE VIEWS OF CHILDREN AND YOUNG PEOPLE

NCSS 2: Children are safe, informed and participate – Children are informed about their rights, are given the opportunity to participate in decisions which affect them and their views are taken seriously

As part of CPSL's national consultations on the development of the National Catholic Safeguarding Standards, children and young people were consulted about their views on the wording of individual standards and the explanatory statements that accompany them. This strategy of engagement involved working with children and young people to look at the overall meaning of each standard, encompassing the framework and the criteria required to meet the standard, and then documenting what each standard "meant" for children and young people.

This engagement project captured children and young people's understanding of how the Standards would be applied and how the implementation of the Standards would translate into their daily experiences with the Church and its entities. This engagement project resulted in the "child-friendly" version of the Standards that captures the key themes of each of the Standards (and where relevant, expanded detail within the standard) translated into language readily accessible to children and young people.

Along with informing the development of the first edition of the Standards, these consultations with children and young people provided insights on how to communicate clearly with children and young people about their rights and expectations under the Standards.

Utilising examples of dense legislative and bureaucratic documents that have previously been translated into language easily understood by children and young people, such as the child-friendly version of the United Nations Convention on the Rights of the Child, the aim was to develop a similarly child-friendly version of the Standards. The outcome of the project was the creation of the National Catholic Safeguarding Standards Child-friendly Standards Statement, a one-page document acting like a charter of rights and commitment statement of the Standards for children.

This project identified that children and young people valued the opportunity to have a conversation about safeguarding and discuss these issues with adults. This finding led CPSL to develop a resource, essentially a consultation resource kit, to assist facilitation of consultations with children and young people on the topic of safeguarding. The guide includes activities, group processes, questions to ask, handouts, resources for children and facilitator notes aimed at engaging children and young people in conversations about safeguarding.

In August 2019, CPSL published “A ‘how-to guide’ for engaging children and young people in conversations about safeguarding”. A child-safe institution seeks the views of children and provides children with formal and informal opportunities to share their views.

Hearing the voice of children is key to Standard 2 of the NCSS: “Children are safe, informed and participate”. “A ‘how-to’ guide for engaging children and young people in conversations about safeguarding” has been designed to support Catholic entities to meet this component critical to a child-safe institution.

This project was undertaken with the assistance of the Australian Catholic University (ACU), specifically the Institute of Child Protection Studies (ICPS), which assisted in the consultation process and the development of the ‘how-to’ guide. The guide can be found on the CPSL’s website [here](#).

## FACILITATING KNOWLEDGE EXCHANGE THROUGH SAFEGUARDING CONFERENCES, SYMPOSIUMS AND FORUMS

Training and education occurs within organisations but also beyond through information exchange with other Catholic, faith-based and secular organisations. These information exchanges occur through national, regional and international events supported by the Church that can take the form of symposiums, networks, seminars and conferences to promote the sharing of good practice and education gained outside of the relevant organisation.

**The Anglophone Safeguarding Conference** was held in July 2019 in Rome and included a significant contribution from Australia. The conference brings together representatives of the English-speaking episcopal conferences, representatives of conferences of religious and associated professionals. It was held at the Pontifical Irish College in Rome, jointly organised by the episcopal conferences of Ireland and New Zealand.

The conference theme was “Formation” and explored the concept of integrating child safeguarding and Catholic Christian formation at all levels of the Church. The conference speakers shared their experience of forming parishes and communities that are attractive to and safe for children; in providing and facilitating safeguarding formation training for clerics, religious and Church leaders; in working to form children, young people and their parents and carers in faith development within safe environments; and ministering to survivors of abuse who wish to re-engage with their faith in an initiative of re-formation. As the week unfolded, it became clear that there is a growing ministry of child safeguarding within the Church.

**The Child Safe Sectors Leadership Group** has been formed by the National Office for Child Safety. Representatives from CPSL and the National Catholic Education Commission have been appointed to the group, which has been set up to provide sector advice to the Federal Government through the National Office for Child Safety. The Church's engagement has included consultation on the design and implementation of a National Strategy to Prevent Child Sexual Abuse, which was a key recommendation of the Royal Commission (Recommendations 6.1-6.3), and will consider child abuse in all settings, including institutional and non-institutional settings, such as within families.

**The National Council of Churches in Australia Safer Churches Conference** was held in September 2019 in Brisbane. The ecumenical conference includes a multitude of faith-based organisations that are currently caring for and engaging with children throughout Australia. Many safeguarding representatives who currently work within the Church attended. CPSL and Catholic Church Insurance were major sponsors of the event. This year's conference focused on victims and survivors of child sexual abuse, on people affected by family violence and gender violence, and on vulnerable adults, including elderly and differently abled people.

**The NSW Ombudsman's project to develop and implement a guide on how to engage sensitively with survivors for faith-based organisations** has held multiple forums to inform the project. The forums have been attended by survivors, survivor advocacy groups, faith leaders and safeguarding personnel working in faith-based organisations, including representatives from CPSL, CRA, IAG, dioceses, religious institutes and state Professional Standards Offices. The project has focused centrally on the collaboration and consultation with many survivors who experienced abuse as a child in an array of different faith-based organisations. The guide, once established, will focus on child-safe cultures making genuine efforts to ensure that survivors of child sexual abuse and other abuse within a faith community feel safe, welcome and included. It also means learning from the past and taking action to ensure mistakes and failures are not repeated. The guide aims to support faith leaders and representatives at all levels to engage specifically with survivors and generally with their faith community in ways that "do no harm" to survivors, promote wellbeing and provide avenues for healing and recovery.

**The Queensland Provincial Safeguarding Network** comprises safeguarding representatives from every Catholic diocese in Queensland. The group has formed so that the province can build a collaborative approach to safeguarding, share learnings in the application of the National Catholic Safeguarding Standards and discuss complex safeguarding matters in a shared practice approach. There was discussion of sharing resources and the network expressed an aim of creating consistency and a sense of shared accountability to the policies and procedure across the province.

**The Queensland Cross-Denominational Safeguarding Network** was formed in January and meets quarterly. Its purpose is to share good practice and collaborate about issues relevant to safeguarding, responses to abuse and institutional reform. The network's members represent at least eight other denominations across Queensland and includes a representative from the Australian Catholic Centre for Professional Standards.

**A Safeguarding in International Contexts Workshop** co-hosted by Catholic Professional Standards Limited and the Implementation Advisory Group was held in June 2019 in Melbourne. Many Church entities operating in Australia are responsible for the ministry and work of Church personnel overseas. The purpose of the workshop was to develop awareness of the role and responsibility of Australian members of faith-based ministries in promoting and creating cultures of safeguarding in their work with children overseas and to share this awareness with the membership of a wider international organisation.

Fr Hans Zollner SJ, professor of psychology and president of the Centre for Child Protection at the Pontifical Gregorian University in Rome, gave the keynote address. The day included a briefing on the implications for Australian entities that have governance of ministries overseas (Indicator 1.3.2), input from four Australian ministries about their safeguarding endeavours overseas, small group discussions and a Q&A session with the presenters. The workshop was the first in a series of special topic training initiatives that CPSL is delivering.

**The Syro-Malabar Eparchy Safeguarding Conference** held in September 2019 included 45 of the 54 Syro-Malabar safeguarding officers around the country, including representatives from new and emerging missions. The CEO of Catholic Professional Standards Limited delivered the keynote address at this inaugural gathering.

# 1.3 NATIONAL RESPONSE PROTOCOL FOR RESPONDING TO CONCERNS AND ALLEGATIONS OF ABUSE AGAINST CHILDREN BY CHURCH PERSONNEL

NCSS 6 - Effective complaints management - Processes for raising concerns and complaints are responsive, understood, accessible and used by children, families, carers, communities and personnel.

It is imperative that the structures and processes set up by the Church in response to concerns and allegations of abuse are clear, consistent and robust to ensure that: the assessment and management of risk to children remains paramount; victims and survivors are given a fair and compassionate response; and that the structures and processes are embedded in a structure and culture of transparency, accountability and independence (to the extent possible) from the relevant Church authority.

A new National Response Protocol (NRP) is currently being developed by the IAG. It will serve as a public commitment to integrity and accountability in responding to allegations of abuse, both contemporary and historical.

It will make clear the obligations of all Church authorities to respond with processes that are fair and effective, consistent across the country and comply with all Australian laws. The need to prioritise the protection of children and vulnerable adults, and to assess and manage ongoing risks, is central to this approach.

While the NRP will consider the previous protocols – *Towards Healing* and the Melbourne Response, which were primarily a pastoral response – there will be a significant change in focus, purpose and scope.

The NRP will set out the overarching principles and approaches in alignment with the National Catholic Safeguarding Standards.

Stakeholder engagement and consultation is important in the NRP's development. The IAG is engaged with survivors of abuse, understanding that their insights and perspectives are invaluable in developing the NRP. The IAG has established various working groups and will work closely with Church authorities in early 2020 to test preliminary drafts of the NRP.

# 1.4 REVIEW OF GOVERNANCE FOR THE CHURCH IN AUSTRALIA

NCSS 1 – Committed leadership, governance and culture - Child safeguarding is embedded in the entity's leadership, governance and culture

The Church in Australia has recognised, particularly through Standard 1 of the NCSS, that committed and effective leadership and governance plays a critical role in ensuring that nationally consistent policies and practices of safeguarding and responding to concerns and allegations of abuse are fully embedded in all Church entities and are integral to everyday safeguarding practices and systems. This section looks at the current review processes taking place with respect to:

- safeguarding entities; and
- the governance and management of dioceses and parishes.

## REVIEWING THE CHURCH'S GOVERNANCE STRUCTURES AND LEADERSHIP FOR SAFEGUARDING

Strong and effective governance is critical when responding to concerns and allegations, with clearly articulated roles, lines of authority, responsibilities and accountabilities for personnel at each level of management.

The design and implementation of the safeguarding structures requires a balance between the autonomy of individual Church authorities and establishing a prescriptive national approach. Over a period of time, national and regulatory oversight, in conjunction with ongoing development and adaptation of local practice by individual Church authorities, will promote consistent practices across the Church.

This approach recognises that while there are important principles to be observed by all authorities, there is room for difference in the way the principles are implemented based on individual circumstances. In that respect, authorities retain the autonomy to implement procedures and processes of good practice within a framework of continuous improvement and with the support and regulation of external oversight.

In November 2018, the ACBC and CRA resolved to undertake a review to examine the current and future needs of the Church in relation to the safeguarding of children and vulnerable adults within Church communities and bodies. The ACBC and CRA recognise that the regulatory framework across Australia is changing as is best practice in this area and the Church needs to ensure that it has structures which are flexible, adaptable and sustainable to changes so that the effective safeguarding of children is at the forefront of all ministries.

The ACBC and CRA appointed a three-person team to undertake the review, which was led by the independent reviewer Mr Stephen Kinmond, former NSW community and disability services commissioner (and deputy ombudsman). The final report with respect to this review was delivered to the ACBC and CRA in April 2019.

In response to the report, a steering committee has been established. The committee has engaged the Australian Catholic University's Institute of Child Protection Studies to:

1. map the current national, regional and local structures that exist within the Church; and
2. propose an effective and sustainable Church approach to safeguarding and child protection at the national, regional and local level.

The report of the steering committee is due to the ACBC and CRA in April 2020. The committee is looking at the structure and functioning of state and national Catholic agencies involved in safeguarding and professional standards.



Inquiries both in Australia and overseas have concluded that past governance practices within diocesan and parish structures contributed to failures of Church authorities and their leadership to respond appropriately to allegations of sexual abuse of children, as well as the alleged perpetrators.

Pope Francis, in his Letter to the People of God in August 2018, spoke of the importance of a Church-wide approach to safeguarding:

*I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults .... Together with those efforts, every one of the baptised should feel involved in the ecclesial and social change that we so greatly need.*

Recommendation 16.7 of the Royal Commission called for a national review of the governance and management structures of Catholic dioceses and parishes, including in relation to issues of transparency, accountability, consultation and the participation of lay women and men.

In their response to the Royal Commission, the ACBC and CRA accepted the recommendation and asked the IAG to manage that review. The IAG has brought together a Governance Review Project Team (GRPT) to manage the review process. The members of the GRPT include men and women with requisite experience in governance, theology, ecclesiology and law (both civil and canonical).

### ***Scope and purpose of the governance review***

The governance review is currently:

- a. identifying governance and management structures that have assisted or impeded good governance practice;
- b. identifying cultural practices that have led to serious and widespread abuse of power;
- c. identifying the impact that the autonomy of dioceses has had on the development of a nationally consistent response to abusive behaviour;
- d. identifying principles of governance that will facilitate best practice;
- e. identifying best practice examples of governance and management in the Church in Australia and elsewhere, including regulatory models;
- f. drawing on and working with world-class researchers; and
- g. developing recommendations to change governance and management structures to achieve best practice.

## ***Governance Survey***

As part of the national review, a survey has been sent to all dioceses in Australia to ensure an understanding of the current profile of individual and collective roles within dioceses and of pastoral and financial councils within parishes. Information about the age, gender and religious status of each executive within each diocese has been sought.

Information in relation to the membership, scope, decision-making and reporting obligations of the diocesan financial, pastoral and safeguarding councils has also been sought, together with the requirements with respect to parish pastoral councils.

The results of the data analysis of the survey responses will directly inform the deliberations of the Governance Review Project Team and its report.

## ***Timeline for governance review***

The IAG delivered progress reports to the ACBC and CRA in April 2019 and October 2019.

The IAG will complete the final report by the end of April 2020 so that it can be considered by the ACBC at its Plenary Meeting in May 2020 and by CRA when it meets in 2020, to be available for the purposes of the Plenary Council, which opens in October 2020.

## 1.5 COORDINATING REDRESS RESPONSE

The Royal Commission's Final Report includes 84 recommendations that deal with redress. The Church recognises that, partly in response to these recommendations, the Australian Government has created the National Redress Scheme for people who have experienced institutional child sexual abuse.

The National Redress Scheme is a way of acknowledging and recognising the harm that occurred and providing help to those victims and survivors. That help can be a redress payment, access to counselling and psychological services, and a direct personal response, if requested.

Australian Catholic Redress Ltd is the coordinating entity for all the archdioceses, dioceses and eparchies that are members of the ACBC and participate in the National Redress Scheme.

Almost all archdioceses and dioceses were declared to be in the Scheme in December 2018 and January 2019, with over 5,000 parishes and churches, schools and other Church agencies listed on the Scheme website.

Major religious institutes have also joined the Scheme progressively, or are in the process of joining the Scheme.

The Church understands that redress for survivors on the part of Church authorities is much broader than merely the management of matters via the National Redress Scheme or other redress process. Redress is directly relevant to the development and implementation of initiatives with respect to survivor support and engagement.

The National Redress Scheme is one approach, but there are others. Survivors can seek redress directly from Catholic organisations, they can proceed with civil litigation through lawyers and have been able to engage through *Towards Healing* or the Melbourne Response for decades.

It is critical that all victims and survivors receive a compassionate and just response and that, in addition to any monetary payment, they are offered appropriate pastoral care, therapeutic care and support.

## 1.6 PASTORAL RESPONSES

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Catholic Religious Australia (CRA) has been a leader for religious institutes in survivor acknowledgment and engagement. CRA has held a National Day of Sorrow and Promise in December 2018 and October 2019. The day was established to recognise the profound impact that institutional sexual abuse has had on thousands of lives over many decades in Australia.

The National Day of Sorrow and Promise offered a national response from Catholic religious across the country to recognise survivors and all who have been harmed by abuse in the Church and to make a commitment to a safer future. Others, including dioceses, were welcome to participate.

In dioceses across Australia, the first anniversary of the National Apology to victims and survivors in October 2019 was also marked in various ways, including with special safeguarding prayers at Masses and recognition in parish bulletins. Parishes and other ministries are encouraged to recognise and participate in the Church's Child Protection Sunday, which is marked on the second Sunday of September.

Memorials have also been erected in some Catholic settings to acknowledge the history of child sexual abuse, with St Stephen's Cathedral in Brisbane and a former Marist Brothers school in the Hunter region, which collaborated with survivor groups, just two examples.

Some of the Royal Commission's recommendations refer to the need for the Australian Catholic Bishops Conference (ACBC) to refer matters to the Holy See.

A working group has been set up within the Secretariat of State of the Holy See to respond to matters arising from the Royal Commission. Archbishop Mark Coleridge, president of the ACBC, and Hon Neville Owen, who is a member of the IAG and the Pontifical Commission for the Protection of Minors, are involved in ongoing engagement and dialogue with the working group.

In February 2019, a summit on child sexual abuse was hosted by Pope Francis in the Vatican and involved all presidents of bishops conferences. It focused on responsibility, accountability and transparency. Pope Francis listed eight priorities, including a new set of guidelines for the Vatican City State on child protection and a handbook for bishops prepared by the Congregation for the Doctrine of the Faith. He also expressed his intention to establish taskforces to help bishops and episcopal conferences "that find it difficult to confront the problems and produce initiatives for the protection of minors".

Pope Francis has since published the *Motu Proprio Vos Estis Lux Mundi*, which establishes new universal norms to ensure that bishops and major superiors of religious institutes are held accountable for their actions.



## PART 2

# LOCAL INITIATIVES TO DRIVE AND SUPPORT CULTURAL CHANGE

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## 2.1 SUPPORTING THE PARTICIPATION AND EMPOWERMENT OF CHILDREN

Royal Commission Final Report, Volume 6: Making institutions child safe

Royal Commission Recommendations 6.5 and 6.6

NCSS 2 – Children are safe, informed and participate - Children are informed about their rights, participate in decisions affecting them and are taken seriously

The expression and incorporation of children's views in policy design and decision-making for child-safe practices in local Church authorities is a key focus of this progress report.

The need for and challenges of achieving meaningful engagement with children and young people in all Church entities working with children is a key focus. Below are examples of critical program development and implementation, which are leading the way in Church entities' participation and consultation with children.

### INITIATIVES FOR ENGAGEMENT WITH CHILDREN AND YOUNG PEOPLE ON SAFEGUARDING

**The Blessed Sacrament Congregation** has initiated tailored workshops to facilitate participation of children and young people in the design and evaluation of safeguarding initiatives and policy. Focused consultation has commenced with engagement of children and young people currently participating in Church-specific activities such as altar serving and choir. The next consultation phase will extend to children, young people and families more broadly involved in the institute's Church communities.

**Edmund Rice Education Australia (EREA)** was established in October of 2007 by the **Christian Brothers Province of Oceania**. In the early years of EREA, while the Christian Brothers officially were the owners of the schools, delegated responsibility and governance of the schools was given to EREA through the appointed Council and Board. In October 2012, EREA was granted 'Public Juridic Person' (PJP) status within the Catholic Church and in February 2013 became a civilly incorporated entity within Australia. As such, EREA is now the owner and governor of all the schools in Australia formerly owned by the Christian Brothers. EREA is presently responsible for 54 schools across the country enrolling almost 38,000 students, through all states and territories of Australia.

EREA in September 2019 launched the EREA Child Safeguarding Standards Framework, which is designed to enhance a culture within EREA schools where protecting children and young people from abuse and other harm and promoting child safety, participation, empowerment

and wellbeing is embedded in the everyday thinking and practice of leaders, staff and volunteers. The Framework is presented in the conviction that children and young people are to be treated equitably with care and respect. To support Standard 2, Student Participation, EREA developed, in partnership with Moores Legal, a Student Participation Framework that is currently in draft form and under consultation with members of the school communities. This resource will be available to schools at the beginning of 2020.

The Christian Brothers, through Edmund Rice ministries, runs residential camps. Before and after each camp program, space is provided for children to give verbal feedback on their experiences of the program and any aspects that may have left them feeling unsafe or vulnerable and whether they understood what actions they could take if they felt they needed to speak with someone. This feedback is incorporated into the design and communication of future camp procedures. Some children have communicated instances to staff and volunteers of feeling unsafe, mistreated or neglected by family or peers outside program experiences, demonstrating meaningful empowerment of children to communicate child safety concerns.

**The Marist Brothers** currently have all of their schools (a total of 13) governed by Marist Schools Australia (MSA) which falls under the authority of the Trustees of the Marist Brothers, a body corporate under the NSW Roman Catholic Church Communities Land Act

(1942). There are over 50 schools across Australia which shape their identity and mission through the spirituality and educational approach introduced by St Marcellin Champagnat. The Trustees have delegated all oversight and governance of MSA schools to the Council of the Australian Conference of the Association of St Marcellin Champagnat. The Association exercises its governance through the office of Marist Schools Australia, which is a registered trading name of the Trustees. The work in relation to the Marist Brothers provided in this report is a compilation of work done across the Marist Brothers ministries (MSA, Marist180, AMS and Marist Youth Ministry) and the Marist Brothers administrative unit, which are referred to as the Province. Many of the examples provided are being done across the Province.

The Marist Brothers have undertaken a number of actions to promote the participation of and consultation with children. The religious institute has developed a “Child Speak” Policy relating to child safety and wellbeing in consultation with students for students in years 7-12. Existing “New Improvement” student surveys have been extended to include a section on safeguarding issues and an annual “Feelings” survey has been introduced to students to obtain their perspective on their safeguarding and their feedback will be used to inform policy and procedure decisions. Year 12 exit surveys and year 7 entry surveys also address safety and wellbeing of the students. Pete’s Place (school) provides channels for the voice of students to be heard, ensuring the consultation with students when developing or changing policy or procedures that will affect their wellbeing or environment. The school administers two surveys per year to obtain feedback on wellbeing, teaching and learning, and school environment, including classroom and playground. Student leadership forums are used to obtain feedback from years 7-12 about safeguarding policy and procedure.

Marist180 is a not-for-profit organisation focused on helping at-risk young people and their families, and creating positive change throughout Australia through the provision of various programs for children and young people at risk. Marist180 holds regular youth advisory groups, during which young people from each house are invited to comment on a range of issues affecting them, which includes child-safe practices. This is in addition to weekly individual house meetings where young people are invited to attend and contribute their opinion on practices in their home. The Charter of Rights is also displayed in every home and includes the Marist180 commitment to providing practical support to young people who have contact with the juvenile justice system.

The Marist Brothers are currently designing a new Child Safeguarding Program that will take into consideration the need to include the views of children, families, carers and the community. How this is effected will be part of the program’s implementation in 2019/2020 and will form a specific area for annual review and improvement. One Marist school has already included students on its risk committee, allowing children’s voices to be heard.

**The Good Shepherd Sisters** entity Good Shepherd Australia New Zealand (GSANZ) has programs directly affecting and involving children. The Child Safe Standards in Victoria required it to develop “Strategies to promote the participation and empowerment of children”. It has subsequently developed a project plan and roadmap outlining the ways that children will be engaged to participate in decisions that affect them. The plan was developed in July 2019 and will be implemented soon.

**The Institute of the Sisters of Mercy Australia and Papua New Guinea (ISM PNG)** seeks the views of children in many areas of their ministries including: (1) education, on the safety of schools and in specific initiatives seeking children’s voices to set policies and otherwise incorporate the views of children; (2) social services, in relation to the experience of children in foster care, kinship care and other forms of out-of-home care; and (3) community services, through developing child-friendly posters and statements of welcome that specifically address children’s needs.

The **Australian Province of the Society of Jesus (Province)** (also known as the Australian Jesuits) adopted a new national Code of Conduct in 2018. In 2019, the Province initiated focus groups with students of various ages from **St Ignatius’ College, Riverview (Riverview)** and other schools of the five operated by the Province to develop a child-friendly version of the Code of Conduct — which will be released shortly.

**The Archdiocese of Adelaide** Child Protection Unit has established a Children and Young People Consultation Project Plan for how children and young people will be invited to provide feedback on current safeguarding initiatives and to inform organisational decisions affecting them. Input was provided by an independent research expert from the Institute of Child Protection Studies at the Australian Catholic University to ensure that the consultation process aligns with best practice from both an ethical and a research perspective on engaging children and young people. Under the plan, Child Protection Unit professionals will directly engage children and young people in face-to-face forum discussions about safety and wellbeing in the parish environment.



The project prioritises ensuring consultation with a diverse range of children and young people and will welcome, support and include all participants, regardless of gender, nationality, cultural background or socio-economic status. To achieve this, consultation will be undertaken with a range of children and young people of different age groups and geographical locations within the Archdiocese, along with outreach work to country parishes. Since July 2019, children have also been provided opportunities to give written feedback, enabling all parishes with child-friendly activity booklets about safety and feedback boxes to submit the booklets in parish foyers, along with a participation statement to ensure parents, caregivers and young people understand the purpose of the consultation and activity. During Child Protection Week in 2019, the Child Protection Unit distributed over 3,000 pens across the Archdiocese to give to children with a pull-out-scroll message on their right to feel safe, happy, respected, listened to and welcome in their Church.

**The Diocese of Bathurst** has implemented a training program offered to young people (under 18) to teach them how they can respond to any disclosures from their peers or those younger. In this context, posed questions receive feedback to allow the empowerment of the voice of the child. This influences practice and has allowed greater engagement with children at both diocesan and parish events.

**The Archdiocese of Brisbane Catholic Education Office (BCE)** has embarked on a four-year Student Voice project, which focuses on co-creating safe school communities with students. In 2018, more than 500 students participated in the project from 27 classes in grades 5 to 9. Teachers facilitated a series of six structured lessons. Across them, students were given the opportunity to identify and discuss what it means to be safe and their concerns about safety; safe and unsafe spaces; and how to make schools safer. A mix of qualitative and quantitative data was collected from students through lesson workshops and online survey. Research specialists were engaged to consolidate, analyse and report on the feedback students provided about creating safe school communities.

In 2019, the project focused on how to:

1. create the platform, structure and processes for authentic and sustainable student engagement at a school and systems level;
2. facilitate opportunities for students to co-create safe, inclusive and engaging learning communities; and

3. identify safety priorities to inform student-led initiatives in 2020.

The following initiatives were developed and implemented in 2019 to achieve these goals:

1. Host an Amplifying Student Voice Workshop to build staff and student capacity to strengthen student representative councils in schools;
2. Establish a BCE Student Voice Team consisting of 12 students to advise the BCE Student Protection Team and guide the BCE Student Voice Initiative;
3. Implement the renewed Activating Student Ideas Unit in schools that have expressed an interest in the unit; and
4. Host a BCE Student Voice Festival of Ideas run by students, for students, to identify safety priorities and explore ideas on how to make BCE school communities safer and more inclusive for all students. Ideas from this event will inform student-led initiatives in 2020.

**The Diocese of Broken Bay** has increased participation of children and young people in developing initiatives to keep them safe across all three diocesan agencies. Examples introduced in the Diocese include: creating panels and consultation groups to hear the views of the children and young people in relation to complaints and concerns; developing video and hard-copy resources using children's voices, artwork and opinions; providing staff development opportunities on promoting hearing children's voices; and informing children and young people of with whom and how they can raise safety and wellbeing issues through practically accessible tools if required.

**The Diocese of Darwin** displays the artwork of children and young people at the entrance of some of its churches on what it means to feel and be safe. Children have also been consulted in developing child-safeguarding statements and, at a Catholic Education Office forum, a student voice presentation was given advocating for students' rights to be recognised in decisions affecting them.

**The Diocese of Geraldton** invited year 12 students to speak at the Diocesan Plenary Conference on their views on issues pertaining to their everyday lives and their faith development. The Code of Conduct for Church Events Involving Children was created in consultation with children on their expectations.

**The Archdiocese of Melbourne** is developing age-appropriate resources to strengthen empowering children's voices and consulting them on child safety issues. Brochures and posters in child-friendly language will be distributed promoting children's right to safety and the right to have a voice in the programs in which they participate. A resource for children on personal safety and protective behaviours is required and will be developed in early 2020. Induction programs for newly recruited personnel and new clergy to the Archdiocese now include training on the importance of consulting with children and promoting their rights to be safe and feel safe.

**Catholic Education Melbourne**, in partnership with the Institute of Child Protection Studies (ICPS) at the Australian Catholic University, has developed a child safety resource with practical tools, *Protective Participation: The Voices of Young People on Safety*, drawing on insights from research with young people, led by ICPS on behalf of the Royal Commission. As an extension of this work, 19 Catholic primary and secondary schools in the Archdiocese are participating in a Catholic Education Melbourne pilot project in partnership with ICPS, enabling schools to gather their students' perceptions of safety. The project entails piloting the Australian Safe Kids and Young People (ASK-YP) Survey with students and evaluating the benefits for participating schools.

**The Diocese of Parramatta** has appointed an external expert in the understanding and representation of children's voices, Ms Kerryn Boland, as Diocesan Safeguarding Champion. Ms Boland is the former NSW Children's Guardian. Ms Boland's role as Diocesan Safeguarding Champion is to advise the bishop, diocesan curia and bishop's consultative panel on safeguarding across the diocese. The Diocese has also engaged with Dr Tim Moore, an expert in consulting with children about issues of child safety, to develop an understanding of what children need to be able to engage and then creating the correct avenues for their input on safeguarding to occur. The Diocese has also developed a tailored website to enhance accessibility of information on safeguarding, including providing the information in various languages and targeting it to children. The language of a new safeguarding policy is currently being reviewed for child-friendliness and accessibility.

**The Archdiocese of Perth** has surveyed children between the ages of four and 18 in archdiocesan parishes and Catholic schools on the right to feel safe, including what

it means to be safe and why it is important to feel safe in church. Their interpretation, as well as children's artwork, is being used to inform code of conduct publications aimed at children.

**The Diocese of Rockhampton** has established forums with groups of children and young people to take place through the remainder of 2019 and into 2020 on its safeguarding processes. In 2020, the Diocese's Safeguarding Office will run a competition asking younger children to express "What keeps them safe", which will be developed into a calendar.

**The Archdiocese of Sydney** actively engages children and young people in developing child safety resources, including through creative input and feedback. The children and young people of the Archdiocese have helped develop the following resources: a Someone Will Listen to You card, Caring Code Journey, Rights and Responsibilities, The Safeguarding Journey and The Behaviour Code for Young People. **Sydney Catholic Schools'** Child Protection Unit is currently allocating resources to develop specific lessons targeting child safety and child-safe practices, including incorporating input and obtaining feedback from students to inform a curriculum of child protection education for SCS students.

Each of **Marcellin Catholic College, Randwick, Marist College Penshurst, Sydney** and **Sacred Heart Catholic Primary School, Mosman** were considered in *Royal Commission Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*. They now fall under the governance of Sydney Catholic Schools and will have these resources available to them<sup>1</sup>. **The Archdiocese of Sydney's CatholicCare** is working with **the Archdiocese of Sydney** and **Sydney Catholic Schools** to create child-friendly materials to enhance their opportunities to provide input and feedback on policy and child-safe practices. CatholicCare has specific programs that create safe spaces for children to voice concerns and views.

**The Diocese of Toowoomba** undertook a schools survey with students, parents and staff to identify priority areas for student voices, empowering students to raise concerns. The Diocese received a grant from the Queensland Child Protection Week Committee to develop a video including students from diocesan primary and secondary schools promoting the message "it's ok to speak up". The video has been shown in all schools and included students discussing, among other things: the options they have to raise a concern and

1 See **Appendix C** for further information on Case Study 13

barriers to doing so; encouraging other students to speak out if they need help or have a concern and how to help and support each other; the rights of children to feel safe and recognising when there is a concern; information about staff members and other adults in diocesan school communities who can support students; and promoting the message that everyone has a role in keeping children safe.

**The Diocese of Wollongong CatholicCare** has created a Child Centred Feedback Tool to enable children and young people who have accessed its services to provide feedback, including on whether they have aligned with CatholicCare values. It has also implemented focus groups where young people can contribute via a co-design process to the agency and its programs, helping to design services to best meet their needs.

**St John of God Health Care** has identified gaps in its inclusion of children's views and parents' wishes in its admission process and is working with its hospitals to close the gap, including enabling parents to submit a list of approved persons who can visit their child while in its care and to refine its systems to ensure that the wishes of children and their parents are met.

**St Alipius Primary School, Ballarat**, was considered in the Royal Commission's *Case Study 28: Catholic Church authorities in Ballarat* and two other schools<sup>2</sup>. St Alipius Primary School is now a leading school in the Respectful Relationships Program for F-6. The new curriculum is embedded across the whole institution, including learning for students on establishing and managing respectful relationships, bullying, dealing with power imbalances in relationships, discrimination and violence, and factors that influence "changing identities", including personal, cultural, gender and sexual identities.

St Alipius Primary School, in conjunction with Catholic Education Commission of Victoria members of the St Alipius Primary School community (the principal, well-being leader and student leaders), engaged in an awareness-raising video promoting child safety, available online. The school has appointed a well-being worker to work with students with diverse needs, including through self-referral, teaching students about protective behaviours, counselling students who have experienced or are experiencing trauma and building teacher capacity to understand trauma-related behaviours. St Alipius Primary School also annually develops a student-friendly version of the Child Safe Policy that is displayed on the

school website. In 2019, after a teacher-led focus group in each learning community, a selection of students from each class collaborated on a video in which students articulated from their perspective how child safety is promoted and implemented across the school. This video is also displayed on the school's website.

**Damascus College, Ballarat**, was established in 1995 as part of an amalgamation between St Paul's College (considered in the Royal Commission's *Case Study 28: Catholic Church authorities in Ballarat*<sup>3</sup>) and two other schools. Damascus College has a pastoral care structure that has been designed to build relationships between students, families and staff. Its Teacher Advisor Program has structured daily catch-ups between students and staff members and four annual meetings between teacher advisors and families. These structures are designed to make sure no young person falls through the gaps throughout secondary school. The structures have also supported a number of students to come forward with information that has resulted in reporting or performance management across the College. It has been an important mechanism to strengthen student voice.

In October 2016, Dr Paul Hine, the principal of **St Ignatius' College, Riverview (Riverview)** appeared as a witness before the Royal Commission's *Case Study 45: Problematic and harmful sexual behaviours of children in schools*<sup>4</sup>. Dr Hine gave evidence about the support Riverview provided to a student who was allegedly sexually abused at another school. Dr Hine's evidence also highlighted the systems, policies, procedures and practices Riverview has in place to respond to allegations of problematic or harmful sexual behaviours of children.

The Royal Commission found that the measures Riverview implemented for this student were more appropriate and successful at preventing bullying of the student than those at his previous school. Throughout 2019, Riverview held consultation sessions inviting students to discuss practices and procedures at the college that make them feel safe and providing students an opportunity to put forward ideas and suggestions they feel would improve Riverview's approach to fostering a child-safe environment.

**Edmund Rice College**, previously Bindoon Farm school, was one of the institutions considered in *Case Study No 11: Congregation of Christian Brothers in Western Australia response to child sexual abuse*<sup>5</sup>. The school closed as a children's home in 1966 and, since 1967, has operated as a Catholic agricultural high school and is

2 See **Appendix C** for further information on Case Study 28.

3 See **Appendix C** for further information on Case Study 28.

4 See **Appendix C** for further information on Case Study 45.

5 See **Appendix C** for further information on Case Study 11.

operated by Edmund Rice Education Australia. In 2013, Edmund Rice College developed Protective Practices Procedures which have been reviewed annually with all staff and have been enhanced with the introduction of the Staff Code of Conduct, Child Safe Policies and the Keeping Safe Curriculum. Students have been involved in timetabled protective behaviours since the mapping was completed. They learn about safety and risk-taking, and problem-solving strategies as well as the rights and responsibilities of relationships and protective strategies. Information is also disseminated to parents throughout the year via meetings and newsletters.

**Marcellin Catholic College, Randwick** was considered in Royal Commission *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*<sup>6</sup>, and now falls within the administrative control of Sydney Catholic Schools. The college is introducing a Student Leaders Program in 2020 that will promote the student voice and provide students with a safe platform to report matters to student leaders, who are provided with an opportunity to advocate on behalf of students and demonstrate leadership. It is also a platform for students to share ideas for the collective improvement and growth of the college and to enhance student opportunities.

**Marist College Parramatta/Westmead** was considered in Royal Commission *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*<sup>7</sup>. The college is now governed by the Diocese of Parramatta, and has embraced the need to shift culture to encourage children to believe “there is nothing so bad they can’t talk about” and “we are in this together”. Initiatives to effect cultural change include opening more channels for concerns to be raised or reported and reducing barriers to the same, including:

- a new school well-being centre where the school counsellor and other teachers with specific well-being responsibilities for students are present and easily accessible to students;
- a student leadership program to engage diverse student voices, including year 12 leaders mentoring year 7 students when they commence at the college, introducing a student representative council (SRC) and having year 12 leaders and prefects work on projects from the SRC;

- making staff and senior students points of contact with whom to raise concerns; and
- changing the physical environment for staff from individual offices to three staff per office to reduce risks of staff being alone with students.

**Our Lady of Sacred Heart College (OLSH College)** in Bentleigh, Victoria, has introduced regular student voice forums where students from different year levels meet with the deputy principal of student wellbeing and pastoral leaders. In these forums, the Catholic Education Melbourne and Australian Catholic University documentary on “Protective Participation: The Voices of Young People on Safety” is used as a discussion starter and guide. Students use the forums to suggest how the college can continue to support them with child-safe practices and to contribute to processes and policies. Students also participated in the Resilience Youth Survey, including questions on child-safe practices. The data was explored with students and staff to respond to student experiences and needs. Students have also been involved in:

- a working party to redevelop college policy on use of mobile phones, including on online safety; and
- developing a new school sign-in process for students as a direct response to student input on safety and security on school grounds.

**Sacred Heart Catholic Primary School, Mosman** has introduced an annual Child Protection Week during which all students engage in the Protective Behaviours units of work, with a specific focus on educating students on protective behaviours and response strategies, including to whom any concerns should be reported. Parents are also provided information on the children’s lessons and encouraged to discuss them with their children. The school has found that the proactive education of students and parents has led to an increase in early disclosures that enables early response from relevant agencies. The school also adopted a new “case management” approach to social and emotional wellbeing, where the teachers report on the Australian curriculum social and emotional capabilities to the leadership team. Teachers and the principal follow up on any concerns and recommend counselling if needed and follow up on any changes in behaviour or mood with parents. This incorporates involving the student’s voice (commensurate with their age and understanding) and provides students and families with a safe platform to work collaboratively with the school to achieve best possible outcomes of student well-being.

6 See **Appendix C** for further information on Case Study 13

7 See **Appendix C** for further information on Case Study 13

**St Carthage's Primary School, Lismore** was considered in *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*<sup>8</sup>. The Diocese of Lismore commenced a diocesan-wide project in early 2019 to develop guidelines about the participation of children in the development of child-safe policies and practices. The project focuses on children between two and eight, with an emphasis on listening to and including the voice of children.

**St Patrick's Primary School, Ballarat**, previously named St Patrick's Christian Brothers Primary and operated by the Christian Brothers was considered in *Case Study 28: Catholic Church authorities in Ballarat*<sup>9</sup>. The school, which is now operated by the Diocese of Ballarat, provides regular circle time sessions to enhance opportunities for all students to speak up in a safe and supportive environment. All students from Foundation to year 6 vote for their class representatives for the student

representative council and school captains. Meetings are held with these groups to discuss issues which may arise on the yard or in classrooms that staff may be unaware of, as well as planning celebration days and fundraising events.

The school's approach to positive behaviours, known as the "High 5", teaches children how to report when they feel unsafe, who to report to and how to identify when something is of concern. The Daniel Morcombe Cyber-Safety Program has also now been adopted across all year levels to address concerns around cyber safety with its emphasis on "Recognise, React and Report" underpinning the program. Student child safety surveys have been completed as a means of collecting data on student safety, and work in this area is still being developed as we investigate a commercial program.

## REDUCING THE BARRIERS FOR CHILDREN TO RAISE A CONCERN OR REPORT ABUSE

**The Marist Brothers** have reduced barriers to reporting or making a disclosure by displaying posters at schools that identify the names and faces of child protection officers and staff that students can seek out if concerned about safety. Marist180 has implemented a variety of channels for young people to report allegations of abuse, including anonymous electronic reporting channels. A Charter of Rights for Young People is on display in every Marist180 home, which includes statements regarding child safety. Further, all welcome packs for new residents in Marist180 homes are customised to include details and pictures of house staff, as well as detailing channels for raising complaints or concerns that include contact details for the NSW Ombudsman, which is reiterated in the Residential House Expectations brochures which young people are guided through during house orientation. The Marist Brothers have also introduced a whistle-blower policy for staff.

**The Institute of the Sisters of Mercy Australia and Papua New Guinea (ISMAPNG)** has developed child-friendly posters displayed in their ministries that focus on children electing a trusted adult to talk to, as well as the necessary information for the Safe Kids Helpline.

**The Archdiocese of Brisbane** delivers abuse prevention information to children through its regulated and unregulated entities. Abuse prevention information is woven into the Brisbane Catholic Education curriculum and co-curricular programs (for example, the Daniel Morcombe Curriculum, Right Relationships and Safety in Technologies programs). The Archdiocesan Safeguarding Office has developed hardcopy and electronic child abuse educational resources in child-appropriate formats. The resources have been distributed to parishes and ministries and can also be found on the online safeguarding resource hub. The Archdiocese will be creating a dedicated online information resource page for children.

**Centacare in the Diocese of Ballarat** amended its procedures in 2019 to include a statement on the barriers that clients, in particular children, face when making reports and disclosures and how to address those barriers to encourage children to provide the information. Centacare also ratified a new organisational strategic plan to progress client feedback mechanisms to inform service improvement to include children's voices.

8 See **Appendix C** for further information on Case Study 13.

9 See **Appendix C** for further information on Case Study 28.

**Sydney Catholic Schools** is currently exploring avenues through which it can gather data from school students to develop a protocol for students to raise a concern or report an allegation of abuse. Each of **Marcellin Catholic College, Randwick**, **Marist College Penshurst, Sydney** and **Sacred Heart Catholic Primary School, Mosman** will be subject of this protocol if developed<sup>10</sup>.

**The Diocese of Wollongong** has training modules that focus on children and promoting child safety in their content. In particular, the module “Listen up when kids speak up” is designed to help people to empower children and young people to speak up about what makes them feel safe or unsafe in an organisation.

**MercyCare** out-of-home-care services capture the input of children and young people, including by online access to View Point, a digital and confidential means of capturing children and young people’s views. The process includes a standards and monitoring process where independent assessors speak confidentially to young people, hold house meetings and provide a range of people for children to talk to so they can feel safe and supported if they need to make a disclosure.

**Marist College, Canberra** was considered in Royal Commission *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*<sup>11</sup>. The college has reduced barriers to children reporting or raising a concern via the following measures:

- all students are educated on the variety of channels available through which they can report allegations of abuse. In addition to teachers, house group leaders and house deans in the senior school, both the senior school and junior school have student wellbeing positions. The college also employs two counsellors;
- educating all staff on the definitions and key risk indicators of abuse, grooming and neglect, thereby enabling them to identify and effectively manage child protection incidents;
- child safety and wellbeing posters, including the Australian Student Wellbeing Framework, and a variety of age-appropriate education materials are prominently displayed throughout the college buildings; and

- publication of the Complaints Handling Guide on the college, website which includes a detailed process of how to make a complaint.

**Mater Dei School, Camden** is a part of public juridic person Good Samaritan Education and was subject of Royal Commission *Case Study 41: Institutional responses to allegations of the sexual abuse of children with disability*<sup>12</sup>. It provides education to children and young adults with disability.

The school has created a “Tell Someone” form in conjunction with the school psychologist to provide an easily understood platform for students to share concerns that is explicitly explained and taught within school pastoral lessons. As part of Mater Dei’s overall pastoral care program, a significant emphasis is placed on preserving the safety and wellbeing of students. As such, included in each of the new PDHPE scope and sequences for each class in 2018 and beyond is a program called “The Right To Know ... About Friendships, Sexuality and Personal Safety”. This is a developmental program created by the Down Syndrome Association of South Australia and specifically caters for addressing those issues with children and young people with an intellectual disability.

The principal of **St John’s Catholic College, Darwin**, Mr Lindsay Luck gave evidence to the Royal Commission in its *Case Study 45: Problematic and harmful sexual behaviours of children in schools (Harmful sexual behaviours of children in schools)*<sup>13</sup> as part of a panel of witnesses addressing harmful or problematic sexual behaviours in Aboriginal and Torres Strait Islander boarding schools. The college is committed to supporting the participation and empowerment of children generally, including in safeguarding. This is reflected in its vision statement and strategic plan. 2019 initiatives include the implementation of a suite of surveys to enhance student voice into planning and decision-making.

The college has formalised student leadership through the development of a position description for elected student leaders. Part of the role of student leadership is representation and advocacy for individuals and the student cohort. The college is working towards the implementation of a restorative practices framework. The residential college implemented the framework first, and this is now extending to the day school. The college has recently moved to a vertical pastoral care

10 See **Appendix C** for further information on Case Study 13

11 See **Appendix C** for further information on Case Study 13

12 See **Appendix C** for further information on Case Study 41.

13 See **Appendix C** for further information on Case Study 45.

system, extending the mentorship and support already available to students. Students' head of house is a key contact point for families should issues or concerns arise. Elements of this structure are being transferred into the residential college to further support students.

**St Patrick's College, Ballarat** was subject of the Royal Commission's *Case Study 28: Catholic Church authorities in Ballarat*<sup>14</sup>. It has increased education and awareness around child safety issues. The college has implemented a whole-school sequential pastoral care program. This program sees students at all year levels engage in social and emotional based curriculum. A significant part of this curriculum is dedicated to the delivery of the child protection program Keeping Safe, which has been developed by the South Australian Department of Education. Students in our junior school (years 7 and 8) learn about rights and responsibilities in relationships, power in relationships, abuse in electronic media and bullying as an abuse of power. In its middle school, students learn about safety and risk-taking, and problem-solving strategies. Students in the senior school learn about rights and responsibilities in relationships, and protective strategies.

Each year, the college's student council and congress participate in an induction session on what it means to be safe and are encouraged to report any concerns that they may have in relation to child safety to either the deputy headmaster: Wellbeing or our child safe officers. This induction is delivered by its director of human resources. Child-safe posters are readily displayed across the College and Child Safety is listed as a permanent agenda item on both staff and student council and congress meeting agendas. This provides a ready forum for the college's students to voice any concerns they may have in relation to child safety and wellbeing.

**St Thomas More Catholic Parish Primary School, Ruse** was considered in Royal Commission *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*<sup>15</sup>. The school holds a permanent agenda item on its staff meetings (every three weeks) and leadership team meetings (weekly) in regards to student wellbeing. Sensitive confidential information is not necessarily shared, however discussions are held on how best to assist children in needs and approaches that may be needed. This may include supporting a young child who has disclosed sexual abuse for the first time, to ensure pastoral and sensitive engagement.

14 See **Appendix C** for further information on Case Study 28.

15 See **Appendix C** for further information on Case Study 13

## 2.2

## EMPOWERING THE VOICES OF SURVIVORS TO EFFECT CULTURAL CHANGE

Royal Commission Redress and Civil Litigation Report 2015

NCSS 3 - Partnering with families, carers and communities - Families, carers and communities are informed and involved in promoting child safeguarding

The Catholic Church acknowledges the courage, resilience and strength of each and every survivor who has disclosed or reported the abuse they experienced. The Church also acknowledges those who have not been able to disclose and of those who have tragically taken their own lives.

Survivors of abuse are at the core of the reform that is critical to the safety of current and future children of Australia. The insights and perspectives of survivors are invaluable in developing safeguarding systems and responses to abuse.

Many local Catholic Church entities are leading the way in their consultation and collaboration with survivors and survivor advocacy groups.

**Edmund Rice Education Australia (EREA)** now owns and governs all schools in Australia that were formerly owned by the Christian Brothers. One of the key focuses of forming an EREA Safeguarding Committee, which will commence work in 2020, will be exploring ways in which EREA might support victims and survivors of child sexual abuse and their families.

**The Institute of the Sisters of Mercy Australia and Papua New Guinea (ISM PNG)** has ongoing relationships and engagement with survivors, their families and survivor advocacy groups. These include Tuart Place in Western Australia, Wattle Place in New South Wales and the Survivors and Mates Support Network (SAMSN), whose perspectives were sought to develop the Institute's code of conduct in late 2018.

**The Marist Brothers** have collaborated and consulted with survivors and survivor advocates in various ways, including inviting survivors and advocates to meet with principals and senior leaders to share experiences and learnings. The Marist Brothers have arranged liturgies, memorials and events to recognise and remember the survivors of historical abuse in their schools and to commit to preventing abuse in the future. The Marist Brothers have also invited survivors to participate in an interview as part of the Marist180 safeguarding response process, which provides an avenue for survivors to comment on their lived experience of child safety within their organisation, as well as to commenting on the Marist Brothers' response process. Healing and support

co-ordinator roles have also been created to focus on a supportive response to assist survivors of abuse to identify specific needs that will create positive change and healing in their lives. The work can also involve contact with a survivor's partners, parents, siblings and children, if appropriate.

Marist schools engage and collaborate with survivors and survivor advocates in child safety initiatives. For example, Marist Schools Australia collaborated with survivor groups with respect to dedication for memorials to the victims and survivors of historical child sexual abuse at particular institutions operated by the Marist Brothers, such as at St Francis Xavier's College, Hamilton, in March 2019.

The **Missionary Sisters of the Sacred Heart** support Lifeboat Geelong, a charity that supports survivors of sexual abuse.

To directly engage with and acknowledge those affected by child sexual abuse at the community level, **the Redemptorists, Province of Oceania** organised Liturgies of Lament in Perth and Galong, New South Wales, open to everyone in the community.

**The Diocese of Maitland-Newcastle** relocated its healing and support service for survivors, Zimmerman Services, to a self-contained cottage in Newcastle West in January 2019. It provides a dedicated space for survivors and



their families to access and use for appointments, group work and serves as a survivor community meeting space. The Diocese also worked with the Hunter-based survivor advocacy group, the Clergy Abused Network (CAN), to design a public memorial on the grounds of the school formerly known as Marist Brothers Hamilton, where children were abused. The memorial's dedication ceremony, which 120 people attended, was planned in consultation with CAN. The Diocese has also established a Perpetual Day of Remembrance.

**The Archdiocese of Melbourne** engages and consults with survivors, where appropriate, on an ongoing basis through its Professional Standards Unit to ensure their voices are heard and their wishes acted on, where possible. The archbishop engages with individual survivors of abuse and survivor groups personally on a regular basis. The Archdiocese also consulted widely, including with survivors of abuse, to develop its new Safeguarding Children and Young People Framework, which was released in 2019.

**The Diocese of Parramatta** engages with external forums of survivors and community groups regularly, including the Interfaith Safeguarding Network and SAMSN (a not-for-profit organisation working to increase public awareness of the effects that childhood sexual abuse can have on men in their adult lives). The CEO of SAMSN is on the consultative panel for the Diocese and SAMSN also delivers training for members of the Diocese. The Diocese of Parramatta also invites survivors to inform safeguarding statements for the diocesan website and in memorial responses or laments. A memorial at the cathedral in Parramatta is planned and the Diocese is considering a perpetual day of memory. The Diocesan Safeguarding Office engages with the Parliamentary Committee for Survivors, including consulting on guidelines for how faith-based organisations work with survivors. The Diocese of Parramatta also implements learnings from the stories of survivors in its Healing and Support service to inform its safeguarding strategy, including annual data analysis of all disclosures and reports across the Diocese.

**The Catholic Diocese of Rockhampton** employs a pastoral support coordinator to offer regular guidance and support to survivors. The pastoral support coordinator is a member of Central Queensland Support for Adult Survivors of Child Abuse, which discusses initiatives on child safety.

A survivor of abuse attended a conference of 200 clergy of **the Archdiocese of Sydney** to address the impact of her abuse and of her disclosures not being believed. The

Archdiocese's Independent Safeguarding Advisory Panel also includes survivors as members. In 2019, **Sydney Catholic Schools**, as part of the National Child Protection Week Campaign, engaged a survivor of child sexual abuse to develop lessons targeted to primary school students in the area of protective behaviours, identification of child abuse and responses to child abuse. The contractor brought to the project invaluable insight from their personal experience that assisted in creating engaging resources and lessons for students within SCS. The parent forums and staff workshop were also designed incorporating the perspective of a survivor of child sexual abuse.

Where there is agreement of survivors, **the Diocese of Toowoomba** maintains personal contact with them in local communities through parish safeguarding representatives and professional standards staff. The bishop and parish leadership also maintain open invitations to survivors to meet and listen to them. Welcoming ribbons for survivors are also attached to parish church fences and handrails.

The chair of the advisory council of **St Alipius Primary School, Ballarat** is a member of the Loud Fence group, whose original "loud fence" was in front of the former St Alipius Boys' School. The group ties ribbons and shows support to all victims and survivors of child sexual abuse, giving voice to survivors and creating awareness in the community. The principal and chair meet regularly with a group of survivors of sexual abuse from St Alipius Boys' School and the principal and deputy principal liaise with some members of the Ballarat Men's Group of victims and survivors and their families still connected with the parish. The survivor advocacy group Bravehearts provides child protection training and education programs for the F-2 cohort.

Throughout 2018, the **Damascus College, Ballarat** board and leadership team reflected on the impact that certain historical names used across the college may have on survivors. A process was instituted to review names that may cause distress and resources developed and implemented to communicate the foundations for change. This process resulted in a rich teaching and learning opportunity for all members of the community and provided another opportunity to bring alignment with the core Christian foundations of the college. Name changes were communicated in 2018 and effected in 2019.

The two known survivors within its community who are victims within other institutions have been individually considered and contacted with regard to communications

regarding the Royal Commission and convictions of persons associated with the Diocese of Ballarat for child sexual offences and other activities that may elicit concern emanating from the college.

In 2016, the college developed a commemorative trail as a reflective instrument to support members of the community. Within the trail is a station for victims and survivors. This quiet place, within a bush setting, has been accessed by victims and families and provides an educative acknowledgement and place of prayer for all other members of the community. Throughout 2018, the commemorative trail and station for victims and survivors were accessed on a number of occasions by individuals who were part of the broader community.

**Edmund Rice College** welcomes those survivors who have visited the College. One survivor encouraged the college to continue its work in moving forward and providing a safe place for students. The College has removed names of brothers and staff that were present on buildings and other structures, as well as names of paddocks around the farm as they have been identified as being perpetrators of abuse.

**Marist College, Canberra** was considered in Royal Commission *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*<sup>1</sup>. The college continues to recognise, offer support and maintain an open dialogue with victim survivors and victim survivor advocates. Recent examples of the ongoing commitment to outreach include:

- a memorial plaque for the victims of sexual abuse at Marist College is located at the entrance to the school, the wording of which was created in consultation with victim survivors;
- ongoing consultation and collaboration with victim survivors for the construction of a new memorial and reflective space at the college; and
- remembering victims of abuse in prayer throughout the school year across a range of occasions.

**St Patrick's College, Ballarat** approached the Royal Commission as an opportunity to walk a path in solidarity towards healing for victims and survivors, and as a chance to implement new measures to ensure the tragedies of the past can never be repeated. The college has forged close bonds with victims and survivors, leading to the introduction and ongoing development

of meaningful and tangible new programs aimed at providing day-to-day assistance for those most affected. The college has taken full ownership of the crimes committed on its premises, has apologised personally and publicly to many victims and survivors, and has made significant, and sometimes controversial, changes to the physical infrastructure of the school – including changing names of buildings, building a reflective garden in honour of victims and survivors and striking out or removing altogether honours previously bestowed on people historically associated with the college.

Since 2015, when the Royal Commission held a roundtable meeting with many of Ballarat's leaders ahead of its first sitting in Ballarat, the College leadership has been committed to meeting often and informally with many of the men who were to give evidence throughout the Royal Commission. After months and years of meetings, close friendships were formed. Trust was rebuilt. Apologies were offered with sincerity and were warmly received. Importantly, these apologies continue to be followed up with firm and decisive actions. These meetings have proved to be the perfect vehicle for the college to listen to and understand genuine, authentic and personal advice from many victims and survivors on an ongoing basis. For the first time, the college was able to engage in meaningful conversations about what happened, how it happened and what needed to be done to ensure it never happened again. It was from these meeting that several initiatives were born. These included:

- the commencement of the "Loud Fence" movement, whereby members of our community were invited to tie colourful ribbons to the college's front fence as a symbol of their support. This initiative was quickly replicated around Ballarat and beyond and continues, in many locations, to this day;
- the design, funding and construction of a reflective garden in honour of victims and survivors, located at the front of the college. To this day, this permanent, prominent, accessible and intricately designed garden is the only monument to victims and survivors in Ballarat and stands as a permanent reminder to all who visit the college of the importance of healing;
- the striking out of several names of ordained or professed Old Collegians on college honour boards and plaques. Rather than removing the names from these historic records, following the advice of victims and survivors, the college has placed black lines through the names of those who have been

1 See **Appendix C** for further information on Case Study 13.

found guilty of abuse or have been found to have known of the abuse and not acted sufficiently to stop it. The black lines ensure the names are still legible and are accompanied by plaques explaining that behaviours exhibited by these individuals are not consistent with the college's expectations of those being honoured formally. Similarly, the college has moved quickly and decisively where required to revoke honours previously bestowed upon some Old Collegians, including renaming buildings and removing the status of "Legend of the college";

- the implementation and constant maintenance of an Old Collegians Association Pastoral Care Program that harnesses the power of a volunteer network to provide meaningful day-to-day assistance for victims and survivors where required. The college employed an alumni officer to manage this program. This officer meets weekly with a survivor to identify areas of need. Examples of how the program works can range from simple things such as providing home cooked meals to assistance with obtaining legal, medical or financial advice, to providing funding for day-to-day expenses;

- the induction of abuse survivor Peter Blenkiron as a "Legend" of St Patrick's College. The Legend status is the highest honour the college bestows upon its Old Collegians, and to welcome Peter into this realm in recognition of his work reconnecting the school with its victims and survivors proved to be a landmark night in the college's history.

**St Thomas More Catholic Parish Primary School, Ruse** in its 2019 review discussed historical cases of sexual abuse iexposed during a Royal Commission case study. In doing so, the school publicly committed to learning from the tragedy.

## 2.3

### WORKING WITH THE COMMUNITY TO BUILD A CHILD-SAFE CULTURE

Royal Commission Final Report, Volume 6: Making institutions child safe and Volume 16: Religious institutions

Royal Commission Child Safe Standard 3 – Families and communities are informed and involved

Royal Commission Recommendation 16.41

NCSS 3 – Partnering with families, carers and communities – Families, carers and communities are informed and involved in promoting child safeguarding

The Royal Commission recognised the need for family and community involvement in safeguarding by publishing all policies relevant to child safety on its website, providing opportunities for community engagement on its approach to child safety and seeking periodic feedback about the effectiveness of its approach to child safety to drive continuous improvement.

Through community engagement there is a focus on the need for openness, transparency, accountability, broader attitudinal change and community prevention education.

#### INITIATIVES TO SUPPORT CHANGE IN COMMUNITIES

Royal Commission Final Report, Volume 6: Making institutions child safe

NCSS 3 - Partnering with families, carers and communities - Families, carers and communities are informed and involved in promoting child safeguarding

Many Catholic Church entities have rolled out comprehensive safeguarding systems within parishes that are helping drive cultural change within those communities. There is a clear recognised need for robust process for engaging, training and monitoring volunteers in parishes, ministries and some agencies.

Many educational Catholic Church entities have also developed and implemented child-safe initiatives that focus on the paramountcy of the safety and protection of children within a whole school culture of pastoral care.

**The Marist Brothers** are consistently engaged at a community level to improve awareness of and education about child safety risks through providing weekly school newsletters and staff bulletins that respectively contain an article about child safety and a short professional learning piece about a targeted aspect of child safety, as well as including code of conduct discussions at staff meetings. The schools communicate regularly with families about child safety and protective behaviours curriculum and invite external agencies to present on specific risk areas, e.g. safe behaviours online. The schools conduct age-appropriate assemblies for students about historical abuse. The Marist Brothers and Marist Schools Australia ensure the publication of all child protection-related policies and procedures on external ministry websites, demonstrating a commitment to providing a safe environment for young people in their care.

**The Archdiocese of Adelaide** has developed and delivered a volunteer training program through its Child Protection Unit over the last 12 months. Its aim is raising awareness in mandatory notification responsibilities from a volunteer perspective. The program is facilitated weekly in a different parish across the Archdiocese, which builds capacity and brings people together in a shared learning environment. In accordance with the archdiocesan “Safe Environments for All” program, it is required that all individuals are equipped with the knowledge of the signs and indicators of child abuse, alongside the risk factors that contribute to situations of adults abusing a child. The volunteer training program has contributed to building a culture that is increasingly well informed not only on organisational safeguarding practices and initiatives, but one which has a clear understanding of the individual’s responsibility to support all children in the broader community and contribute to the whole-of-community response to child protection.

**The Diocese of Ballarat** has appointed a parish safeguarding officer in every parish. In 2019, the Diocese also asked all parishes to review their safeguarding arrangements against a checklist made with reference to the Victorian Child Safe Standards. In undertaking an audit of the Diocese's professional standards practices, Catholic Professional Standards Ltd visited 11 parishes. The summaries of those audit visits have been provided to each parish to assist them to comply with the National Catholic Safeguarding Standards. With the Catholic Education Office, the Diocese is also developing safeguarding material designed to be accessible to children for use in parishes.

In its new Safeguarding Children and Young People Framework, the **Archdiocese of Melbourne** has implemented a safeguarding strategy in parishes focusing on clergy working in partnership with parish safeguarding committees, which include volunteer members. Under the strategy, each parish must conduct an annual self-audit, which is reviewed by the Archdiocese's Professional Standards Unit. Workshops on safeguarding will be conducted by archdiocesan safeguarding officers in each geographic region of the Archdiocese in 2020 and further child safety training (both face-to-face and online) will be provided on an ongoing basis to clergy, staff and volunteers.

Similarly, **the Diocese of Armidale** requires each parish to annually self-audit safeguarding.

**Catholic Education Melbourne** has developed a dedicated child safety website with information and guidance, policy updates, new resources and guidelines, website materials, workshops, courses and pilot projects to enhance child safety within the education and broader community.

**The Diocese of Parramatta** in 2019 released safeguarding packs for parishioners, including forms to promote engagement with members from diverse communities. On invitation from parishes, the Diocese delivers safeguarding training to parish volunteers to promote enhanced accountability. The Diocese is also implementing a project on engaging volunteers in parishes and in ministries, which will ensure good practice in: identifying and registering all volunteers (including on-boarding and off-boarding); inducting, training, managing and supervising volunteers; and reviewing and auditing practices in respect of volunteers.

**The Archdiocese of Perth** has created a Protective Behaviours Program for ages four to 12, 13 to 18 and 18 to 25, which is provided in parishes during Child Protection Week, as well as generally accessible on the Archdiocese's website. The program includes other prevention education materials for parishes: bookmarks; helping hands; posters; pocket reference guides; and parent tips on keeping kids safe. Protective Behaviours Program workshops are also available for parents.

**The Diocese of Rockhampton** has established parish safeguarding representatives in every parish, a voluntary role that promotes diocesan safeguarding policy and safe practices in all activities involving children, young people and vulnerable adults. All parishes must complete risk assessments for activities involving children, young people and vulnerable adults that are monitored by the Diocesan Safeguarding Office and reviewed regularly. In 2019, the Diocesan Safeguarding Office introduced a new volunteer welcome pack that requires volunteers to comply with a position description, referee checks and a declaration. All volunteers must complete a safeguarding induction, sign the declaration and have their referees checked before commencing volunteering.

**The Diocese of Sale** requires each parish to focus on Child Protection Week to raise community awareness of the dignity and rights of all children.

**The Archdiocese of Sydney** requires each parish to conduct a safeguarding self-audit annually and the Archdiocese audits 10 per cent of the responses. The Archdiocese has also put in place chaplaincy safeguarding support officer and parish safeguarding support officer positions to drive change within parishes. The Archdiocese provides resources for parishes to use to raise awareness on child safety issues, including posters, postcards and games for children, in the top four languages spoken in the Archdiocese. In 2019, Sydney Catholic Schools held parent forums on recognising and responding to child abuse, staff meetings and workshops to increase awareness about child abuse and its prevalence in the community and ran classroom sessions with kindergarten to year 6 on protective behaviour. SCS is also developing fact sheets and resources for schools and parent communities in the area of e-safety and social media awareness. SCS is also incorporating student voices in developing a code of conduct and policy to assist students in understanding child abuse and protocols in schools to response to child abuse. Each of **Marcellin Catholic College, Randwick, Marist College Penshurst** and **Sacred Heart Catholic Primary School, Mosman** will have these resources available to them in implementing safeguarding<sup>1</sup>.

1 See **Appendix C** for further information on Case Study 13

**The Diocese of Toowoomba** is providing the CPSL “Engaging Children and Young People in Conversation about Safeguarding” resource to each parish for future training and education of parish safeguarding representatives, priests, parish leaders and parish councils.

**The Diocese of Wollongong** worked in 2019 with select parishes to pilot the introduction of parish safeguarding officers, whose role will include ensuring that the parish is compliant with its safeguarding obligations consistent with the Royal Commission’s Child Safe Standards and the National Catholic Safeguarding Standards. This project is currently in the preliminary stages of consultation and training of the identified parish safeguarding officers.

**Catholic Education Diocese of Wollongong** in 2019 engaged in extensive consultation and formative work on its strategic direction 2019-2021, embodied in *Lighting the Way Vision and Strategic Direction for Catholic Education* in the systemic schools of the Diocese of Wollongong. The strategic direction makes it very clear that safety and protection of children is a paramount responsibility and occurs within a whole school culture of pastoral care. It understands that a school community that welcomes and is deeply connected to parents and carers is critical. It also identifies that the development and support of reflective leaders who inspire, innovate and steward people and resources with prudence and wisdom is key to creating and sustaining this safe and respectful culture.

**Marist College, Canberra** has improved awareness of and education about child safety risks in the community by:

- communication of behaviour management policies and child safety procedures with all members of the college community which set out clear expectations for appropriate and safe behaviour;
- organising guest speakers and external agencies to present to both students and parents on specific risk areas e.g. safe behaviours online;
- publication of the Child Protection Policy and Child Protection Code of Conduct on the college website;
- assigning online child protection training to all casual, relief and pre-service teaching staff employed at the college as well as members of the advisory board;
- supporting the college’s affiliated sporting club associations communicate and educate their volunteers on child safety obligations; and
- providing opportunities through the curriculum for students to build skills on establishing healthy relationships, protecting their safety and being aware of the avenues available for support as provided.

## KEEPING THE COMMUNITY INFORMED

[Volume 6 and 16 of the Final Report, Making institutions child safe, Child Safe Standard 3, Royal Commission Final Report, Volume 6: Making institutions child safe and Volume 16: Religious institutions

Royal Commission Child Safe Standard 3 - Families and communities are informed and involved

Royal Commission Recommendation 16.41

NCSS 3 – Partnering with families, carers and communities – Families, carers and communities are informed and involved in promoting child safeguarding

The Royal Commission recognised the need for family and community involvement in safeguarding by publishing all policies relevant to child safety on its website, providing opportunities for comment on its approach to child safety, and seeking periodic feedback about the effectiveness of its approach to child safety.

**The Institute of the Sisters of Mercy Australia and Papua New Guinea (ISM PNG)** has published its revised code of conduct, which includes a strong focus on the protection of children and vulnerable people, on the landing page of the Institute’s website, along with a statement of the Institute’s commitment to safeguarding children

and vulnerable people. With consultants Child Wise, ISMAPNG has developed an improvement plan to assist with implementing safeguarding standards over the next two years. Much of that work includes engaging with the broader community.

**The Archdiocese of Adelaide** developed a volunteer training program through its Child Protection Unit in 2018 and 2019 to raise awareness in mandatory notification responsibilities among lay volunteers. The program is facilitated weekly in a different parish across the Archdiocese to build capacity for family and community involvement in safeguarding. Under the archdiocese's "Safe Environments for All" program, all individuals in the volunteer training program are trained in the knowledge of the signs and indicators of child abuse, alongside the risk factors that contribute to situations of adults abusing a child. This has built a community culture that is increasingly well informed on organisational safeguarding practices and initiatives and understands an individual's responsibility to support all children in the broader community and contribute to a whole-of-community response to child protection.

**The Diocese of Bathurst** has implemented a safeguarding training and development plan that includes training at every parish of the Diocese. The training used is the nationally endorsed National Council of Churches: Safe Church Awareness Workshops. These workshops have enhanced the safeguarding culture across the Diocese. This plan complemented the existing training and education for all active clergy, seminarians and school staff.

**The Archdiocese of Brisbane** has made public its policies and procedures relevant to child safety online and in hard-copy format. All Brisbane Catholic Education schools are required to inform parents and carers about BCE student protection processes and the child and youth risk management strategy. Schools adopt various approaches to engaging with families and the community on child safety such as online parent portals, newsletters, parent information nights or dedicated student protection sections on school websites. The safeguarding office conducts community information sessions and has implemented an online survey to obtain feedback on its approach to safeguarding.

**The Diocese of Lismore** holds child protective behaviours workshops presented by the NSW Office of the Children's Guardian throughout the Diocese. The workshops are open to any member of the community to attend.

**The Diocese of Maitland-Newcastle** has established a website on which is published detailed advice and information on safeguarding in the Diocese and information about its Office of Safeguarding to maximise transparency and accountability.

As addressed above, **the Archdiocese of Melbourne** has safeguarding committees in parishes, including lay volunteer members. Information has been provided to all parishes for distribution to families and communities on the new Safeguarding Children and Young People Framework and workshops will be held on the framework in each region of the Archdiocese in 2020.

**The Diocese of Parramatta** has developed a specialist safeguarding website and also provides a regular newsletter from the Office for Safeguarding and Professional Standards (OSPS) going to the community, ministry and agencies for their review and distribution, to keep diocesan members and the broader community informed.

**The Archdiocese of Sydney Catholic Schools (SCS)** Child Safe Framework is published on the SCS website, which also provides resources for parents and the community to refer to regarding child safety. In addition, the Archdiocese of Sydney Safeguarding Office produces quarterly safeguarding newsletters for parishes with articles that can be reproduced in parish bulletins and provides articles for *The Catholic Weekly*, which is distributed to all parishes. The Archdiocese has also developed a "Listening to You" card, providing adults with information about how they can raise feedback or concerns and how to report child abuse.

**The Diocese of Toowoomba** in March 2019 hosted a student protection symposium, in addition to annual training provided to school student protection contacts. The symposium involved industry experts providing practical information on a range of topics in relation to leading a child-safe culture. The school student protection contacts are nominated staff members within each school to whom a student can report the behaviour of a staff member towards a student that the student considers inappropriate

A current and ongoing challenge for Catholic Church authorities is accessibility of safeguarding resources that have been primarily accessible to people who can speak English and are able to read. This is a particularly important aspect of safeguarding and response processes where there is a significant section of the community from culturally and linguistically diverse backgrounds, such as the Diocese of Parramatta.

Some Catholic Church authorities are leading the way in ensuring a leadership and governance structure that focuses on inclusive practice with those members who are from culturally and linguistically diverse backgrounds.

### **The Congregation of the Benedictine Community**

**New Norcia** recognises in its code of conduct and child protection policy that a disclosure can be made by many different people including a child, adult survivor, parent, trusted adult independent support person, staff member, volunteer or a community person. The overarching purpose of clearly outlining the steps within the Institute's policy is to ensure the safeguarding of all children, including Aboriginal and Torres Strait Islander children, children with disabilities and those from culturally and linguistically diverse backgrounds.

**The Diocese of Parramatta** has established a guidance panel comprised of external experts with diverse voices to guide this process – and chaired by Ms Kerry Boland,

former NSW Children's Guardian. Representatives from Aboriginal and Torres Strait Islander communities, people with disability and culturally and linguistically diverse communities are part of this panel and, through the process, guide and advise on the implementation of the standards to local agencies, parishes and ministries.

**The Diocese of Parramatta** has developed a tailored website to enhance accessibility of information. This includes the information being provided in various languages and has a place where children can engage. It is working to provide greater accessibility for people living with a hearing impairment or similar.



## 2.4

### STRENGTHENING SAFEGUARDING FRAMEWORKS, SYSTEMS, PRACTICES AND GOVERNANCE AT THE LOCAL LEVEL

Royal Commission Final Report, Volume 6: Making institutions child safe, Volume 7: Improving institutional responding and reporting, Volume 8: Record-keeping and information sharing and Volume 16: Religious institutions

Royal Commission Recommendations 16.31, 16.32, 16.33, 16.34 and 16.35

NCSS 1 to 10, in particular:

NCSS 1 - Committed leadership, governance and culture – Child safeguarding is embedded in the entity’s leadership, governance and culture

NCSS 9 – Continuous improvement – Entities regularly review and improve implementation of their systems for keeping children safe

Local Catholic Church authorities are showing leadership in capacity building and continuous improvement of child-safe initiatives in the area of evaluation and reporting.

Many local Church authorities have developed and implemented programs and frameworks consistent with the Child Safe Standards to promote the safety of children through the implementation of policies and activities to prevent, respond to and report concerns regarding child abuse.

They are designed to drive cultural and behavioural change and promote accountability and transparency of Church leaders and their ministries and entities. These local initiatives are in an evolving state of development and implementation.

Through a process of systems review regarding prevention and responses of abuse in relation to information sharing, record keeping, new codes of conduct and response policies and procedures, there is continued improvement to enhance child-safe cultures within Church entities.

#### EMBEDDING CHILD SAFE STANDARDS FRAMEWORK

**Edmund Rice Education Australia (EREA)** launched the EREA Child Safeguarding Standards Framework in September 2019. The EREA Child Safeguarding Standards Framework is based on the Catholic Professional Standards Ltd National Catholic Safeguarding Standards, as well as the Australian Human Rights Commission’s National Child Safe Principles, the Royal Commission’s Child Safe Standards, best practice in child safety and wellbeing from various jurisdictions and applicable child protection laws, regulations and guidelines specific to respective states and territories.

The framework was developed with CompliSpace, an external consultant, and involved close consultation with a working party made up of EREA principals, deputy principals and senior EREA directors. Schools will demonstrate compliance with this framework through an annual comprehensive Child Safety Risk Self-

Assessment and Review, as well as internal and external audit processes as prescribed by EREA from time to time. The annual self-audit must be completed together with an “Attestation of Compliance” signed by the relevant school principal. All EREA principals have been briefed on their responsibilities and obligations with respect to the Child Safeguarding Standards and EREA’s expectations. EREA has also carried out a full Working with Children Check audit of all of its schools to ensure that they are fully compliant with the relevant legislation in this area. In addition, a director of safeguarding has also been appointed, among whose responsibilities will be to provide resource support to schools to assist them in their compliance.

**The Marist Brothers** have improved risk awareness and mitigation in the schools and broader community through the establishment of risk committees in their

schools and adding child safety as a standing item at leadership meetings. The Religious Institute also reviews and includes child safety clauses in agreements with external parties, e.g. sporting associations, and has established clear guidelines and protocols for volunteers and parents associated with school sporting clubs. The Marist Brothers have improved children's understanding of their wellbeing and safety by including child protection as part of the school's curriculum. The Marist Brothers have also appointed a safeguarding compliance officer. They have mitigated risk in physical school environments through structural changes made to boarding houses including sleeping arrangements, toilets and extra lighting, together with school building and renovation programs that include consideration of student safety and wellbeing.

The Marist Brothers have also focused on the improvements regarding the support and supervision of Marist Brothers who have been charged or convicted of child-related offences or subject to reports and disclosures of abuse. A specific role has been created to supervise and support these restricted Marist Brothers. They are subject to a Personal Safety and Well-Being Plan, monitored and reviewed biennially or as needed. The Marist Brothers have established regular case conferences, based on the Circles of Support and Accountability Program, to address issues that arise in relation to the support and supervision of restricted Marist Brothers. The case conference meetings, held quarterly, are attended by the safety and well-being officer, health and aged care co-ordinators, specialist support Marist Brothers and professional standards staff.

The Marist Brothers have similarly reviewed their Marist Child Protection Program following the publication of the National Catholic Safeguarding Standards (NCSS). This confirmed that the NCSS will be adopted as the new Marist standards and that the existing Child Protection Program will be updated accordingly. External compliance consultants have been engaged to assist in the development of an updated child safeguarding program and transition to the program has commenced, with a completion date set for the end of 2020. The design of the program will include consistency of key policies and procedures across ministries and schools, mandatory training and reporting from data for the purpose of transparency and improvement.

**The Marist Fathers' Australian Province** professional standards panel meets regularly and gives advice on child sexual abuse and child safety. The panel includes the provincial of the Religious Institute and his delegate, a chair nominated by the panel and, must also, according to its terms of reference, include five or six

members "with appropriate expertise and experience in safeguarding or child protection or organisational culture or offender management, or social sciences, or the law". It includes men and women.

**The St Thomas the Apostle Chaldean Diocese in Australia and New Zealand** has conducted a series of presentations, workshops and training seminars for all personnel engaging with children or providing activities and services for children, including employees, volunteers and parish groups, as well as special training for groups dealing with children with particular vulnerabilities. Topics include "Child Protection 101" and the Royal Commission's Child Safe Standards. Training was delivered by way of hypothetical scenarios.

**The Archdiocese of Adelaide** has a Child Protection Unit and implements a "Safe Environments For All" program to educate all clergy, employees and volunteers on the signs and indicators of child abuse, as well as risk factors contributing to adult abuse of children. The aim of the program is to strengthen safeguarding initiatives in the Archdiocese and to prioritise ongoing discussion about the safety and wellbeing of children and young people. The program is founded on the *UN Convention on the Rights of the Child* as the core foundation of child protection. With the increase in education, there has been an increase in the number of parish leadership teams consulting the Child Protection Unit for safeguarding advice and assistance indicating increased cultural awareness and prioritising of the safety of children and young people in parishes.

In 2019, the Archdiocese of Adelaide also assessed its policies and procedures against the National Catholic Safeguarding Standards and Royal Commission recommendations to identify any gaps in its child safety practices. This led to adoption of a "Person of Concern Policy (2019)", to identify known child sex offenders and individuals with child protection histories and manage associated risks to ensure the ongoing safety of children and young people in the parish environment. The Child Protection Unit has also developed a pilot program in-service called "Building a Safe Church for Children", discussed below at 2.5.

**The Diocese of Ballarat** established a diocesan professional standards consultative panel to meet Recommendation 16.38 of the Royal Commission. The diocese was also audited by Catholic Professional Standards Ltd and, in response, has developed a safeguarding audit implementation plan to increase its capacity in relation to child safety. The plan will include review of all diocesan safeguarding documentation,

creating a clear and child-focused complaints handling policy, updating the diocesan record keeping policy and developing a safeguarding training framework. The Diocese of Ballarat has also reflected its commitment to cultural change through governance change, establishing Diocese of Ballarat Catholic Education Ltd (DOBCEL), a company limited by guarantee, to ensure consistency and professionalism of governance for parish schools and to address Recommendation 16.6 of the Royal Commission. Dependent on Victoria Registration and Qualifications Authority (VRQA) registering DOBCEL as a proprietor of schools, the first cohort of parish schools will come under this governance model in January 2020, with all parish schools incorporated within DOBCEL by 2021. This is in accordance with the Victorian Government's requirement that all schools be incorporated legal entities.

**The Catholic Education Office Ballarat** created a safeguarding and standards officer role to promote and monitor holistic safeguarding practices and professional standards and to ensure professional standards systems obligations are delivered with consistency, care and compassion. This role, to commence in the final term of 2019, will oversee and manage child protection for CEOB and schools, including monitoring their adherence to legislation, audit requirements and liaison with child safety agencies, including mandatory reporting. The safeguarding and standards officer role is in addition to a current child protection officer role.

**The Archdiocese of Brisbane** was an early adopter of the NCSS that came into effect in May 2019 and are informed by and satisfy the National Child Safe Principles (Royal Commission 10 Child Safe Standards). The NCSS apply to the regulated entities of the Archdiocese, being **Brisbane Catholic Education** and **Centacare Brisbane**. The Archdiocese was audited by CPSL against the standards. Of the 111 relevant indicators, the Archdiocese was rated as either "managed and measurable" or "defined and developed" across more than 75 per cent of those indicators. The Archdiocese also led the establishment of a Queensland Provincial Safeguarding Network. Members of the network include safeguarding directors and managers from each of the five Catholic dioceses. The purpose of the network is to drive consistency of practice in the safeguarding of children in accordance with the National Child Safe Principles. Both entities are subject to reporting and auditing against the NCSS.

The Archdiocese of Brisbane has also established an Office for Safeguarding Services. The office is managed by a director, who is a lay professional. The functions of the office are to: develop and implement safeguarding standards, policies and procedures; enhance capacity

to achieve compliance with safeguarding standards, policies and procedures; and support archdiocesan Church personnel in managing safeguarding disclosures, incidents and concerns. The Archdiocese has also had established for some time a consultative panel that advises the archbishop on complaints of abuse against clergy. The membership of the panel is comprised of laymen and women from a variety of professional backgrounds. The Archdiocese will be establishing a safeguarding committee as required by the NCSS. The Archdiocese has also implemented a "person of concern" management policy to assess and manage risks associated with the participation of people who have had a substantiated complaint of conviction for child sexual abuse against them in any Church services or activities.

**The Diocese of Broken Bay** has established two external safeguarding panels to provide advice and review of diocesan safeguarding practices. The panel members meet quarterly and include a range of experts, roles, genders, religious faiths and lay people. The Diocese is also undertaking a self-audit against the Child Safe Standards with a view of creating a gap analysis and action plan to ensure all standards are complied with.

**The Diocese of Maitland-Newcastle** established the Office of the Director of Safeguarding in May 2019. The director is a senior leader of the Diocese within its governance structure and has a "whole-of-Diocese" mandate to implement adoption of the NCSS by all diocesan entities. The director of safeguarding has convened a working party of representatives from different areas of diocesan activities (e.g. early education centres, schools, welfare services, parishes) to develop the Diocese's implementation strategy.

**The Archdiocese of Melbourne** launched its safeguarding framework in July 2019 and is now in the process of strengthening its capacity to embed its safeguarding framework within the Archdiocese's 208 parishes, additional agencies and entities. An initial safeguarding officer has been recruited, with a process in place to recruit three more safeguarding officers soon.

**The Archdiocese of Melbourne** is enhancing "leadership in safeguarding" across parish communities, spearheaded by clergy in partnership with parish safeguarding committees, which include volunteer members. A key element of the cultural change to support child safety and wellbeing is ensuring that all clergy, employees and volunteers understand how to conduct a comprehensive risk assessment. Fact sheets, templates and guidance have been distributed and shared as part of the new Safeguarding Children and Young People Framework. The

four safeguarding officers in each geographic region of the Archdiocese will conduct special workshops on this topic in 2020.

**The Diocese of Parramatta** is currently completing a project, informed by external experts, to develop principles to guide the diocesan approach and decision-making in respect of priests presenting with high-risk behaviours, focused on protecting others as well as supporting the priest.

**The Archdiocese of Sydney** has a Safeguarding Implementation and Work Plan to inform its work to ensure the Archdiocese is building its child safety capacity and has employed a team of lay people within the Safeguarding and Ministerial Integrity Office to work with clergy and archdiocesan employees to raise awareness and respond to reports and disclosures of abuse. The Archdiocese also has safety and support plans to address issues with clergy and lay people when allegations of abuse are made.

In 2018, **the Diocese of Wagga Wagga** enhanced its capability to implement child safety through appointing a new professionally qualified manager of its safeguarding office.

**The Diocese of Wollongong** implements risk assessment and management plans for all youth ministry events. All youth ministry leaders have been trained in compliance requirements, particularly in relation to disclosures and indicators relating to risk of harm. **Catholic Education Diocese of Wollongong** is undertaking an organisation-wide risk management project, building its risk register across all areas, including in student safety and wellbeing. This project will draw on Royal Commission recommendations and will expressly centre the prevention of child sexual abuse and harmful behaviour as a whole-of-organisation priority. In 2019, the office also launched a social media policy to ensure physical and online environments minimise the opportunity for abuse to occur, including training for key personnel on the policy.

**Catholic Education South Australia (CESA)** administers the policies adhered to by **Our Lady of La Vang School, Adelaide** (formerly known as St Ann's Special School and was subject of Royal Commission *Case Study 9: The responses of the Catholic Archdiocese of Adelaide*<sup>1</sup>). CESA has employment, WHS, curriculum and management policies, including in respect of managing complaints, documentation and investigation of incidents. Schools are required to provide CESA with an annual audit sign

off of key performance indicators (KPIs) in relation to duty of care, child protection, employment practices, policies and procedures. In addition, a principal consultant from CESA supports the leadership team with the management of complaints and investigation of allegations against students and staff.

**Damascus College, Ballarat** established a new human relations leader role at the college in 2018. This role has brought much greater rigour to recruitment and performance management practices across the college. It also provides for a much stronger foundation to induction and on-boarding of staff. The college has much stronger records of reference checks than existed prior to the role. Through this role, all new staff are extensively prepared for their responsibility in working with children as a result of this enhanced function

**Mater Dei School, Camden** has implemented a 10-point plan to address the risk factors of child sexual abuse highlighted in the Royal Commission recommendations and to improve policy and procedures to ensure risks are minimised. Heightened awareness of the responsibility to maintain a safe environment for children is implemented by: diarising requirements for staff to attend to code of conduct obligations; undertaking regular staff professional development on child safety risks; and maintaining records of incidents that do not meet the mandatory reporting threshold but provide valuable tracking information.

**Marist College, Canberra** has undertaken the following cultural change initiatives to embed a child safety framework:

- nomination and appointment of senior staff members as child protection officers;
- implementation and ongoing maintenance of a comprehensive child protection program to ensure the college is legally compliant with national and ACT legislation and meeting its obligations under the Marist Schools Australia Child Protection Standards;
- documentation and publication via the college website of a child protection policy outlining commitment to the safety and wellbeing of children and young people, and the protection of children from harm;
- documentation and publication via the website of a child protection code of conduct setting out our expectations for appropriate behaviour with children in our school community;

1 See **Appendix C** for further information on Case Study 9.

- implementation of an online staff learning platform to improve accessibility to and maintain training registers to report on child protection compliance training which is mandatory for all staff;
- assigning mandatory Child Protection training to all staff, including courses covering: Code of Professional Conduct; The MSA Child Protection Standards; Key Risk Indicators of Abuse, Grooming and Neglect; The Legal and Regulatory Child Protection Framework; Mandatory Reporting; ACT Reportable Conduct Scheme; Child Protection Policy and Code of Conduct; Responding to a Child Protection Incident; Reporting to External Agencies; Working with Vulnerable People Registration; Staff and Student Professional Boundaries and The Failure to Protect Offence.
- improve child safe-recruitment practices to include additional screening processes and publishing the recruitment policy via the college website; and
- appointment of a risk and compliance manager responsible for the management and maintenance of the college's governance, risk and compliance systems, policies and procedures which includes a focus on child protection and acting as a change agent to support the college's child safety culture.

**St John's Catholic College Darwin** is committed to strengthening safeguarding frameworks, systems, practices and governance at the local level. Recent work in this area includes: implementing a Child Safeguarding Commitment Statement, implement and/or contextualise Catholic Education Northern Territory policies, implement a vertical pastoral care system, implement the National Boarding Standards, implement a restorative practices framework, re-establish the college advisory board.

## DEVELOPMENT OF NEW OR REVISED CODES OF CONDUCT

Royal Commission Final Report, Volume 6: Making institutions child safe and Volume 7: Improving institutional responding and reporting

Royal Commission Recommendations 6.4, 6.5, 6.6 and 7.8

NCSS 1 – Committed leadership, governance and culture – Child safeguarding is embedded in the entity's leadership, governance and culture

NCSS 6 – Effective complaints management – Processes for raising concerns and complaints are responsive, understood, accessible and used by children, families, carers, communities and personnel

NCSS 10 - Policies and procedures support child safety - Policies and procedures document how the entity is safe for children

An effective code of conduct provides direction about the behaviour, relationships, attitudes and responsibilities expected of all personnel and stipulates the process that will be followed if the code is not observed.

Good practice is to have a code of conduct that applies to all personnel, but also reflects the Catholic Church entity's activities and any particular risks identified. A code of conduct needs to pay particular attention to Aboriginal and Torres Strait Islander children, children with disability and children from culturally and linguistically diverse backgrounds.

This section looks at how Catholic Church entities are driving continued improvement through the development or revision of a code of conduct.

The **Institute of the Sisters of Mercy Australia and Papua New Guinea (ISM PNG)** developed a new code of conduct that was delivered in November 2018 and implemented through training to all staff, sisters and volunteers. This training is now a requirement for all newstaff employed as part of their orientation. The Institute leader provided a personal video message to all

staff, sisters and volunteers to support implementation of the code of conduct.

Similarly, **the Marist Brothers** review their code of conduct annually as part of their cycle of policy and procedure review with education and training with

respect to the code of conduct being part of staff induction.

The **Australian Province of the Society of Jesus** (also known as the Australian Jesuits) adopted a new national code of conduct in 2018. The code of conduct will guide the behaviour of all Jesuits, staff, contractors and volunteers across all their ministries, including their interactions with children and young people. The Province is consulting with focus groups of students to develop a child-friendly version of the code of conduct.

**The Diocese of Parramatta** revised and released a new code of conduct in March 2019, which applies to everyone in the Diocese.

**The Diocese of Rockhampton** has a newly developed code of conduct that outlines the diocesan commitment to safeguarding and procedures to follow for reporting allegations of child abuse. During 2019 and 2020, all staff of the Diocese will sign this new code of conduct.

**The Archdiocese of Sydney** undertook a comprehensive review of the Archdiocese's policies and protocols, including the code of conduct, in 2019 to reflect changes in legislation and the recommendations of the Royal Commission. A child-friendly code of conduct that promotes the rights of children is currently being developed. Sydney Catholic Schools annually reviews its Code of Professional Conduct of Behavioural Standards for its employees, contractors and volunteers.

**The Diocese of Toowoomba Catholic Schools** completed a review of its code of conduct in 2018 and distributed copies to all employees in 2019. All new employees are required to complete a competency-based code of conduct induction course online and all current employees complete annual code of conduct refresher training.

**Mater Dei School, Camden** has a code of conduct that is constantly reviewed and staff are educated regularly on their responsibilities under it.

## NEW POLICIES AND PROCEDURES FOR RESPONDING TO CONCERNS AND ALLEGATIONS OF CHILD ABUSE

Royal Commission Final Report, Volume 7: Improving institutional responding and reporting

Royal Commission Recommendations 7.7 and 7.8

NCSS 6 – Effective Complaints management – Processes for raising concerns and complaints are responsive, understood, accessible and used by children, families, carers, communities and personnel

A child-safe entity encourages and welcomes the reporting of concerns, reports, allegations and disclosures promptly, thoroughly and fairly, and immediately protects children at risk. Catholic Church entities recognise that such concerns, reports and disclosures can be made by anyone – including a child, adult survivor, parent, trusted adult, independent support person, staff member, volunteer or community member. The information may relate to an adult allegedly perpetrating child abuse or about a child displaying problematic or sexually harmful behaviours.

Clear and well-communicated response policies increase the likelihood of reporting of a concern or incidence of abuse that can then lead to the prevention of actual or further abuse.

This section shows that through the application of the NCSS 6, local initiatives by Catholic Church entities are driving child-friendly and accessible policy to children, families, carers, communities and all personnel. It is noted that these local initiatives will be fostered through the implementation of the new National Response Protocol (NRP) addressed in Part 1.

**The Institute of the Sisters of Mercy Australia and Papua New Guinea (ISMAPNG)** updated its internal and external mandatory reporting policies in February 2019. Safeguarding responding and reporting cards are distributed as part of the ISMAPNG annual safeguarding training and in new staff induction.

**The Christian Brothers Oceania Province** recently reviewed its child protection policy and guidelines to incorporate recommendations in the Standards published by Catholic Professional Standards Ltd (CPSL). The Province is currently being audited by CPSL and will implement all of any recommendations on improving its

reporting and responses on concerns and allegations of child sexual abuse.

**The Marist Brothers** have improved responding to and reporting of allegations through the development of robust and clear reporting processes that has resulted in greater frequency and urgency in reporting allegations by frontline staff. The Marist Brothers have also enhanced the quality of their investigations regarding abuse following a documented process and using an independent third party for complex investigations. The Religious Institute has also streamlined its investigations process, bringing faster resolution to the survivor.

**The Archdiocese of Sydney** has joined the National Redress Scheme and meets all mandatory reporting obligations under the Scheme. It has also developed documents to guide its response to survivors of abuse who have applied to the National Redress Scheme and requested a direct personal response, including a formalised process for sharing personal information and records. The Archdiocese has also developed a “Someone Will Listen to You” card to support children on reporting concerns they may have to a trusted adult and how that adult may help them report concerns. The “Safeguarding Journey” poster provides children with awareness of what child abuse is and of their right to be safe and what to do if they feel unsafe.

**The Archdiocese of Sydney Catholic Schools** child protection policies make clear that SCS has a responsibility to maintain the care and protection of children and young people and follow best practice guidelines for investigative practices and in regards to reporting requirements to external authorities. The policies promote the fact that all individuals coming forward are supported and have a right to bring forward complaints or concerns. **The Archdiocese of Sydney CatholicCare** has a dedicated compliance and

safeguarding manager responsible for responding to and managing investigation and reporting of concerns and allegations of child abuse. CatholicCare has recently reviewed all its child protection and child-safe policies and documentation.

**The Diocese of Toowoomba Catholic Schools** has student protection processes and guidelines founded on model processes developed by the Queensland Catholic Education Commission to ensure consistent approaches of Catholic schools in reporting and responding to child abuse disclosures or concerns. It is also developing an online student protection reporting form to enhance efficient and accurate reporting of child protection concerns to the relevant authorities.

**The Diocese of Townsville** has worked extensively since October 2018 to develop a new and thorough complaints handling policy and procedure. The draft document has been shared with the Provincial Safeguarding Network in Queensland and with CPSL, which wishes to promote the process undertaken by the Diocese as a good example of effective complaints management. The overall purpose of effective complaints management is congruent with Royal Commission’s recommendations and the National Catholic Safeguarding Standards.

**Calvary Health Care** is a public juridic person of the Sisters of the Little Company of Mary, which operates 15 public and private hospitals, 17 retirement and aged care facilities and a national network of community care centres. Its work to safeguard the children who access its services is necessarily linked to its efforts to safeguard vulnerable adults in its care. Calvary Health Care is currently preparing a national safeguarding policy with reference to safeguarding of both groups that complies with the requirements of Catholic Professional Standards Ltd, as well as other standards binding Calvary Health Care.

## IMPROVEMENTS TO RECORD KEEPING AND INFORMATION SHARING SYSTEMS AND PRACTICES

Royal Commission Final Report, Volume 8: Recordkeeping and information sharing

Royal Commission Recommendations 8.1 and 8.4

Child-safe entities must ensure that they keep accurate and detailed records of any concerns, including allegations, about the safety and wellbeing of a child or children. Such records must be kept in such a way that protects the privacy and confidentiality of those involved. Entities often have to share information with another agency with responsibilities for the safety and wellbeing of children to address the issue of initial and ongoing risk to a child or young person. Local initiatives by Church entities are driving improvements in record keeping and information sharing.

**The Marist Brothers** have improved record keeping and information sharing by digitisation of school archive material and by rolling out electronic archiving of all Marist180 client records, for both historical and more recent clients. This has allowed the Religious Institute to improve client file access processes and turnaround times when clients request access to their files. The Institute has updated file release procedures and added checklists to ensure timely and appropriate sharing of information.

**The Archdiocese of Adelaide** developed an initial draft of Information Sharing Guidelines in 2019 to assist with the sharing and storing of confidential documentation and record keeping for both individuals who are overseen by a safety agreement and consultations received by the Child Protection Unit. These guidelines are consistent with the South Australian Information Sharing Guidelines for promoting the protection of children and young people.

**The Archdiocese of Melbourne's** Professional Standards Unit is currently constructing a purpose-driven database system to securely store records of complaints, concerns and allegations of child abuse, as well as historical files. Currently, such files are stored electronically with hard-copy back-up files. A records management administrator commenced work in September 2019.

**The Diocese of Parramatta** has implemented a process to securely manage information exchanges and to record all legal matters in a database, allowing the Diocese to

understand any trends or practice issues arising. The Diocese is currently developing a new process of record keeping and new archiving.

**The Archdiocese of Sydney** has comprehensive protocols in place that require all records relating to child protection to be kept indefinitely. The **Archdiocese of Sydney Catholic Schools (SCS)** Record (Data) Management and Retention Policy is currently under review to ensure it complies with the record and record keeping principles recommended by the Royal Commission. SCS also has protocols requiring all records relating to child protection to be kept indefinitely and confidentially at its central office. Each of **Marcellin Catholic College, Randwick**, **Marist College Penshurst** and **Sacred Heart Catholic Primary School, Mosman** are subject of these protocols<sup>2</sup>.

**The Archdiocese of Sydney CatholicCare's** records of all child protection and safety allegations and investigations are retained indefinitely and maintained securely and confidentially within files separate from personnel files, including in respect of not-reportable and reporting-exempt matters.

**Marist College, Canberra** has improved its ability to record and maintain indefinitely, accurate and detailed records of all child protection incidents that have been alleged or reported, as well as records of all child abuse incident investigations through digitisation of archival records and improved awareness of best-practice record keeping standards in non-government schools.

2 See **Appendix C** for further information on Case Study 13



## STRENGTHENING SAFEGUARDING IN ORGANISATIONS WORKING WITH CHILDREN WITH DISABILITY

Royal Commission Final Report, Volume 6: Making institutions child safe and Volume 15: Contemporary detention environments

Royal Commission Child Safe Standard 4 – Equity is upheld and diverse needs are taken into account, including 4(c) ‘paying particular attention to the needs of...children with disability’

Royal Commission Recommendation 15.6

NCSS 4 – Equity is promoted and diversity is respected – Equity is upheld and diverse needs respected in policy and practice

There is a specific need for local Church entities that provide education and care for children with disability to build capacity of its staff to comprehensively understand the needs and experiences of children with disability and to highlight the barriers these children may face in disclosing sexual abuse. This section outlines the safeguarding work of Mater Dei and our Lady of La Vang in creating a safe school for children with disability.

**Mater Dei School, Camden** identifies the complex needs of the children and young adults in their care and that there is a risk factor around their ability to communicate any disclosure of concerning behaviour or abuse. Mater Dei recognises that the overwhelming majority of Mater Dei staff employed at the school have been teaching there long periods. Accordingly, there is a constant risk that staff become complacent or at least desensitised to the vulnerability of their students and to the higher threshold required of them in their engagement with students and their mandatory reporting obligations.

Mater Dei has policies on child safety and reporting published and accessible to its staff, in addition to the “Good Samaritan Education, Safeguarding Children and Young People, Statement of Commitment” disseminated throughout Samaritan school communities and displayed on the school websites and in receptions. Mater Dei has also publicly committed to the *UN Declaration on the Rights of the Child* and has visual material within its workplaces and classrooms committing to those policies and the Declaration. During National Child Protection Week, the school brings a focus to the priority of the week. Good Samaritan Education is currently developing a child protection policy.

At **Our Lady of La Vang School, Adelaide**, teachers have undertaken specific training in the “Keeping Safe Child Protection Curriculum” and are utilising the materials specially developed for use with students with disabilities. Catholic Special Schools Inc has a policy specifically developed in relation to physical contact. Staff at Our Lady of La Vang are provided with a copy of this as part of their employment information and this is discussed during their induction.

In employing new staff, Our Lady of La Vang School undertakes screening including: screening via Catholic Education SA (CESA); obtaining of current Working with Children Checks; completion of an application declaration form, disclosing any convictions; and referee checks including the following text:

- The safety and wellbeing of children is integral to our organisation and we are required to ensure that those employed by us, even if working with children is not a specific requirement of their role, do not pose any threat to children. The following questions relate to this area.
  - Working with children and child protection are core to our business and values. Has the applicant ever had any involvement with, been investigated, or been charged with an offense against children?
  - Are you aware of any child protection concerns regarding the applicant?
  - Is there anything that you are aware of that may cause a concern or raise question about the applicant’s suitability to perform our role?

During employment interviews, prospective employees are asked the following questions:

- Our students don’t necessarily understand how to relate appropriately with others particularly in relation to physical contact and social distance. Can you talk to us about how you approach this when working with young people with disabilities?

- Working with children and child protection are core to our business and values. Have you ever had any involvement with, been investigated or been charged with an offence against children?
- Conditions for employment in Catholic Education include screening, police checks and referee checks and clear understandings about the nature of child protection. Is there anything that you are aware of that may cause concern or raise a question about your suitability to undertake your role?

Prospective staff are also provided with a tour of the site and asked to undertake two days unpaid observation. An online screening occurs prior to the tour and observation

days occurring. During the observation days, the prospective employee is supervised by a staff member at all times, does not undertake any personal care of students and is not left alone with a student and does not leave the school site to accompany excursions or outings. Feedback is sought from staff within the area regarding the person's approach to and interactions with students and other staff.

In addition, all staff who participate in intensive interaction that involves one-to-one work with a student are provided with training and information about appropriate ways to interact with students using physical touch.

## CLINICAL PROFESSIONAL SUPERVISION AND PERFORMANCE APPRAISALS FOR CLERGY AND RELIGIOUS

Royal Commission Final Report, Volume 16: Religious institutions

Royal Commission Recommendations 16.25, 16.44 and 16.45

The Royal Commission found that inadequate accountability and support of priests and religious in their working ministries contributed to the incidences of child sexual abuse and a failure to respond adequately.

The Royal Commission saw the need to professionalise the support and supervision of priests and religious and to introduce more transparency and accountability for all personnel in the Church.

**The Marist Fathers** estimate that half of the 24 Marist Fathers still in full-time active ministry have regular professional supervision and the remainder have been asked to arrange this as a priority. The Institute has said that finding an appropriate supervisor may be a difficulty for some.

**The St Columbans Mission Society** has implemented a pastoral supervision plan for all priests in active ministry.

In May 2019, **the Australian Catholic Bishops Conference**, in considering the National Catholic Safeguarding Standards, supported the requirements that all bishops, leaders of religious institutes, clergy and religious in active ministry participate in no fewer than six hours of pastoral supervision each year.

**The Diocese of Parramatta** is implementing a support and accountability framework for priests including supervision of clergy, of which compliance with

safeguarding training and professional supervision are components. The Diocese of Parramatta is also implementing clergy breakfasts and support circles to support cultural change among clergy on the need for support in their ministry.

**The Diocese of Wollongong** began a program of pastoral professional supervision in 2018. A group supervision model was developed and a pilot program was undertaken with clergy from across the Diocese. The Diocese is currently working on the next stages of its implementation.

In **the Diocese of Toowoomba**, all people in religious or pastoral ministry, the bishop, clergy, religious and lay personnel, undertake regular professional development, which includes professional responsibility and boundaries, ethics in ministry and child safety. The Diocese is preparing for the introduction of regular performance appraisals and is considering introduction of professional supervision.

## CHANGING SACRAMENTAL PRACTICE

Royal Commission Final Report, Volume 16: Religious institutions

Royal Commission Recommendation 16.48

NCSS 8 - Safe physical and online environments - Physical and online environments promote safety and contain appropriate safeguards to minimise the opportunity for children to be harmed

Local Church entities are developing guidelines and practice in relation to the Sacrament of Reconciliation for children to ensure that the sensitivity and safety of the children participating is prioritised.

Recommendation 16.48 and the NCSS are clear that one-to-one interactions between an adult and a child must be conducted in an open or visible space, or within the clear line of sight of another adult and that, if another adult is not available, the rite of religious Confession for the child should not be performed.

The NCSS provide for conducting the rite of religious Confession with children that, where possible, it should be conducted in an open or visible space, or within the clear line of sight of another adult.

**The Redemptorists, Province of Oceania**, are currently building a church with a design that incorporates a clear line of sight for children's confessions.

**The Archdiocese of Adelaide** approved the Child Safe Standards for the Confessional in September 2019. The standards ensure a consistent approach for all priests engaging in the sacrament with a child that considers both the practice and structural design of a confessional. They are consistent with the Archdiocesan Best Practice Guidelines for Interacting with Children and Young People and the requirement to provide a safe environment for all. These standards require openness, transparency and no physical contact between a priest and child while honouring the child's right to privacy and not being overheard while undertaking confession.

The bishop of the **Diocese of Armidale** also promulgated Norms for the Place of Celebrating the Sacrament of Penance and for the Configuration of Confessionals within the Diocese of Armidale in April 2019, including guidelines on hearing confessions of children.

**The Archdiocese of Brisbane** has adopted the NCSS that relates to conducting the rite of religious Confession with

children. The Archdiocese is also progressively assessing churches to ensure that the confessional precludes physical contact between the penitent and the cleric and/or there is a clear line of sight into the confessional.

Archbishop Fisher decreed norms on the place for celebrating the sacrament of Reconciliation with children and the configuration of the confessional in **the Archdiocese of Sydney. Sydney Catholic Schools (SCS)**, while not a religious institution, believes that the Royal Commission's recommendation 16.48 should be implemented where SCS students ACCESS Confession during school time such as during school Masses. SCS is also working on initiatives to improve child safety where clergy are on school grounds, including ensuring priests and members of religious institutes sign in when visiting school grounds and ensuring the sacrament takes place in an open area and mandating that only a principal or teacher may reprimand a student during sacraments. When school retreats take place, any spiritual guidance or one-on-one discussion between priests or religious institute members and a student is completed in the open with other adults in clear sight. Each of **Marcellin Catholic College, Randwick, Marist College Penshurst** and **Sacred Heart Catholic Primary School, Mosman** are under the administrative control of SCS.<sup>3</sup>

3 See **Appendix C** for further information on Case Study 13

## 2.5

### EDUCATION, TRAINING AND INFORMATION EXCHANGE TO DRIVE BEST PRACTICE AND BUILD ORGANISATIONAL CAPACITY

Royal Commission Final Report, Volume 6: Making institutions child safe

Royal Commission Child Safe Standard 7 – Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training

Royal Commission Recommendations 6.4, 6.5 and 6.6

NCSS 7 – Ongoing education and training - Personnel are equipped with knowledge, skills and awareness to keep children safe through information, ongoing education and training

Training and education in safeguarding ensures that child safety is embedded in institutional leadership, governance and culture, and that organisational staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training. Training and education occurs within organisations but also beyond through information exchange with other Catholic, faith-based and secular organisations. These information exchanges occur through local symposiums, networks, seminars and conferences to promote the sharing of good practice and education gained outside of the relevant organisation.

#### LOCAL CAPACITY BUILDING INITIATIVES

**The Christian Brothers Oceania Province** requires men in the novitiate program training and in religious formation to become Christian Brothers to undertake an online child protection program designed and provided by the Centre for Child Protection in Rome.

**The Marist Brothers** require each staff member to complete safeguarding compliance training at orientation to the organisation and annually thereafter. Staff have been re-educated on mandatory reporting guidelines and helpline reporting processes in order to make them more comfortable in their role in helping young people to raise concerns or report allegations.

In 2016, **the Australian Province of the Society of Jesus** entered into a partnership with the Australian Childhood Foundation and is undertaking its **Safeguarding Children Accreditation Program**, a voluntary and independent child safety accreditation program. In the same year, the Province established its **Professional Standards Consultative Panel**, an independent group established to advise the provincial on matters related to professional standards. The five-member panel, which is ongoing, is made up of professionals with experience in a range of areas, including:

- safeguarding and supporting young people
- understanding and preventing sexual violence and abuse

- psychology, and
- risk assessment.

The group has received presentations from people who have been abused, and their advocates, on several occasions. Since 2016, the Province has publicly published an annual **Safeguarding Children Report** which details progress on various safeguarding initiatives, including implementation of the Royal Commission's recommendations.

**The Archdiocese of Adelaide** has also developed a pilot program in-service training on "Building a Safe Church for Children" specifically to raise awareness of child sex offenders and processes for managing allegations or concerns of child abuse. It is currently mandatory for all clergy and deacons during this phase. The full-day training session includes modules on grooming behaviours, types of offenders and barriers to disclosures in institutions where there has been an imbalance of power, as well as highlighting procedures and environmental measures to educate children directly about their rights. The topic of safe interactions with children and young people is explored through scenario-based activities to demonstrate potential breaches of the Archdiocesan Code of Conduct and Best Practice Guidelines on behavioural expectations when working with children.

**The Diocese of Armidale** inducts all staff and volunteers in Child Safe Parish Communities guidelines and provides annual in-services for all clergy on child protection and safeguarding.

**The Archdiocese of Brisbane** has two levels of safeguarding training that primarily focus on child safety. All personnel (including clergy, religious, employees and volunteers) are required to undertake level 1 training. All clergy and those personnel who deliver services to or conduct activities primarily with children are required to undertake both levels of training. The training must be undertaken every two years.

The Archdiocesan Safeguarding Office also delivers training to seminarians at the Holy Spirit Seminary that addresses the above content with the exception of childhood development. Seminarians on placement within the Archdiocese are required to complete levels 1 and 2 safeguarding training.

All agencies of **the Diocese of Broken Bay** train relevant staff on the Child Safe Standards and have an ongoing annual professional development strategy for people engaged by the agencies. The Diocese also delivers age-appropriate abuse prevention education to children and young people across schools and CatholicCare services where relevant.

**The Diocese of Maitland-Newcastle** has engaged with CPSL to present a series of training workshops for operational leaders in implementing the NCSS. The first two sessions were held in September 2019, with more than 80 of the diocesan operational leadership having attended, including the bishop and other members of the Diocesan Leadership Group. A further two sessions are scheduled for early 2020.

Since the launch of **the Archdiocese of Melbourne's** Safeguarding Children and Young People Framework (2019), approximately 500 people have attended initial training, with additional training targeted specifically at priests and deacons rolled out in September and October 2019. Archbishop Peter Comensoli mandated that all clergy attend the framework training sessions.

**Catholic Education Melbourne**, over a four-year implementation period (2016-2019), has developed and made available significant support to schools including targeted training and a dedicated child safety website with information and guidance, policy updates, new resources and guidelines, website materials, workshops, courses and pilot projects. It has also continued to work directly with the other education sectors and

the Victorian Registration and Qualifications Authority (VRQA) to ensure cross-sectoral collaboration and integration of Catholic sector perspectives in projects and resources.

**The Diocese of Parramatta** has continued mandatory seven-hour annual training for all diocesan leaders, including clergy, including delivering topics to support clergy. Topics are diverse, such as Responding to DV; walking with survivors; Investigations in practice; Where pastoral meets professional. As well as continued revision of these training modules, the Diocese is moving to breakfasts and support circles for clergy as better ways of developing changes in mindsets.

**The Diocese of Rockhampton** mandates training on induction and face-to-face training annually across the Diocese in all parish centres. Further training is provided to those in leadership positions. Across the Diocese in 2019, 798 people participated in safeguarding training.

**The Diocese of Sale** has rolled out child-safe training across the Diocese for all persons in religious ministry and volunteers, which will take place from June 2019 to April 2020. In addition, the Diocese has provided online training, three clergy training days and retreats and in-services focusing on child safety.

**The Archdiocese of Sydney** has implemented a Safeguarding and Child Protection Training Policy that comprehensively identifies mandatory training requirements for those ministering and working within the Archdiocese. All clergy and seminarians that hold faculties (i.e. permission to work/minister) in the Archdiocese must attend annual safeguarding and child protection training. Training packages delivered by professionals are designed to inform clergy and seminarians about the Royal Commission's 10 Child Safe Standards, professional boundaries, child safety in ministry, Archdiocese policies and protocols, as well as how to respond and report an allegation of child sexual abuse, appropriately work and communicate with children and to understand the indicia and impacts of child sexual abuse. Training has also become more accessible by developing online safeguarding training. **Sydney Catholic Schools (SCS)** has in place a suite of child protection policies and procedures, and school principals are required to annually induct all staff in the code of professional conduct and child protection policies at the start of the teaching year. SCS Child Protection conducts targeted induction in areas of child protection and legal compliance for all new principals and school leaders to ensure they are appropriately inducted in areas pertinent to their role and is currently exploring availability of

an additional resource specifically for the purposes of creating professional development in the area of child protection compliance to be rolled out across all schools with SCS.

Each of **Marcellin Catholic College, Randwick**, **Marist College Penshurst** and **Sacred Heart Catholic Primary School, Mosman** fall under the governance of Sydney Catholic Schools and are subject of the SPS regime of training and induction to ensure that their leadership and staff are fully aware of their code of conduct and child protection obligations<sup>1</sup>.

**The Diocese of Toowoomba** has reviewed and enhanced the training available both to new and current employees within Toowoomba Catholic Schools through providing competency-based online training, including scenario-based testing, including on the practical application of reporting requirements. Training participation is actively monitored so all staff members understand their reporting obligations. The effectiveness of training is evaluated, including by: annual staff surveys testing knowledge of reporting obligations and processes for raising concerns and on appropriate conduct; and monitoring the number, content and quality of reports made to external agencies to ensure alleged or suspected child abuse is reported appropriately.

The Diocese of Toowoomba, in March 2019, in addition to annual training provided to school student protection contacts, hosted a student protection symposium. The symposium involved industry experts providing practical information on a range of topics in relation to leading a child-safe culture. The school student protection contacts are nominated staff members within each non-state school to whom a student can report the behaviour of a staff member towards a student that the student considers inappropriate.

**The Diocese of Wollongong** is reviewing its approach to selecting, screening and training of candidates for the clergy. All current seminary applicants must have a psychological and health assessment prior to admission to the seminary and each candidate's formation process will be tailored according to their individual requirements, while ensuring consistency in skills and knowledge to undertake ministry in accordance with safety and community standards. The Diocese also has a professional development program that mandates all individuals in designated leadership positions including in Catholic education and CatholicCare attend a day's worth of training in the areas of professional standards and safeguarding. Training modules include: Investigations in

Practice; Where Pastoral meets Professional; Changing Landscape in Ministry; Children Displaying Sexually Harmful Behaviour; Walking with Survivors; Vicarious Trauma: Recognising early, prevention and leading by example; Responding to High-Risk Behaviours in Adults; Challenging Conversations; Building Foundations; Conflict resolution; Listen up when kids speak up; Trauma Informed; and Resilience in Ministry.

At **Edmund Rice College**, staff are required to engage in annual training for mandatory and non-mandatory reporting. In addition to this, they undertake face-to-face and online training for the code of conduct and Child Safe Policy. The staff participated in training on the Keeping Safe Curriculum in 2017 with accredited trainers. This curriculum has been mapped across the school curriculum to ensure that it is being delivered appropriately for all students.

**Marist College Penshurst**, in addition to complying with SCS' Child Protection Policies and Procedures discussed above, also requires all staff to undertake annual training on the SCS Code of Professional Conduct and Staff Responsibilities and Obligations pursuant to SCS policies and procedures about professional standards and child protection. All new staff at the school are inducted one-on-one in child-safe practices, SCS Code of Professional Conduct and the college's protocols in responding to student concerns and staff concerns.

**Our Lady of La Vang School, Adelaide** adheres to the policies and procedures that Catholic Education SA administers. This includes the key areas of child protection, employment, work health safety, finance and administration. The system has key performance indicators which assist Our Lady of La Vang to audit child safety, child protection, duty of care, student wellbeing and administration areas such as employment and induction, documentation and volunteers.

The Protective Practices for Staff in Their Interactions with Children and Young People Guidelines for staff working or volunteering in education and care settings were updated by the education sectors in South Australia and all staff at Our Lady of La Vang were made aware of these guidelines in 2019. In addition, all staff at Our Lady of La Vang in 2018 completed the online learning update Responding to Abuse and Neglect in Education Settings, a requirement for all education sector staff. Four key areas — employment, child protection, professional learning and site improvements — are key areas that are a strong focus in relation to child protection and address the recommendations of the Royal Commission.

1 See **Appendix C** for further information on Case Study 13

In addition to the above, at Our Lady of La Vang School:

- all staff undertake the three-year year online RAN–EC training
- staff are provided with access to the Protective Practices for Staff in Their Interactions with Children and Young People Guidelines for staff working or volunteering in education and care settings (revised 2019) and discussion occurs in relation to personal care, physical contact, restrictive practices
- staff receive regular reminders regarding the process for making CARL reports (mandatory notifications)
- all staff have undertaken training in child protection
- teaching staff have completed the Keeping Safe Child Protection Curriculum training and have recently followed up with further training via CESA
- all staff are provided with training in the Management of Actual or Potential Aggression (MAPA) and undertake regular updates.

At **St Carthage's** Primary School, Lismore, all staff and the clergy associated with the school are required to complete the online Self Administers Legal Training (SALT) that includes child protection; discrimination, bullying and harassment; and accreditation to work, teach and

lead. Pursuant to the reviewed child-protection policy of Catholic Schools Office, Diocese of Lismore all staff are also required to attend face-to-face child protection training once every three years.

**St Patrick's College, Ballarat** is implementing a child protection program curriculum for all year levels called Keeping Safe, which has been developed by the South Australian Department of Education. Its staff members received formal training in the delivery of Keeping Safe in 2016, with accredited trainers from the South Australian Department of Education. The college's pastoral care coordinator ensures the elements of the child protection curriculum are distributed to all staff and parents through various communication tools.

At **St Patrick's Primary School, Ballarat** all staff have been upskilling their knowledge of child safety through online training modules and regular updates at staff meetings. Training involves all members of staff, including administration and support personnel. A school counsellor has been placed in the school to work with students, families and staff upon referral or request. Centacare Ballarat monitors and supports this role, which means that the expertise of an outside agency is utilised. It is the school's intention to increase this role in 2020, based on needs identified through the school advisory council and the school leadership team.

## SUPPORTING OVERSEAS CLERGY AND RELIGIOUS

Royal Commission Final Report, Volume 16: Religious institutions

Royal Commission Recommendation 16.46

There are current challenges in processes adopted by dioceses and religious institutes in engaging clergy from overseas and enculturating them into diocesan or religious practice. Historically, overseas clergy were not familiar with Australian culture, norms and legislation in this area.

With respect to clergy and religious from overseas, Recommendation 16.46 stated that religious institutes which receive people from overseas to work in religious or pastoral ministry, or otherwise within their institution, should have targeted programs for their screening, initial training and professional supervision and development. These programs should include material covering professional responsibility and boundaries, ethics in ministry and child safety.

**The Archdiocese of Brisbane** has two levels of safeguarding training that is primarily focused on child safety. The training must be undertaken every two years. All overseas clergy are required to complete level 1 safeguarding training prior to commencing active ministry and level 2 training within six months of commencing active ministry. Procedures for screening, induction, professional supervision and development of

overseas clergy are being reviewed by the Archdiocese. As well as the training requirements, overseas clergy are also subject to a period of mentoring with a senior member of the clergy.

**The Archdiocese of Melbourne** Safeguarding Children and Young People Framework applies to all clergy,

including those from overseas, and includes guidelines for reporting suspected child abuse at all levels of the organisation. The training targets education that the protection and safety of children is a constant priority regardless of the role, authority or status of the alleged perpetrator. The training teaches overseas clergy children must be believed in disclosing abuse and they must act urgently when issues of concerns or disclosures of abuse arise.

**The Archdiocese of Sydney** provides “Ministry in Australia” mandatory training for overseas clergy arriving and ministering on a permanent basis in the Archdiocese of Sydney to support them in understanding Australian culture, the legislative framework of Australia and the expectations in terms of their ministry in Australia.

## CAPACITY BUILDING FOR ORGANISATIONS WORKING IN INTERNATIONAL CONTEXTS

As outlined in Part 1, a forum on Safeguarding in International Contexts was co-hosted by CPSL and the Implementation Advisory Group in Melbourne in June 2019. The purpose of the workshop was to develop awareness of the role and responsibility of Australian members of faith-based ministries in promoting and creating cultures of safeguarding in their work with children overseas and to share this awareness with the membership of the wider international organisation.

At the local level, Church authorities that have responsibility for those who are working and ministering overseas are building safeguarding capacity in relevant international provinces. These strength-based initiatives focus on the cultural reality and diverse needs of children and their families to which they relate.

**The Marist Brothers’** Australian Marist Solidarity (AMS) is a ministry program working with in-country partners to provide educational opportunities for young people across Asia and the Pacific Islands. The program has implemented an assessment process for each project to determine child safeguarding requirements. This results in classification of each project as “working with children”, “contact with children” and “no contact with children”, which dictates the appropriate level of tracking of requirements. AMS tracks the level of child safeguarding policy depth for each project through three levels of documentation: Signing the AMS Child Safeguarding Code of Conduct (minimum requirement, Level 1); utilisation of a District Child Safeguarding Policy (Level 2); or implementation of a project/site-specific Child Safeguarding Policy (Level 3).

The AMS continually monitors a partner’s understanding of child safeguarding responsibilities and the commitments they have made in their own policies and as part of their partner agreement with AMS. A pertinent example is from the District of Melanesia, where the child rights advocacy officer has sent a letter to the ministries, including one of AMS’ partners, reporting on his travels and capacity building sessions, updating on the revised District Child Protection Policy and reiterating the responsibility that ministries hold to keep the children in their care safe. The program has commenced a review of different modes for providing child-friendly and culturally appropriate access to a response process. This includes collecting suggestions and examples from

various projects, e.g. posters and procedures from Balay Pasilungan, a shelter for homeless and abused children that AMS supports in the Philippines.

**The Sisters of Good Samaritan** have staff and volunteers engaged in the Congregation’s early childhood centre in Kiribati and the Good Samaritan kinder school and outreach centre in the Philippines. The policies currently prioritise providing safe environments for all children in the Congregation’s care in those contexts. Outreach centre staff in the Philippines offer family education programs that strengthen parents’ and children’s skills and protective behaviours. The Institute is also about to undertake a ministry project to improve its articulation of its commitment to child-safe practices within different particular cultural contexts. Sisters and staff in Kiribati have already reviewed policy and practices and updated programs with the assistance of an experienced child-safe educator.

**The Salesian Sisters of the South Pacific Region** are raising awareness about their activities in the region through incorporating the voices of children in each of the 10 Professional Standards in a “how-to guide” for engaging children and young people in conversation about safeguarding for prevention and personal safety education. On a monthly basis, each standard is highlighted and reflected upon in the organisation’s newsletter.



## 2.6

### LOCAL INITIATIVES FOR IDENTIFYING AND RESPONDING TO CHILDREN DISPLAYING PROBLEMATIC AND SEXUALLY HARMFUL BEHAVIOUR

Royal Commission Final Report, Volume 10: Children with harmful sexual behaviours

Royal Commission Recommendations 10.1, 10.2, 10.3, 10.4, 10.5, 12.12, 12.13 and 13.6

The Royal Commission in Volume 10 of the Final Report focused on how governments and institutions could improve their responses to children who display problematic or sexually harmful behaviour towards other children. The Royal Commission made recommendations about improving prevention and increasing the range of interventions available. This section looks at the initiatives, programs and work that Church entities are developing or implementing in response to children displaying problematic or sexually harmful behaviour towards other children. Such behaviour may indicate a risk of harm to others as well as a risk to the children themselves.

**The Institute of the Sisters of Mercy Australia and Papua New Guinea (ISMAPNG)** has in place strategies in its ministries to identify and respond to children with sexually harmful behaviour. Children are involved in the development of these strategies by way of interactive feedback surveys and regular youth advisory groups. Where a child is being assessed or investigated for displaying sexually harmful behaviour, ISMAPNG works with the Commission for Children and Young People if in Victoria and the Ombudsman's offices in other states, local police and other authorities to ensure that they are appropriately supported in such investigations.

**The Marist Brothers** have improved awareness and understanding of the impact of children with problematic or sexually harmful behaviour with schools actively addressing the issue with students in discussions and pastoral care programs about student wellbeing and safety. The schools also undertake age-appropriate child safety education for students that has included a video on peer-to-peer consent with older students. Orientation programs to school boarders and induction of other students includes discussion about sexually appropriate behaviour. Young people from Marist180 houses in Sydney were also invited to participate in a series of meetings during the development of child safeguarding policies and procedures, including the sexualised behaviour response procedure.

**The Archdiocese of Adelaide**, through its Children and Young People Consultation to encourage children and young people to explore ideas of safe environments, also aims to engage in dialogue focusing on respectful relationships and on acceptable and unacceptable behaviours in a parish context with the view to creating

a Children's Code of Conduct. This code of conduct will assist children and young people to understand their rights within the Church setting from each other and reflect what should be expected from adults. The Archdiocesan Best Practice Guidelines also provide information on the requirement for adults to set a positive example for children and young people that models kindness, compassion and respect.

**The Catholic Education Office Ballarat** has produced a scope and sequence and supporting guidelines for relationship and sexuality education for students from F-10. This resource, titled *Fullness of Life for All*, was produced in response to the Catholic Education Commission of Victoria commitment to the Victorian Government child safety reforms that require all school governing authorities to ensure appropriate education about healthy and respectful relationships (including sexuality) and child abuse awareness and prevention. The new residential care program of **Centacare within the Diocese of Ballarat** includes a brand new carers manual for all carer staff, which incorporates a section on handling and responding to sexualised behaviours.

**Catholic Education Melbourne** has been involved in a cross-sectoral partnership to develop Victorian state-wide PROTECT protocols and guidance on these issues, including resources on: identifying and responding to student sexual offending, four critical actions for schools; student sexual offending and a template for responding to suspected student sexual offending. This supports staff in all Victorian schools to take action if they are alerted to, suspect or are witness to any student sexual offending. Information alerting adults (clergy, employees and volunteers) to indications of children displaying

sexually harmful behaviour is included in the resources associated with the Archdiocese of Melbourne's Safeguarding Children and Young People Framework. This topic is addressed in the archdiocesan online training resource and in face-to-face training sessions.

**The Archdiocese of Sydney** has produced guidelines for responding to children with harmful sexual behaviour that are available to principals from the **Sydney Catholic Schools (SCS)** Child Protection Team. The guidelines are currently being reviewed as a joint initiative across 11 dioceses as part of a child protection practitioners group. All schools conduct protective behaviour education with students (primary and secondary) and utilise resources such as the police liaison officers to run seminars at schools promoting safe behaviour. SCS child protection conducts specialist risk assessments for students engaging in harmful sexual behaviour subject of investigation by statutory bodies. SCS offers wellbeing support through school counsellors and CatholicCare counsellors for students. As discussed above, each of **Marcellin Catholic College, Randwick, Marist College Penshurst** and **Sacred Heart Catholic Primary School, Mosman** follow these methods of responding and managing to children with harmful sexual behaviour<sup>1</sup>.

**The Archdiocese of Sydney's CatholicCare** has a number of counselling programs that interact directly with children who display a wide range of harmful behaviour, including sexually harmful behaviour. The contact workers are skilled and qualified and are able to draw on additional in-house and external resources.

**The Diocese of Toowoomba** invited Professor Stephen Smallbone, an expert on harmful sexual behaviours of students, to speak at a student protection symposium, addressing school staff in relation to managing sexual behaviour by students, including situational prevention options. Professor Smallbone is acknowledged as an expert in this area.

**The Diocese of Wollongong** has a professional development program that enables leaders in diocesan

agencies, following foundational training in child safety, to undertake training covering an array of topics including children displaying sexually harmful behaviour.

**Catholic Education Diocese of Wollongong** has implemented initiatives focusing on managing risks associated with increased use of social media, appropriate responses when concerns arise about sexualised behaviours of students, as well as a renewed focus on curriculum development and programs to support the Respectful Relationships program. It also launched a Student Pastoral Care and Wellbeing Policy with accompanying procedures that include a Responding to Concerns about Sexualised Behaviour of Students procedure.

**Marist College Parramatta/Westmead** has a procedure for handling allegations in respect of children's problematic or sexually harmful behaviour, in which it informs the head office child protection team, which works with the school to implement the process. The process prioritises the student's safety, by which the school counsellor directly supports the child at risk and the pastoral care program at the school shares relevant information with appropriate staff that care pastorally for the student during the process. This process applies if police or Family and Community Services are also involved.

**St John's Catholic College, Darwin** is committed to local initiatives for identifying and responding to children displaying problematic and sexually harmful behaviour. Practically this is evidenced through the following programs and/or working partnerships: School nurse, residential college processes (daily journal), school counsellor, family/community engagement, diocesan leadership conference (safeguarding children), transition support unit, Remote Indigenous Parents Association, Boarding Australia Round Table, National School Chaplaincy Program, Be You – Safe Talk professional learning, Think You Know presentations, trauma-informed care professional learning, P.A.R.T.Y. program and the Northern Territory Police.

<sup>1</sup> See **Appendix C** for further information on Case Study 13



# APPENDICES

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## ROYAL COMMISSION RECOMMENDATIONS DIRECTLY RELEVANT TO THE CATHOLIC CHURCH

Below is a list of the Royal Commission recommendations directed to all religious institutions and also those directed to the Catholic Church within Australia (the recommendations in relation to the Holy See are included but not the responsibility of local Catholic Church authorities).

### RECOMMENDATIONS TO ALL RELIGIOUS INSTITUTIONS IN AUSTRALIA

**Recommendation 16.31** All institutions that provide activities or services of any kind, under the auspices of a particular religious denomination or faith, through which adults have contact with children, should implement the 10 Child Safe Standards identified by the Royal Commission.

**Recommendation 16.32** Religious organisations should adopt the Royal Commission's 10 Child Safe Standards as nationally mandated standards for each of their affiliated institutions.

**Recommendation 16.33** Religious organisations should drive a consistent approach to the implementation of the Royal Commission's 10 Child Safe Standards in each of their affiliated institutions.

**Recommendation 16.34** Religious organisations should work closely with relevant state and territory oversight bodies to support the implementation of and compliance with the Royal Commission's 10 Child Safe Standards in each of their affiliated institutions.

**Recommendation 16.35** Religious institutions in highly regulated sectors, such as schools and out-of-home care service providers, should report their compliance with the Royal Commission's 10 Child Safe Standards, as monitored by the relevant sector regulator, to the religious organisation to which they are affiliated.

**Recommendation 16.36** Consistent with Child Safe Standard 1, each religious institution in Australia should ensure that its religious leaders are provided with leadership training both pre- and post-appointment, including in relation to the promotion of child safety.

**Recommendation 16.37** Consistent with Child Safe Standard 1, leaders of religious institutions should ensure that there are mechanisms through which they

receive advice from individuals with relevant professional expertise on all matters relating to child sexual abuse and child safety. This should include in relation to prevention, policies and procedures and complaint handling. These mechanisms should facilitate advice from people with a variety of professional backgrounds and include lay men and women.

**Recommendation 16.38** Consistent with Child Safe Standard 1, each religious institution should ensure that religious leaders are accountable to an appropriate authority or body, such as a board of management or council, for the decisions they make with respect to child safety.

**Recommendation 16.39** Consistent with Child Safe Standard 1, each religious institution should have a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse. The policy should cover all individuals who have a role in responding to complaints of child sexual abuse.

**Recommendation 16.40** Consistent with Child Safe Standard 2, wherever a religious institution has children in its care, those children should be provided with age-appropriate prevention education that aims to increase their knowledge of child sexual abuse and build practical skills to assist in strengthening self-protective skills and strategies. Prevention education in religious institutions should specifically address the power and status of people in religious ministry and educate children that no one has a right to invade their privacy and make them feel unsafe.

**Recommendation 16.41** Consistent with Child Safe Standard 3, each religious institution should make provision for family and community involvement by publishing all policies relevant to child safety on its website, providing opportunities for comment on its

approach to child safety, and seeking periodic feedback about the effectiveness of its approach to child safety.

**Recommendation 16.42** Consistent with Child Safe Standard 5, each religious institution should require that candidates for religious ministry undergo external psychological testing, including psychosexual assessment, for the purposes of determining their suitability to be a person in religious ministry and to undertake work involving children.

**Recommendation 16.43** Each religious institution should ensure that candidates for religious ministry undertake minimum training on child safety and related matters, including training that:

- a. equips candidates with an understanding of the Royal Commission's 10 Child Safe Standards
- b. educates candidates on:
  - i. professional responsibility and boundaries, ethics in ministry and child safety
  - ii. policies regarding appropriate responses to allegations or complaints of child sexual abuse, and how to implement these policies
  - iii. how to work with children, including childhood development
  - iv. identifying and understanding the nature, indicators and impacts of child sexual abuse.

**Recommendation 16.44** Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, are subject to effective management and oversight and undertake annual performance appraisals.

**Recommendation 16.45** Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, have professional supervision with a trained professional or pastoral supervisor who has a degree of independence from the institution within which the person is in ministry.

**Recommendation 16.46** Religious institutions which receive people from overseas to work in religious or

pastoral ministry, or otherwise within their institution, should have targeted programs for the screening, initial training and professional supervision and development of those people. These programs should include material covering professional responsibility and boundaries, ethics in ministry and child safety.

**Recommendation 16.47** Consistent with Child Safe Standard 7, each religious institution should require that all people in religious or pastoral ministry, including religious leaders, undertake regular training on the institution's child safe policies and procedures. They should also be provided with opportunities for external training on best practice approaches to child safety.

**Recommendation 16.48** Religious institutions which have a rite of religious confession for children should implement a policy that requires the rite only be conducted in an open space within the clear line of sight of another adult. The policy should specify that, if another adult is not available, the rite of religious confession for the child should not be performed.

**Recommendation 16.49** Codes of conduct in religious institutions should explicitly and equally apply to people in religious ministry and to lay people.

**Recommendation 16.50** Consistent with Child Safe Standard 7, each religious institution should require all people in religious ministry, leaders, members of boards, councils and other governing bodies, employees, relevant contractors and volunteers to undergo initial and periodic training on its code of conduct. This training should include:

- a. what kinds of allegations or complaints relating to child sexual abuse should be reported and to whom
- b. identifying inappropriate behaviour which may be a precursor to abuse, including grooming
- c. recognising physical and behavioural indicators of child sexual abuse
- d. that all complaints relating to child sexual abuse must be taken seriously, regardless of the perceived severity of the behaviour.

**Recommendation 16.51** All religious institutions' complaint handling policies should require that, upon receiving a complaint of child sexual abuse, an initial risk assessment is conducted to identify and minimise any risks to children.

**Recommendation 16.52** All religious institutions' complaint handling policies should require that, if a complaint of child sexual abuse against a person in religious ministry is plausible, and there is a risk that person may come into contact with children in the course of their ministry, the person be stood down from ministry while the complaint is investigated.

**Recommendation 16.53** The standard of proof that a religious institution should apply when deciding whether a complaint of child sexual abuse has been substantiated is the balance of probabilities, having regard to the principles in *Briginshaw v Briginshaw*.

**Recommendation 16.54** Religious institutions should apply the same standards for investigating complaints of child sexual abuse whether or not the subject of the complaint is a person in religious ministry.

**Recommendation 16.55** Any person in religious ministry who is the subject of a complaint of child sexual abuse which is substantiated on the balance of probabilities, having regard to the principles in *Briginshaw v Briginshaw*, or who is convicted of an offence relating to child sexual abuse, should be permanently removed from ministry. Religious institutions should also take all necessary steps to effectively prohibit the person from in any way holding himself or herself out as being a person with religious authority.

**Recommendation 16.56** Any person in religious ministry who is convicted of an offence relating to child sexual abuse should:

- a. in the case of Catholic priests and religious, be dismissed from the priesthood and/or dispensed from his or her vows as a religious
- b. in the case of Anglican clergy, be deposed from holy orders
- c. in the case of Uniting Church ministers, have his or her recognition as a minister withdrawn
- d. in the case of an ordained person in any other religious denomination that has a concept of ordination, holy orders and/or vows, be dismissed, deposed or otherwise effectively have their religious status removed.

**Recommendation 16.57** Where a religious institution becomes aware that any person attending any of its religious services or activities is the subject of a substantiated complaint of child sexual abuse, or has been convicted of an offence relating to child sexual abuse, the religious institution should:

- a. assess the level of risk posed to children by that perpetrator's ongoing involvement in the religious community
- b. take appropriate steps to manage that risk.

**Recommendation 16.58** Each religious organisation should consider establishing a national register which records limited but sufficient information to assist affiliated institutions identify and respond to any risks to children that may be posed by people in religious or pastoral ministry.

## RECOMMENDATIONS TO THE CATHOLIC CHURCH

**Recommendation 16.15** The Australian Catholic Bishops Conference and Catholic Religious Australia, in consultation with the Holy See, should consider establishing an Australian tribunal for trying canonical disciplinary cases against clergy, whose decisions could be appealed to the Apostolic Signatura in the usual way.

**Recommendation 16.6** The bishop of each Catholic Church diocese in Australia should ensure that parish priests are not the employers of principals and teachers in Catholic schools.

**Recommendation 16.7** The Australian Catholic Bishops Conference should conduct a national review of the governance and management structures of dioceses and

parishes, including in relation to issues of transparency, accountability, consultation and the participation of lay men and women. This review should draw from the approaches to governance of Catholic health, community services and education agencies.

**Recommendation 16.19** All Catholic religious institutes in Australia, in consultation with their international leadership and the Holy See as required, should implement measures to address the risks of harm to children and the potential psychological and sexual dysfunction associated with a celibate rule of religious life. This should include consideration of whether and how existing models of religious life could be modified to facilitate alternative forms of association, shorter

terms of celibate commitment, and/or voluntary celibacy (where that is consistent with the form of association that has been chosen).

**Recommendation 16.20** In order to promote healthy lives for those who choose to be celibate, the Australian Catholic Bishops Conference and all Catholic religious institutes in Australia should further develop, regularly evaluate and continually improve, their processes for selecting, screening and training of candidates for the clergy and religious life, and their processes of ongoing formation, support and supervision of clergy and religious.

**Recommendation 16.21** The Australian Catholic Bishops Conference and Catholic Religious Australia should establish a national protocol for screening candidates before and during seminary or religious

**Recommendation 16.22** The Australian Catholic Bishops Conference and Catholic Religious Australia should establish a mechanism to ensure that diocesan bishops and religious superiors draw upon broad-ranging professional advice in their decision-making, including from staff from seminaries or houses of formation, psychologists, senior clergy and religious, and lay people, in relation to the admission of individuals to:

- a. seminaries and houses of religious formation
- b. ordination and/or profession of vows.

**Recommendation 16.23** In relation to guideline documents for the formation of priests and religious:

- a. The Australian Catholic Bishops Conference should review and revise the *Ratio nationalis institutionis sacerdotalis: Programme for priestly formation* (current version December 2015), and all other guideline documents relating to the formation of priests, permanent deacons, and those in pastoral ministry, to explicitly address the issue of child sexual abuse by clergy and best practice in relation to its prevention.

- b. All Catholic religious institutes in Australia should review and revise their particular norms and guideline documents relating to the formation of priests, religious brothers, and religious sisters, to explicitly address the issue of child sexual abuse and best practice in relation to its prevention.

**Recommendation 16.24** The Australian Catholic Bishops Conference and Catholic Religious Australia should conduct a national review of current models of initial formation to ensure that they promote pastoral effectiveness, (including in relation to child safety and pastoral responses to victims and survivors) and protect against the development of clericalist attitudes.

**Recommendation 16.25** The Australian Catholic Bishops Conference and Catholic Religious Australia should develop and each diocese and religious institute should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, provincials, clergy, religious, and lay personnel):

- a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry, and child safety
- b. undertake mandatory professional/pastoral supervision
- c. undergo regular performance appraisals.

**Recommendation 16.26** The Australian Catholic Bishops Conference should consult with the Holy See, and make public any advice received, in order to clarify whether:

- a. information received from a child during the sacrament of reconciliation that they have been sexually abused is covered by the seal of confession
- b. if a person confesses during the sacrament of reconciliation to perpetrating child sexual abuse, absolution can and should be withheld until they report themselves to civil authorities.

**Recommendation 16.8** In the interests of child safety and improved institutional responses to child sexual abuse, the Australian Catholic Bishops Conference should request the Holy See to:

- a. publish criteria for the selection of bishops, including relating to the promotion of child safety
- b. establish a transparent process for appointing bishops which includes the direct participation of lay people.

**Recommendation 16.9** The Australian Catholic Bishops Conference should request the Holy See to amend the 1983 Code of Canon Law to create a new canon or series of canons specifically relating to child sexual abuse, as follows:

- a. All delicts relating to child sexual abuse should be articulated as canonical crimes against the child, not as moral failings or as breaches of the ‘special obligation’ of clerics and religious to observe celibacy.
- b. All delicts relating to child sexual abuse should apply to any person holding a ‘dignity, office or responsibility in the Church’ regardless of whether they are ordained or not ordained.
- c. In relation to the acquisition, possession, or distribution of pornographic images, the delict (currently contained in Article 6 §2 1° of the revised 2010 norms attached to the motu proprio *Sacramentorum sanctitatis tutela*) should be amended to refer to minors under the age of 18, not minors under the age of 14.

**Recommendation 16.10** The Australian Catholic Bishops Conference should request the Holy See to amend canon law so that the pontifical secret does not apply to any aspect of allegations or canonical disciplinary processes relating to child sexual abuse.

**Recommendation 16.11** The Australian Catholic Bishops Conference should request the Holy See to amend canon law to ensure that the ‘pastoral approach’ is not an essential precondition to the commencement of canonical action relating to child sexual abuse.

**Recommendation 16.12** The Australian Catholic Bishops Conference should request the Holy See to amend canon law to remove the time limit (prescription) for commencement of canonical actions relating to child sexual abuse. This amendment should apply retrospectively.

**Recommendation 16.13** The Australian Catholic Bishops Conference should request the Holy See to amend the ‘imputability’ test in canon law so that a diagnosis of paedophilia is not relevant to the prosecution of or penalty for a canonical offence relating to child sexual abuse.

**Recommendation 16.14** The Australian Catholic Bishops Conference should request the Holy See to amend canon law to give effect to Recommendations 16.55 and 16.56.

**Recommendation 16.16** The Australian Catholic Bishops Conference should request the Holy See to introduce measures to ensure that Vatican Congregations and canonical appeal courts always publish decisions in disciplinary matters relating to child sexual abuse, and provide written reasons for their decisions. Publication should occur in a timely manner. In some cases it may be appropriate to suppress information that might lead to the identification of a victim.

**Recommendation 16.17** The Australian Catholic Bishops Conference should request the Holy See to amend canon law to remove the requirement to destroy documents relating to canonical criminal cases in matters of morals, where the accused cleric has died or ten years have elapsed from the condemnatory sentence. In order to allow for delayed disclosure of abuse by victims and to take account of the limitation periods for civil actions for child sexual abuse, the minimum requirement for retention of records in the secret archives should be at least 45 years.

**Recommendation 16.18** The Australian Catholic Bishops Conference should request the Holy See to consider introducing voluntary celibacy for diocesan clergy.



The Royal Commission into Institutional Responses to Child Sexual Abuse held the following case studies into the institutional responses of Church authorities to child sexual abuse:

**Case Study 6: Toowoomba Catholic school and Catholic education office** looked at the response by the Catholic Education Office, Diocese of Toowoomba, to allegations of child sexual abuse against Gerard Byrnes, including: the response by the Principal and other members of staff of a Catholic primary school in Toowoomba to allegations of child sexual abuse made against a teacher at the primary school, in September 2007; the response by officers of the Catholic Education Office, Diocese of Toowoomba, to information supplied by the primary school Principal regarding the allegations of child sexual abuse received in September 2007; and the adequacy and implementation of systems, policies and procedures of the Catholic Education Office, Diocese of Toowoomba, and the primary school for the prevention, detection, investigation and reporting of allegations of child sexual abuse since 2007.

**Case Study 9: St Ann's Special School** looked at the response of the Catholic Archdiocese of Adelaide to allegations of child sexual abuse at St Ann's Special School, including: the circumstances in which Brian Perkins gained his position of employment at the school; Perkins' monitoring, supervision and oversight of his activities as an employee and as a volunteer at the school; the response of the principal and the board to allegations of child sexual abuse by Perkins including communication with the parents of the children said to have been sexually abused; the response, including internal review(s), to allegations of child sexual abuse by Perkins at the school, by the Catholic Archdiocese of Adelaide (including the Catholic Education Office); the experience of the parents of those alleged to have been sexually abused by Brian Perkins at the school; and the circumstances around, and the basis for the payment of monies by the Catholic Education Office, Archdiocese of Adelaide to the parents of those alleged to have been sexually abused.

**Case Study 11: Christian Brothers** looked at the experiences of a number of men who were resident at Christian Brothers' institutions in Western Australia (Castledare Junior Orphanage, St Vincent's Orphanage

Clontarf, St Mary's Agricultural School Tardun and Bindoon Farm School) and the responses of the former Christian Brothers' Province of Western Australia and South Australia and the current Province of Oceania and relevant Western Australian State authorities to complaints made about any member of the Christian Brothers who was engaged in teaching or other activities at each of the Christian Brothers' institutions; the conduct of the claims made through Towards Healing, Redress WA, civil action and/or directly to the Christian Brothers for compensation or assistance by each of the residents and the experience of each in the relevant process; and the evidence and findings of other inquiries relating to the Christian Brothers' institutions.

**Case Study 13: Marist Brothers** looked at the responses of the Marist Brothers, including schools operated by it, to allegations of child sexual abuse regarding Brother John Chute (aka Brother Kostka) and former Brother Gregory Sutton; the steps taken by the Marist Brothers, including schools operated by it, to report allegations of child sexual abuse regarding Brother John Chute and former Brother Gregory Sutton to the police; and the settling of compensation claims by Catholic Church Insurance and the Marist Brothers regarding allegations of child sexual abuse made against Brother John Chute and former Brother Gregory Sutton.

**Case Study 14: Catholic Diocese of Wollongong** looked at the response of the Catholic Diocese of Wollongong to allegations of child sexual abuse, and related criminal proceedings, against John Gerard Nestor.

**Case Study 16: The Melbourne Response** looked at the principles, practices and procedures of the Melbourne Response adopted by the Catholic Archdiocese of Melbourne and their application in responding to victims of child sexual abuse and allegations of child sexual abuse against personnel of the Catholic Archdiocese of Melbourne, and the experience of people who have engaged in the Melbourne Response process, or otherwise sought redress from the Catholic Archdiocese of Melbourne.

**Case Study 26: St Joseph's Home Neerkol** looked at the experiences of a number of men and women who were resident at St Joseph's Orphanage, Neerkol operated by the Sisters of Mercy between 1940 and 1975 and the responses of the Sisters of Mercy, the Catholic Diocese of Rockhampton to complaints made by former residents of St Joseph's Orphanage, Neerkol of child sexual abuse by workers, priests and nuns at the Orphanage between 1993 and present.

**Case Study 28: Catholic Church authorities in Ballarat** looked at the response of the Catholic Diocese of Ballarat and other Catholic Church authorities in Ballarat to allegations of child sexual abuse against clergy or religious and the response of the Congregation of the Christian Brothers in St Patrick's Province, Australia, to allegations of child sexual abuse against Christian Brothers.

**Case Study 35: Catholic Archdiocese of Melbourne** looked at the response of relevant authorities within or associated with the Archdiocese of Melbourne to allegations of child sexual abuse against Catholic clergy associated with the Holy Family Parish, Doveton, and the Holy Family Primary School, Doveton, as well as the response of the Archdiocese of Melbourne to allegations of child sexual abuse against other Catholic clergy, including Fr Wilfred Baker; Fr David Daniel; Fr Nazareno Fasciale; Fr Desmond Gannon; Fr Paul Pavlou; and Fr Ronald Pickering.

**Case Study 41: Disability service providers** looked at the responses of disability service providers to allegations of child sexual abuse, including the experiences of a woman who was sexually abused as a child at Mater Dei School located in Camden, NSW, and the response of Mater Dei School and the Congregation of the Sisters of the Good Samaritan of the Order of Saint Benedict to those allegations of child sexual abuse.

**Case Study 43: Catholic Church authorities in Maitland-Newcastle** looked at the response of Catholic Church authorities in the Maitland-Newcastle region to allegations of child sexual abuse by clergy and religious, including: the experience of survivors of child sexual abuse by Catholic clergy and religious in the Maitland-Newcastle region; the response of the Catholic Diocese of Maitland-Newcastle to allegations of child sexual abuse made against Father Vincent Ryan; the response of the Marist Brothers to allegations of child sexual abuse made against Marist Brothers including Francis Cable (Brother Romuald) and Thomas Butler (Brother Patrick); and the impacts of child sexual abuse on survivors, families, and the community in the Maitland-Newcastle region.

**Case Study 44: Catholic Church authorities in Armidale and Parramatta** looked at the responses of the Catholic Diocese of Armidale and the Catholic Diocese of Parramatta to allegations of child sexual abuse made against John Joseph Farrell and the response of the Special Issues Group for the Province of Sydney to allegations of child sexual abuse against John Joseph Farrell.



## CURRENT CATHOLIC SCHOOLS OPERATING NAMED IN A ROYAL COMMISSION CASE STUDY

The National Office for Child Safety wrote to each Catholic schools still in existence, who had been subject to or named in a case study during the Royal Commission encouraging them to provide an annual progress report for 2019 on the actions being undertaken to implement the recommendations of the Royal Commission. A short synopsis of the Royal Commission case study relevant to each of these schools, in alphabetical order is provided below.

### BINDOON FARM SCHOOL

In *Case Study No 11: Congregation of Christian Brothers in Western Australia response to child sexual abuse at Castledare Junior Orphanage, St Vincent's Orphanage Clontarf, St Mary's Agricultural School Tardun and Bindoon Farm School*, the Royal Commission considered the experiences of men who were children resident at those four children's homes operated by the Christian Brothers in Western Australia. Bindoon Farm School was run as a children's home from 1936 to 1966. The Royal Commission heard evidence of allegations that children at all four homes including Bindoon Farm School were sexually, physically and emotionally abused, including by Christian Brothers as well as other students. The Royal Commission found that the Christian Brothers' Provincial Council knew of some allegations of sexual abuse against Christian Brothers in Australia but that the leadership during the period 1947 to 1968 failed to manage each of the institutions that were subject of the case study to prevent sexual abuse of children living there.

Bindoon Farm School opened in 1936 and was closed down as a children's home in the 1966. Since 1967, it has operated as a Catholic agricultural high school and is currently known as Edmund Rice College, operated by Edmund Rice Education (no longer providing out of home care).

### MARCELLIN JR COLLEGE, RANDWICK VOL 13 / CASE STUDY 13

In *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission found that the Marist Brothers Provincial Council appointed Brother Kostka Chute to a position of responsibility as a teacher at Marcellin Junior College in Coogee in 1973, with knowledge that he had admitted to sexually abusing a child while teaching at a Catholic primary school in Lismore and that the conduct warranted a canonical warning.

### MARIST BROTHERS PARRAMATTA VOL 13 / CASE STUDY 13

In *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission found that the Marist Brothers Provincial Council appointed Brother Kostka Chute to a position of responsibility as principal of Marist Brothers Parramatta in 1975, with knowledge that he had admitted to sexually abusing a child while teaching at a Catholic primary school in Lismore and that the conduct warranted a canonical warning.

### MARIST COLLEGE CANBERRA (INCL JR SCHOOL) VOL 13 / CASE STUDY 13

In *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission found that the Marist Brothers Provincial Council appointed Brother Kostka Chute to a position of responsibility as a teacher at Marist College Canberra in 1976, with knowledge that he had admitted to sexually abusing a child while teaching at a Catholic primary school in Lismore and that the conduct warranted a canonical warning. The Royal Commission found that in 1986, the Principal of Marist College Canberra told the Marist Brothers' Provincial Brother Dwyer of an allegation Brother Chute had touched a boy's penis. The Provincial did nothing and did not tell the Headmaster what he knew about Brother Chute's prior admission of sexual abuse in 1969. He permitted Brother Chute to remain teaching children until 1989 while Provincial. In 1993, a former student told the then Principal that Brother Chute had sexually abused him in 1981. The then Provincial was notified. After a further complaint to the Provincial by another student about conduct of a sexualised nature by Brother Chute in 1993, Brother Chute was removed from his teaching position. After his removal in 1993, as at the time of the Royal Commission case study, the Marist Brothers had received reports from 40 of Brother Chute's

former students at Marist College Canberra alleging that Brother Chute had sexually abused them when they were children.

### MARIST COLLEGE PENSURST VOL 13 / CASE STUDY 13

In *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission found that in about 1969 the Marist Brothers' Provincial Brother Weldon and his successor Brother Dwyer transferred Brother Kostka Chute from a school in Lismore to Marist College Penshurst as Principal with the knowledge he admitted to sexually inappropriately touching a child and that the conduct warranted a canonical warning. Brother Chute taught at the primary school at Marist Brothers Penshurst until 1972.

### MARIST SACRED HEART PRIMARY SCHOOL, MOSMAN VOL 13 / CASE STUDY 13

In *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission found that Marist Brother Sutton taught from 1976 to 1977 as a primary teacher at Marist Sacred Heart Primary School in Mosman, New South Wales. In 1996, Brother Sutton was convicted of sexual offences against four children who were students at Marist Sacred Heart Primary School, along with multiple other child sexual abuse offences against students of Brother Sutton's at other schools. The school is now known as Sacred Heart Catholic School, Mosman.

### MATER DEI SCHOOL CASE STUDY 41

In *Case Study 41: Institutional responses to allegations of the sexual abuse of children with disability*, the Royal Commission considered a number of institutions including the Mater Dei School, established by the Congregation of the Sisters of the Good Samaritan of the Order of Saint Benedict to allegations of child sexual abuse at Mater Dei School.

The Royal Commission heard evidence of four cases of child sexual abuse alleged to have occurred in Mater Dei's residential program for students with intellectual disability. The first three cases concerned alleged sexual abuse of three children CIN, CIL and CIB by a

resident social educator CID in 1990 and 1991. The state authorities were aware of and involved in handling of each case.

CIN's foster mother reported to the New South Wales Department of Family and Community Services (FACS) in 1991 that CIN was touched on the genitals at Mater Dei. FACS determined CID was touched either by CID or another boy. Mater Dei was not made aware at that time by FACS of the report. CIN's foster mother made Mater Dei first aware of the matter in 2004.

In 1991, the Principal of Mater Dei Ms Dixon reported concerns to FACS raised by staff about CID's sexualised behavior towards CIL, including genital exposure and inappropriate touching. Ms Dixon restricted CID's continued employment at Mater Dei, including that he was not to have contact with CIL. The Royal Commission concluded that FACS agreed with this approach.

In 1991, residential care student CIB suffered rectal haemorrhaging and attended hospital where a surgeon concluded she had potentially been sexually assaulted. CIB's mother notified the Principal Ms Dixon that she suspected CID had abused CIB and reported the alleged assault to police and FACS. The Principal dismissed CID in relation to CIB and his conduct towards CIL. CID subsequently left Australia. Mater Dei was not informed of the outcome of the police or FACS investigation.

The fourth case involved harmful sexual behavior at Mater Dei in 1992 between female resident CIO and a male resident both aged around 13 or 14 years old at the time. After it was found the two had attempted sexual intercourse, Mater Dei put in place a program of heightened supervision, counseling and education developed, among others, with a psychologist government agencies. After a further incident of sexual activity with the male student, CIO's family withdrew her from the school.

### ST ALIPIUS PRIMARY SCHOOL VOL 13/ CASE STUDY 28 BALLARAT

In *Case Study 28: Catholic Church authorities in Ballarat*, the Royal Commission heard evidence from ten men that they were sexually abused while students at St Alipius Primary School in Ballarat East, which was at the time staffed primarily by Christian Brothers from the St Patrick's Community in Ballarat. The Royal Commission heard evidence of allegations of child sexual abuse against the following St Alipius staff:

- Brother Robert Best who taught at the school from 1968 to 1973.
- Brother Robert Fitzgerald who taught at the school from 1962 to 1975.
- Stephen Farrell who taught at the school from 1973 to 1974.
- Brother Edward Dowlan who taught at the school in 1971.

The Royal Commission found that between 1968 and 1974, a large proportion of the teaching staff at St Alipius were Christian Brothers who have subsequently been the subject of allegations of, or have been convicted of, child sexual abuse. In addition, priest of the Diocese of Ballarat Gerald Ridsdale who was school chaplain at the school in 1973 has also been convicted of many child sexual offences in the Diocese of Ballarat.

The Royal Commission also found that:

- In the case of Brother Fitzgerald, there was knowledge prior to his appointment to St Alipius on the part of members of the Christian Brothers' leadership of allegations of child sexual abuse or inappropriate sexualised behavior against children on his part and that the Christian Brothers' Provincial removed him from teaching at St Alipius after a complaint of sexual behavior in relation to a child was made to the Christian Brothers' Superior of the Ballarat community by the child's father; and
- Stephen Farrell left St Alipius and the Christian Brothers in 1974 after a parent complained about sexual conduct with her son. Farrell has subsequently been convicted of indecent assault against boys at St Alipius Primary School.

### ST ANN'S SPECIAL SCHOOL VOL 13/ CASE STUDY 9 OFFICIALLY CLOSED JUNE 2013, RELOCATED AND RENAMED OUR LADY OF LA VANG

In *Case Study 9: The responses of the Catholic Archdiocese of Adelaide, and the South Australian Police, to allegations of child sexual abuse at St Ann's Special School*, the Royal Commission considered the circumstances in which a convicted sexual offender Mr Perkins gained employment in 1986 as a bus driver at St Ann's Special School for students with intellectual disabilities. The Royal Commission found that a police check in respect of Mr Perkins was not performed on him seeking employment and that he had unsupervised

access to children. In 1991, South Australia Police received information that Mr Perkins had sexually abused students from the school. St Ann's Special School became Our Lady of La Vang School in 2013.

### ST CARTHAGE'S PRIMARY, LISMORE CASE STUDY 13 (MENTIONED) OPERATED BY THE PRESENTATION SISTERS

St Carthage's Primary School in Lismore was formerly known as St Joseph's Primary School. In *Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission heard that Brother Kostka Chute was Principal of the school from 1967 to about 1969. In 1969, the Marist Brothers' Provincial Council gave Brother Chute a canonical warning after he admitted to inappropriately sexually touching a child at the school. He was subsequently transferred to another school. The Royal Commission also heard evidence that in 2002, following a complaint against him by the student, Brother Chute admitted sexually abusing a former student at the school in 1967.

In 1985, Brother Gregory Sutton was appointed to teach at St Carthage's Primary School, which was operated by the Presentation Sisters. Brother Sutton was removed from the school in 1987 after a number of complaints of inappropriate behavior with children, breaching a direction to refrain from inappropriate conduct in being alone and in physical contact with two girls, and a further allegation of inappropriate behaviour against him. At the time of the Royal Commission case study, Brother Sutton had been convicted of sexual offences against five children who were students at the school at the time of the offences, along with multiple other child sexual abuse offences against children who were students of Brother Sutton's at other schools.

### ST JOHN'S CATHOLIC COLLEGE, DARWIN VOL 13 AND CASE STUDY 45

In 2016, in its *Case Study 45: Problematic and harmful sexual behaviours of children in schools (Harmful sexual behaviours of children in schools)*, the Royal Commission heard evidence from then Principal of St John's Catholic College in Darwin, Mr Lindsay Luck, as part of a panel of witnesses addressing harmful or problematic sexual behaviours in Aboriginal and Torres Strait Islander boarding schools. Mr Luck gave evidence of issues including difficulties of delivering training to a

predominantly young and casual workforce, with high turnover, as well as the ability of needs-based funding to better support Aboriginal and Torres Strait Islander boarding students.

#### ST IGNATIUS' COLLEGE, RIVERVIEW CASE STUDY 45

In its *Case Study 45: Problematic and harmful sexual behaviours of children in schools (Harmful sexual behaviours of children in schools)*, the Royal Commission heard evidence of the response of St Ignatius' College, Riverview, in New South Wales ('Riverview'), to a high school student CLC who was allegedly sexually assaulted by a fellow student and as a result bullied by students at another school. The Royal Commission found that the measures that Riverview implemented in 2014 and 2015 in relation to CLC were more appropriate and successful at preventing bullying of CLC than the measures that the other school took.

#### ST PATRICK'S CHRISTIAN BROTHERS BOYS PRIMARY SCHOOL VOL 13/ CASE STUDY 28 BALLARAT

In *Case Study 28: Catholic Church authorities in Ballarat*, the Royal Commission heard evidence from a former student of St Patrick's Christian Brothers Primary School for boys that he was sexually abused by a Christian Brother as a student of the school.

#### ST PATRICK'S COLLEGE VOL 13/ CASE STUDY 28 BALLARAT

In *Case Study 28: Catholic Church authorities in Ballarat*, the Royal Commission heard evidence from a number of men that they were sexually abused while students at St Patrick's College for secondary students in Ballarat, staffed primarily by Christian Brothers from the St Patrick's Community in Ballarat.

The Royal Commission heard evidence from seven men that they were sexually abused while students at St Patrick's College, Ballarat. The Royal Commission heard evidence of alleged sexual abuse by the following Christian Brothers at St Patrick's College, Ballarat:

- Brother BWX who taught at the school from 1971 to July 1973.

- Brother Edward Dowlan who taught at the school from 1973 to 1975.
- Brother Peter Toomey who taught at the school from 1982 until 1986.

The Royal Commission found:

- Prior to their appointment at St Patrick's College, there was knowledge on the part of some members of the Christian Brothers' leadership of allegations of child sexual abuse against them or of inappropriate sexualised conduct with children on their part.
- Brother BWX was removed from teaching at St Patrick's College in 1973 on admitting to the Christian Brothers' Provincial that he had sexually abused two boarding students.
- It was likely that in 1983 a then student told a Christian Brother teaching at St Patrick's College he had been sexually abused by Brother Toomey.
- The Principal of St Patrick's College Brother Nangle received multiple complaints of Brother Dowlan sexually abusing children while he taught at St Patrick's College, but did not respond effectively to them. Dowlan has been convicted of multiple counts of child sexual offences against students of the school during the period that he taught there.

In addition, the Royal Commission heard that after his removal from teaching at St Alipius Primary School, Ballarat, following a complaint of sexual behavior in relation to a child, Brother Robert Fitzgerald lived on school grounds at St Patrick's College and visited students in their boarding school dormitories.

Edmund Rice Education Australia (EREA) assumed governance of the school in 2007. The Christian Brothers' community in Ballarat closed formally in 2013. The last Christian Brothers on residence at the school ended his tenure in 2016.

#### ST PAUL'S TECHNICAL SCHOOL (ALSO KNOWN AS ST PAUL'S COLLEGE) VOL 13/ CASE STUDY 28 BALLARAT

In *Case Study 28: Catholic Church authorities in Ballarat*, the Royal Commission heard evidence that in 1973 or 1974, the Christian Brother Principal of St Paul's Technical School in Ballarat took Christian Brother Edward Dowlan

(then a teacher at St Patrick's College, Ballarat) on a camp with male students. After the camp, Brother Scott heard rumours that Dowlan played 'funny buggers' on the camp but the Royal Commission found the precise nature of the rumours is unknown. The school is now known as Damascus College Ballarat, amalgamated with Sacred Heart College and St Martin's in the Pines. St Paul's Technical School no longer exists. In 1995, Damascus College Ballarat was established through the amalgamation of the former St Paul's College, Sacred Heart College and St Martin's in the Pines.

### **ST THOMAS MORE PRIMARY SCHOOL, CAMPBELLTOWN VOL 13 / CASE STUDY 13**

*In Case Study 13: The response of the Marist Brothers to allegations of child sexual abuse against Brothers Kostka Chute and Gregory Sutton*, the Royal Commission heard that Marist Brother Sutton taught from 1983 to 1984 as a primary teacher at St Thomas More Primary School, Campbelltown, New South Wales. In 1996, Brother Sutton was convicted of child sexual offences during that time against three students at the school, along with multiple other child sexual abuse offences against children who were students of Brother Sutton's at other schools.

