

Pam Krstic Teacher - Documents for Submission

01-01-08	Basic Facts about Collusion http://www.takecourage.org	Dee Ann Miller	Those trying to address the problems of systemic abuse within religious organisations	Denial, Ignorance and minimisation - DIM thinking developed from family systems theories	explains passive collusion, active collusion. Claims collusion in sexual or domestic violence is incredible common but not 'normal'. It is a systemic thinking disorder and evidence of a spiritually sick system. Perpetrators are very shrewd at seeking out systems and localities where they feel they can keep their secrets from being exposed	Most importantly this suggests the two ingredients to address individual and institutional suffering is Education and Grief. i.e. <u>education and training alone will not work</u> unless the facts are faced and both personally and as a group - family, parish Church - we grieve over the suffering and loss.
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
13-07-08	Address to Youth Against World Youth Day Rally	Pam Krstic	Rally on Vic Parliament steps	Building awareness of problem Call for Church accountability	Lasting affects of abuse; trauma of disclosure; crimes being hidden; legal obstacles for victims; changes needed to law	Need for law reform; awareness programs and accountability to the State.

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<p>01-08-09</p>	<p>Pray Tell Me</p>	<p>Joanne McCarthy Newcastle Herald H2 magazine feature article - interview with Bishop Michael Malone</p>	<p>Newcastle/ Maitland and wider Austrlian readership</p>	<p>The Church has been compromised by the 'black hole' of silence on this issue from bishops, priests and lay people who prefer not to deal with clergy sexual abuse. Malone admits he 'stuffed up' in the past (He now faces charges over warning a priest he was being investigated)</p>	<p>'The bishops listened what I had to say... There was no discussion. There wasn't any response in the main room when I said it," he said. Surprised and frustrated by the silence from the community and particularly Catholic parishioners. " This is what I mean about the blackhole. You say something in a deliberate kind of way, you choose your words very carefully and yet somehow it just disappears. That's weird don't you think?"</p>	<p>This is exactly the frustrating response I have from archdiocesan personnel, clergy, principals, other staff and parishioners when I have tried to point out the need for a proper crisis response in the parishes of offenders, outreach to victims and their families and quality education and training in creating safe environments for those with a duty of care for children.</p>
<p>[REDACTED]</p>	<p>[REDACTED]</p>	<p>[REDACTED]</p>	<p>[REDACTED]</p>	<p>[REDACTED]</p>	<p>[REDACTED]</p>	<p>[REDACTED]</p>
<p>20-08-09</p>	<p>Are Australian Children Safe Today?</p>	<p>Pam Krstic and Ian Lawther</p>	<p>Press release</p>	<p>Call for Church and Government to take responsibility for the safety of children</p>	<p>Reminder of Irish reports into widespread abuse. 107 convicted priests in Australian courts. 450 cases dealt with internally in Melbourne Response alone. Who is responsible for children's safety? What is worlds best practice in this regard?</p>	<p>Need for regulation and accountability of Church systems.</p>

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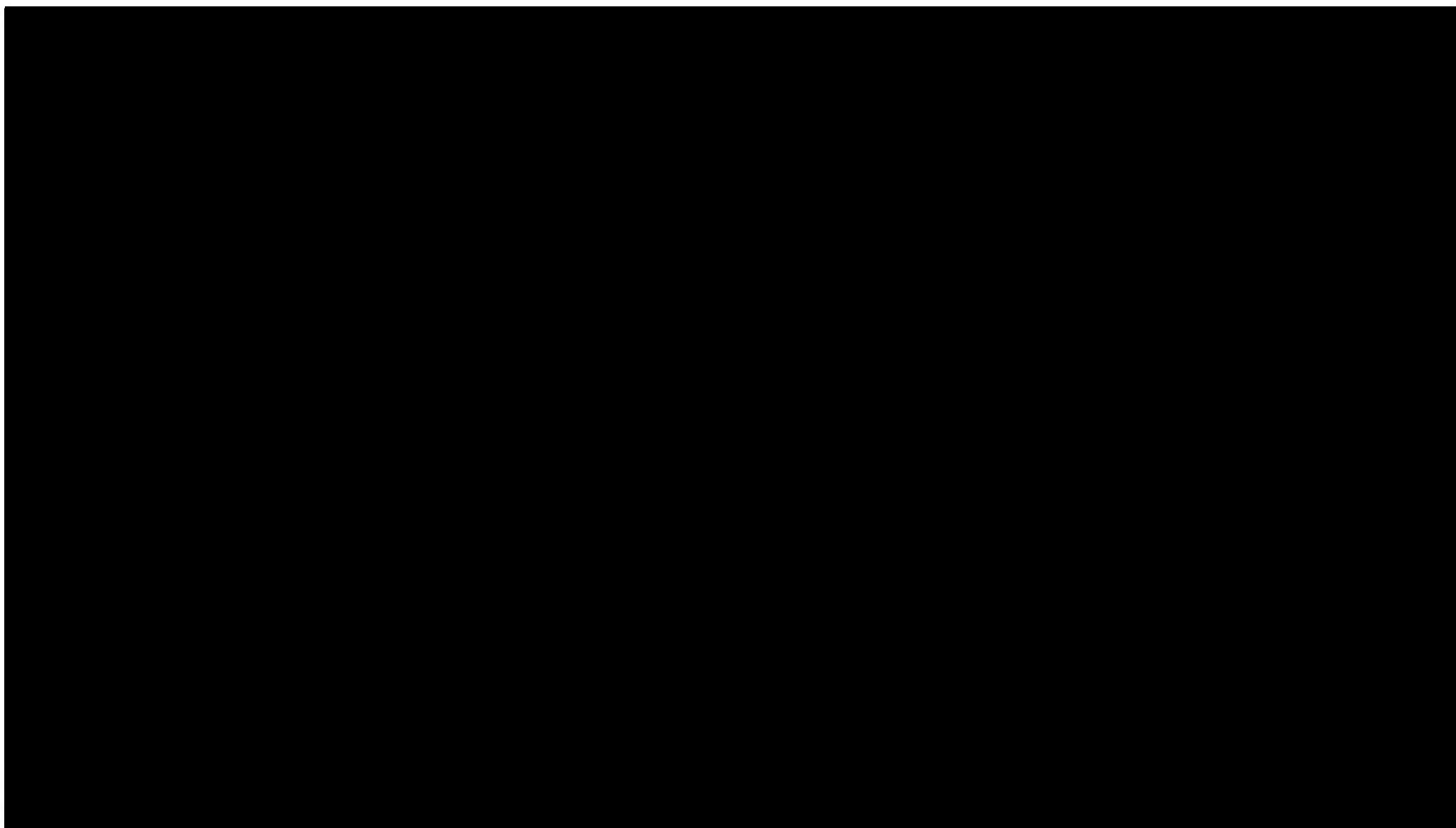
<p>11-01-11</p>	<p>Comparison Document "Church guidelines for Interactions with minors" issued for and by Healesville and Lilydale Parishes in Dec 2010</p>	<p>Pam Krstic for IGFA</p>	<p>For advocacy education work to promote positive discussion towards establishing best practice in response to victims, families and communities suffering from clergy sexual abuse</p>	<p>Shows differences and similarities between the new guidelines for the two parishes led by Julian Langridge and the National guidelines for all priests 'Integrity In Ministry' issued in 2004</p>	<p>These guidelines were prepared by a handpicked group of parishioners who are to remain anonymous. Despite the promise in email of 2/11/07, that families of victims would be consulted they were not. These lists of do and donts for interaction with children are a very primitive policy and this shows that they have been prepared without the necessary training from child protection welfare experts. They are released with no program to educate people in their use. No opportunity for parishioners to meet and discuss these issues</p>	<p>This gives the lie to Julian Langridges claim to be open and honest about abuse - he has not met and conferred with either victims families or welfare experts in the preparation of these guidelines. Such ad hoc policies prepared by those who have no idea what worlds best practice policies would look like give parishioners a false sense of security. Compare these with UK policies at www.csas.uk.net and look at samples from NSW materials below and UK COPCA in this table</p>
<p>12-01-11</p>	<p>Child safe environment checklist</p>	<p>NSW ombudsman materials</p>	<p>all organisations that work with children</p>	<p>checklist for those preparing a comprehensive child safe policy</p>	<p>This audit shows steps required to develop comprehensive child safe policy. From getting started through moving forward and keeping it going. Includes assessing risks; prevention; training; selection of staff; complaints procedures; policies and codes of conduct; managing complaints; supporting staff; ongoing development and review involving all stakeholders.</p>	<p>N.B. Are all stakeholders involved in developing and reviewing your risk management plan, policies and procedures? This shows that the code of conduct prepared by anonymous parishioners with Julian Langridge should only be one small part of a real policy. If welfare experts had been consulted this would have had to be done therefor it is obvious that the strategy is to appease concerns rather than actually ensure a safe environment. This is another 'cover up' strategy and prevents open or safe discussion.</p>

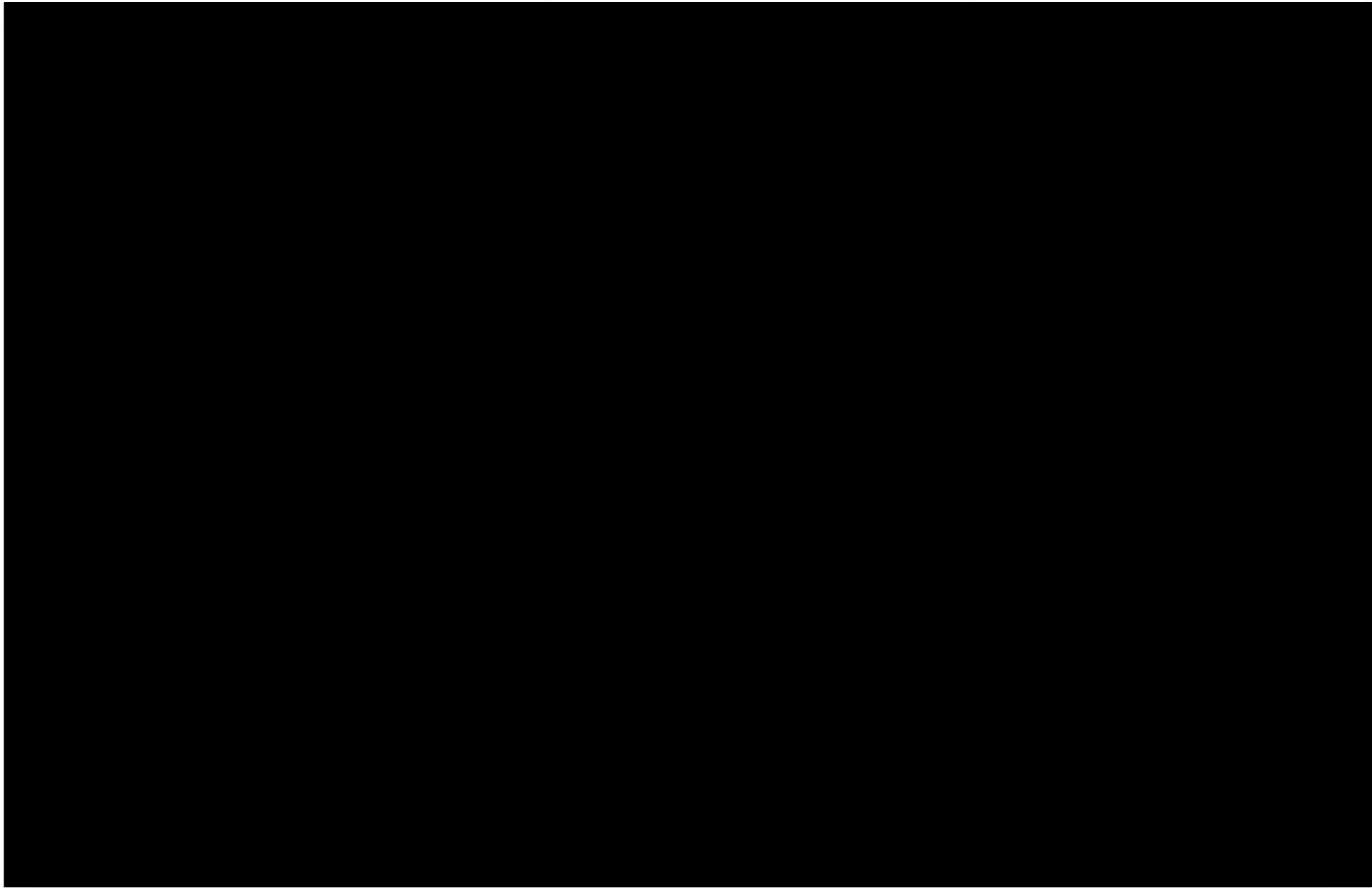
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<p>24-07-12</p>	<p>Slide show Around the World: Responses to clergy sexual abuse by the Catholic Church and governments</p>	<p>Pam Krstic</p>	<p>Victims and Professionals at Forums for those preparing and helping with submissions for this Parliamentary inquiry</p>	<p>Details about many different inquiries and investigations by both Church and State into Catholic clergy sexual abuse in Australia and other countries over the last 25 years.</p>	<p>Lists 34 countries; covers Australian, Canadian, US, UK, Ireland, Belgium, The Netherlands and Germany. Asks what has been learnt overseas that we can use to respond to CSA in Victoria and ensure safe environments in the future. Do we know what is worlds best practice? Can we avoid the mistakes made by countries who have already been down this path? Uk and Ireland have comprehensive child protection measures working in collaboration with state authorities with overseeing bodies and trained personnel in parishes. The US has a Charter with comprehensive training programs for all parishioners but there is not the same co-operation with state authorities.</p>	<p>Commonalities - State intervention has always been necessary; do not leave power over the implementing of measures to the bishops; ensure all measures are accountable and constantly reviewed; undertake law reform so that blockers and enablers can be charged with criminal offences; Belgium has 69 recommendations from their parliamentary inquiry in 2010-2011 which need to be translated into English to be useful.</p>
<p>24-08-12</p>	<p>first draft of my criticism of the Melbourne Archdiocese May Our Children Flourish Document</p>	<p>Pam Krstic</p>	<p>This inquiry - and anyone interested in developing a comprehensive best practice policy for Creating a Safe Environment for Children and Vulnerable Adults</p>	<p>Commentary on this hastily cobbled together poor excuse for a policy that really just writes up what has already been happening in the archdiocese parishes as a result of the Melbourne Response System Structures which are woefully inadequate.</p>	<p>This document combines elements of a child safe policy that addresses abuse issues with health and safety policy issues such as cleanliness in the kitchen and bathroom. Whilst all such policies should exist this is not Worlds Best Practice and attempts to fraudulently create an illusion that the Archdiocese is committed to ensuring safety of children and vulnerable adults.</p>	<p>The flaws in this document are truly breathtaking starting with a code of conduct for children that says they must 'not form inappropriate relationships' that is not accompanied by <u>any</u> code for the adults! Compare this document with the truly comprehensive policies in the UK or Ireland and even there they are not completely safe because of the lack of commitment of all the bishops, There is no way that such a document was ratified by experts on child protection policy.</p>

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<p>1/1 2008</p>	<p>UK Audit instrument - early sample (from around 2008)</p>	<p>The Catholic Office for the Protection of Children and Adults (COPCA), now called Catholic Safeguarding Advisory Service (CSAS) see www.catholicsafeguarding.org.au and csasprocedures.uk.net</p>	<p>Bishops and dioceses</p>	<p>To report on compliance with COPCA procedures</p>	<p>Reports on Child Protection policies; Organisational Structures for Child Protection; Policies for responding to Allegations; Risk assessment; Creating a safe Environment progress; personnel implementing the healing process. This is an early example of an audit. the se audits are regularly reviewed and improved upon. Current sample can be downloaded from COPCA website.</p>	<p>A read through this document shows that Melbourne is very far from having put in place worlds best practice structures, policies and procedures. In fact the Melbourne Archdiocese May our Children Flourish Document should be an embarrassment. It is important to note however, that even though such a comprehensive audit form exists it does not mean that this system is working well. Latest reports from the UK (see www.stopchurchchildabuse.co.uk) argue that the compliance depends upon the bishop's commitment</p>
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Survivors Looking for Solidarity and Compassion from Catholics

The truth is that, in Melbourne, even today...

- Children are being groomed or abused by clergy;
- alarms are raised and ignored;
- victims and their families are silenced by a quasi-legal process;
- priests are stood down and dealt with behind closed doors with no transparency even when the allegations are proven and accepted;
- parishioners whose children were placed at risk are not informed;
- important information and evidence is not available to the police;
- lack of a coordinated response at the parish level means that victims and their families become ostracised by many in the parish;
- professional assistance available is not always adequate;
- long delays in investigations further silence and isolate victims and their families.
- Bishops refuse to meet with victims and their families;
- parents, teachers and lay people working with children in parishes are not trained to deter, minimise and remove opportunities for abuse to occur
- victims continue to suffer

Surely we know from the example of Jesus in the Gospels that this is not how the Church should respond to those in distress. We need compassionate action not just words

SPEAK OUT ABOUT INJUSTICE!
DEMAND ACTION!

Where can assistance be found?

For responses to clergy professional misconduct and sexual abuse:

HEAR (Healesville Education and Awareness Raising re Clergy Professional Misconduct and Sexual Abuse)

Convenors:

Ian Lawther

Ph: 0427 511 702

Pam Krstic

Ph: 0410 859 059

Email: pkrstic@optusnet.com.au

In Good Faith and Associates

Professional assistance for healing and justice for survivors, families and concerned others, advocacy, counsel and referral to independent specialist practitioners.

Director: Helen Last

Ph: (03) 9326 5991

Web: www.igfa.com.au

Email: info@igfa.com.au

Broken Rites: Database of information on Australian clergy offenders <http://brokenrites.alphalink.com.au>

Other information and assistance:

Yarra Valley Community Health Service

Ph: 1300 130 381

EastCASA
(Centre against Sexual Assault)

Ph: (03) 9870 7330

CASA 24 Hour Crisis Line

Ph: 1800 806 292

Police Knox SOCAU

Ph: (03) 9881 7931

(Sexual Offences and Child Abuse Unit)

24 hour helplines:

Lifeline

Ph: 13 11 14

Child Protection Crisis Line

Ph: 13 12 78

Child Abuse Prevention

Ph: 1800 688 009

Kids Helpline

Ph: 1800 55 1800

You can support children's safety by being aware

HEALESVILLE

EDUCATION and

AWARENESS

RAISING

Re Clergy Professional Misconduct and Sexual Abuse

Act to build a safe, supportive community

Children's safety and wellbeing can be enhanced through our awareness education, and strong advocacy.

As parents, partners and community, we are responsible for building effective safeguards to protect children and vulnerable adults from abuse.

No community is immune to sexual abuse, including professional misconduct and sexual abuse by clergy, religious and lay leaders.

HEAR assists individuals, families and organisations in our area with:

- information and resources, including specialised professional services
- support meetings for those concerned about these issues and effects

Take four key steps:

1. Seek personal support and specialised information
2. See accredited abuse and trauma counsellors
3. Take independent legal advice about options and processes
4. Consult local police and Sexual Offences and Child Abuse Unit (SOCAU) about the abuse

If I suspect my child has been abused

Professional intervention shows that when victims and their families receive prompt and appropriate support and counselling, there may be no long-term residual effects.

However many children abused by trusted family friends, who can be clergy, suffer long-term and far-reaching affects. These include being unable to disclose their abuse to parents, family and friends. In hindsight, this can be very difficult for all those concerned and affected to understand.

If your child is or has been in an 'at risk' situation and you ask them about this, a typical response can be denial. Victims most often feel overwhelmed by the abuser, singled out, and very ashamed.

They may move into 'treating' their pain, self-blame and anger through wild or risk-taking behaviour, substance abuse, or keeping busy and on the move all the time.

Therefore many victims do not tell of the abuse and the abuser until adulthood. At this point it is extremely important that they are helped by empathic, supportive and well-informed family, friends and community.

- Know what types of help can best assist all those affected by Clergy Professional Misconduct and Sexual Abuse:

Contact **HEAR** for help: 0427 511 702

Healesville Education and Awareness Raising (HEAR)

Re Clergy Professional Misconduct and Sexual Abuse, aims to:

1. create a safe place where survivors and their families can express their feelings in a caring, listening and supportive atmosphere
2. be sensitive and respectful to the spirituality, beliefs and values of a speaker
3. maintain an open mind and compassionate response to the complex issues arising from all forms of abuse and misconduct
4. research and catalogue examples of more appropriate responses by churches to complaints of clergy abuse
5. reach out to raise awareness of the existence of HEAR amongst families who have been exposed to contact with an offender in our region
6. provide our advocacy and help to people needing to connect with appropriate professional assistance and services
7. provide education and awareness-raising opportunities for the community and Church members who wish to understand the plight of affected parties
8. raise awareness of the general public to the problem of child sexual abuse and unethical behaviour by professionals including clergy
9. challenge organisations that are inadequate in their policy and procedures responses to sexual and misconduct abuse complainants
10. provide organisations with information and models of best practise to respond to victims and to create a safe environment for children and adults

HEAR the truth

By Kath Gannaway Mountain Views Mail 7 August 2007

TWO Healesville residents are behind an initiative to tackle child sexual abuse from grass-roots level through to government and the clergy.

HEAR - Healesville Education and Awareness Raising - was introduced to the Healesville community last week by Pam Krstic and Ian Lawther with screenings of the American documentary Deliver Us From Evil.

The film provided a chilling insight into the mind and methods of American pedophile priest Father Oliver O' Grady, the vulnerability of his victims, including their families, and the Catholic Church hierarchy's strategies for protecting its image and avoiding litigation.

"The film gives an insight into the mind of those who prey on children by befriending a family. That's something which could resonate very strongly in this community," Ms Krstic said.

Ms Krstic and Mr Lawther were parishioners at St Brigid's Catholic Parish and she was also a teacher at the parish school at the time paedophile priest Fr David Daniel was in charge of the parish - 1990 to 1994. He resigned in December '94, with parishioners told his departure was due to "bad health".

Fr Daniel was convicted on 18 charges of sexual abuse including an assault on Mr Lawther's son.

HEAR aims to educate individuals, families and organisations on building effective safeguards against abuse, including what Ms Krstic says are recognised "grooming" behaviours by paedophiles.

"We would like to see changes in the law so that "grooming" behaviour is recognised as part of the offence as well as the actual molestation.

Ms Krstic said HEAR would also advocate to the church hierarchy to be open and accountable in their dealings with parishioners.

"No assistance was given to the general parishioners. They (the church) didn't explain David Daniel's departure at all. The official line was he had left because he was sick," Ms Krstic said.

Ms Krstic said her requests for a parish meeting after the conviction of Fr. Daniel were denied until she discovered that the Yarra Junction Parish had been granted a meeting with the Archdiocese's pastoral team.

She said even then the Healesville meeting, addressed by Maria Kirkwood from the Catholic Education Office, was restricted to people who had been directly affected by Fr Daniel's abuse.

"I believe there are a lot of people in the parish who would like to grapple with this but they are not allowed to," she added.

Mr Lawther said he was shocked when Ms Kirkwood told him at that meeting: "It's happened, put it behind you and get on with your life."

"You don't just put something like that behind you," Ms Krstic said.

"We know now that there are parents in Healesville whose children were at the school then who are worried now about their kids. The pattern is that victims don't disclose sometimes for 10, 20 or even 30 years."

Mr Lawther said by raising awareness they hoped to empower children to speak out. "We want to tell them that it is safe for them to tell their parents and to make them aware that a priest is not God," he said.

Ms Krstic said people who preyed on children could be found in all walks of life, not just in the clergy, and that HEAR aimed to take a broad approach to the problem.

She said HEAR had received a positive response from local mental health and child protection services and from CASA (Centre Against Sexual Assault), and called for parent groups and individuals to contact her if they had ideas or concerns.

The official launch of HEAR is planned for October in conjunction with Mental Health Week.

Phone Pam Krstic on 0410 859 059 (email pkrstic(@optusnet.com.au.) or Ian Lawther on 0427 511 702.

Other organisations offering advice and assistance include In Good Faith & Associates, 9326 5991; Broken Rites, <http://brokenrites.alphalink.com.au>; Yarra Valley Community Health, 1300 130 381; CASA crisis line, 1800 806 292; Police Knox Sexual Offences and Child Abuse Unit, 9881 7931.

Six years for Daniel

David Daniel was sentenced in the Melbourne County Court to six years' jail in July 2000 after being found guilty on 18 charges relating to assaults between 1978 and 1994, most of which occurred during his time in Healesville.

The court heard Daniel repeatedly committed sexual crimes on children throughout his 20-year career as a priest and that a complaint had been made to his church superiors in the late '80s.

Daniel, then 57, was officially classified as a serious sexual offender under the Crimes Act.

Basic Facts about Collusion

<http://www.takecourage.org/>

Collusion with evil can and does occur in every culture and organization. It occurs in families, as well, especially when there is a serious problem that brings a sense of shame to those who engage in whatever behavior needs to be addressed.

By this author's definition, collusion is the conscious or unconscious collaboration of two or more individuals to protect those engaged in unethical practices.

The degree of collusion seems to correlate with the amount of power or respect, whether warranted or not, that is held by the perpetrator. The more sacred the institution is deemed to be in its idealized form, the greater the collusion. This is why clergy perpetrators bring the greatest amount of shock to so many congregants.

While people are often surprised and horrified when a father or mother abuses their child, the shock is multiplied and the degree of collusion is therefore magnified in most cases. This starts a vicious cycle--the more collusion we find, the more shocked we are. The more shocked people are, the greater the fear of speaking up. The greater the shock, the less likely people are to believe. The less they believe, the more persecution there is for the messenger and the messenger's family. Shooting sometimes seems merciful! The greater the collusion, the less likely one is to find justice--sometimes even in the courts.

So, anyone wanting to study collusion, even in general society, will do well to go where it can be studied "under a microscope." For the faith community seems to be the most shocked of all when they find a perpetrator in a place where that person is least expected to be (ie. in leadership in the church itself) This is true whether the violation is abuse of children or vulnerable adults, whether it involves sexual, physical, or domestic abuse, whether it is an incestuous relationship with one's own child or a congregant).

Most shocking to many: people often collude to protect other colluders!

Persons who collude may do so actively (the fighting mode) or passively (the flight mode).

Collusion is usually far more devastating to victims than the primary abuse.

Please note: The DEMONS are NOT the perpetrators. They aren't the colluders, and certainly not the survivors. I've named the collective demons in an acronym--DIM thinking--DENIAL, IGNORANCE, and MINIMIZATION. We are all prone to participate in any or all of those elements. In fact, survivors generally do for a long time before facing reality. Sadly, few realize that those to whom they report maybe stuck in DIM thinking, either from previous cases or because of what they believe is the novelty of the current one. For every person who hears of such horrific trauma will be forced to go through the same process that the survivor did. Like survivors, most take a long time to face reality, if they ever do.

Behind collusion one will always find some form of DIM Thinking* (Denial, Ignorance, and Minimization). Ignorance here may refer to one or all of the following: mis-information about the dynamics of abuse, resistance to attempts

to provide education, or a choice to ignore what one knows. Colluders may be guilty of DIM Thinking about the abuse, about collusion itself, or both.

Examples of passive collusion:

1. A member of the congregation decides that it is "none of my business" to get involved when she overhears the girls in her youth group discussing how uncomfortable they have felt in the past when alone in a counseling session with the minister or youth leader. Rev. Smith is approached by a member of his friend's church about concerns that the member's pastor, one of Smith's close friends, has been seen several times recently in restaurants at a table-for-two with a recently-widowed member of the congregation. Rev. Smith chides the member, telling him: "I know your pastor well. We fish together at least once a month. Why he was even president of our Ministerial Alliance last year! I'm going to pray that your spirit will be cleansed of this suspicious nature." Rev. Smith refuses to speak to anyone else about the problem. He does not even confront his friend. Biblically speaking he "walks by on the other side." (See the story of the Good Samaritan for further insights.)

2. A pastor ignores the recommendations of his denomination, refusing to encourage his congregation to adopt policies which would help insure safety and adequate supervision of the children and youth during church-sponsored programs and events. Bishop Johnson puts a letter from a victim in his "low priority" stack. In it, the young woman is voicing her weariness that she continues to be left hanging as the adjudicatory committee of their denomination holds meeting after meeting without taking any decisive action. She asks that the bishop call her at his earliest convenience. Later, when confronted by the victim's husband, he defends his passivity, saying: "I didn't see anything in the letter that needed a response."

3. Colleagues of the perpetrator, along with their wives, either shun the wife who is a victim of domestic violence and/or whose children are victims of incest by their father. The shunning gets worse once the woman files for divorce. Old friends quit calling. If they meet her on the street, they may strike up a conversation about the weather or politics, but never about the greatest trauma she has ever known!

Examples of active collusion:

1. Upon hearing of the allegations being investigated against his pastor, a church leader manages to find out the alleged victim's name, then calls other church leaders and key people in the community to make certain they know that the accuser is "crazy" and "has a history of immoral and untrustworthy behaviors."

2. Mrs. Anderson, a wealthy congregant, certain that her denomination did nothing wrong by ignoring the reports of "trouble-making" victims for almost two years, contributes \$500,000 to help denominational leaders find the best attorney to defend itself against a civil suit. Several members of a congregation tell their minister's wife that she is no longer welcome in their services, but that her husband will continue to occupy the pulpit, even though she has recently been forced to go to a shelter for safety. They tell her that they are very disappointed that she is not willing to forgive, move back in the parsonage, and "start making things right again."

3. When a young woman who is a recovering alcoholic reveals to people in the church that she is an incest victim, she is told that her story is not something that is appropriate for discussion in the women's group or anywhere else in the church. They insist she is blaming her father and not taking responsibility for "her part" in the abuse.

Later, she courageously approaches the pastor after she has maintained sobriety for several years. She wants help in starting a survivors' group in the church. She wants to give her testimony in worship service. The pastor tells her there would not be enough interest in her group. He is happy for her to give her testimony, as long as she avoids using disturbing references to her history of incest in any way.

4. Denominational leaders tell victims of abusive clergy that there is no money to help with their therapy. Yet these same leaders take in millions of dollars every year for missions or other causes to help oppressed people around the world. In addition, they have no difficulty announcing that they have a fund set up to help ministers who have been terminated for a variety of causes, including sexual abuse of congregants.

COMMON GAMES OF COLLUSION

- **ROLE REVERSAL**--thoughts or behaviors which treat victims as perpetrators and perpetrators as victims.
- **SEE NO EVIL, HEAR NO EVIL, SPEAK NO EVIL**--shaming of self or others for even daring to think or speak or be in conversation with anyone who is speaking about the abuse.
- **PASS THE BUCK**--an endless game which allows persons at every level and in every capacity of an organization to rationalize that the work of investigating and then holding a perpetrator accountable belongs somewhere else. (Almost invariably the buck repeatedly gets passed back to the victim, who must either ignore the evidences of DIM thinking or search for the energy to once again speak out.)
- **LET'S PRETEND**--going about all of the usual activities of the church while refusing to acknowledge the "elephant" issue of which most members are already aware on some level--an issue which is managing to impact the church in virtually everything it does. (might also be called "OUT OF SIGHT, OUT OF MIND") This game assumes that it is the responsibility of victims and advocates to initiate every conversation about the "elephant." If they do, then the problem is obviously theirs. If they do not, then there is no problem.
- **LET'S MAKE A DEAL**--offering a victim or advocate something, either tangible or intangible, to keep quiet. (Examples: "If you will just go quietly to another congregation, we won't tell anyone that you had an affair with the minister." OR actually paying "hush money" in exchange for the victim's agreement not to take the perpetrator of denomination to court.)

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www.takecourage.org by Dee Ann Miller, author of *How Little We Knew: Collusion and Confusion with Sexual Misconduct and The Truth about Malarkey*.

Collusion--Just a Symptom

Years of studying family systems theories, coupled with years of experience in psychiatric nursing, have led me to believe that collusion is a symptom of a serious systemic thinking disorder. Therefore collusion should not be considered, as some suggest, a normal occurrence.

During my time in Africa, I frequently checked the hemoglobin of African women and children, as I attempted to intervene in diseases which commonly were made much more serious because of anemia. It was rare to find a patient who was *not* anemic! Imagine how mistaken a health worker in Africa would be to conclude that *anemia in African women and children is normal....."just must be something in their genes"....."must be since it is so common!"*

The truth, of course, is that African women and children suffer from anemia because of other health issues. Most of these conditions will not be altered without massive changes in cultural, social, and economic systems. Doing so will require that the rest of the world changes the way we think about our responsibility to stop practices that contribute to the problem.

COLLUSION IN CASES OF SEXUAL OR DOMESTIC VIOLENCE OR IN FAMILY INCEST IS INCREDIBLY COMMON. YET IT IS NOT NORMAL.

COLLUSION, WHEREVER IT OCCURS, IS EVIDENCE OF A SPIRITUALLY SICK SYSTEM.

YES, COLLUSION IS A SYSTEMIC THINKING DISORDER, and IT'S BEEN AROUND SO LONG THAT SOME FOLKS JUSTIFY IT BY CALLING IT "NORMAL!"

As a nurse, I am trained to focus on the etiology (causes) of problems, the symptoms, and the treatment. [Basic Facts about Collusion](#) offers insights into DIM thinking and the resulting, destructive games that are highly visible in collusion. [A Two-fold Treatment Approach](#) deals with treating the system. This section of the website focuses only on etiology.

Reasons why individuals collude, either actively or passively, are partly due to *acculturation*. In many instances, they are also *personal*. Those with a vested interest in preserving the system or the profession at any cost are much more prone to keep secrets which are deemed to be more harmful to them personally than to be helpful for the larger community. People who come from families with *unresolved* issues of incest, alcoholism, drug abuse or other issues of extreme dysfunction are also more prone to collude. (For more insights, see [Striking Parallels and Contrasts](#).)

Not only are we dealing with DIM thinking issues from the wider culture, we must also consider specific one's which tend to be even more prominent in religious communities:

- Closed-system thinking--"We don't need outside help. This church or denomination can find its own answers within its own ranks, thank you."
- Naivete'--When one's life revolves primarily around the activities of the cloistered "protection" of the institutional church, it is much easier to ignore

the realities about both the outside the world and those of the institution of which one is so much a part. The theology of many religious communities encourages followers to see the outside world as "evil" and those within its circle as "good." Not seeing what is real greatly increases individual and collective vulnerability to victimization.

- Narcissism--Members of religious communities like to see themselves as "special" children of God. This sense of being exceptional makes it easy to justify collusion for many people.
- Patriarchal thinking--Patriarchy, according to Joan Chittister, O.S.B., is "elitism without merit." Not only does it enhance the god-image of religious leaders, making them exempt from accountability in the warped world of collusion. It also demonizes anyone who would call their behaviors into question. Finally, it provides help from the larger culture in giving preferential treatment to men, a problem which is even more magnified within religious circles.
- Competency Issues--There appears to be a sense of hopelessness and confusion in this area. Does the religious community have the same responsibility for setting universal standards for its professionals and volunteers? Should there be a code of ethics? If so, how can it be effective with the divisions and factions which exist within the community of faith? If not, who is going to protect the public when churches are largely exempt from outside regulations? The historic "honor system" has obviously resulted in a lot of dishonor to all concerned. If competency does not become a greater concern, how can we hope for the religious community to hold onto any respect at all? These are difficult questions to raise. Yet we dare not avoid them.
- The "Family of God" concept--If we think of the church as a family, we are far more prone to give solace to deviants within the group. (For more insights, see [Striking Parallels and Contrasts.](#))

With my earliest roots planted in conservative religious circles in the South, coupled with the feedback I've gotten from my writing in the past few years, I'm convinced that clergy sexual abuse, clergy domestic violence, and incest (both in clergy and non-clergy households) is considerably more common in conservative groups than in mainline. There also seems to be a greater degree of physical violence involved in offenses, and a greater likelihood that victims will be minors.

Perpetrators are very shrewd in seeking out systems and localities where they feel they can keep their secrets from being exposed. So conservative theology, where even healthy discussions about sexuality are extremely rare, offers some of the "safest" places for perpetrators to operate. The more rigid the rules, whether those rules are made by the Vatican or by people who insist on the automatic gospel truth attributed to every "jot and tittle" in the Bible, the more likely will be the resistance to facing the truth when it is close to home.

1. The degree of collusion in an institution will significantly increase in direct proportion to the evidence of the above issues within its belief system. Having lived in the worlds of both mainline and conservative Christian denominations, I find the degree of the above factors to be strikingly greater among the latter.
2. Clergy sexual and domestic violence within conservative circles is still largely hidden in conservative and Southern regions of the United States because of the greater degree of oppression of victims. The the degree of outright persecution and marginalization of messengers in

these circles, where the above characteristics are especially pronounced, seems to be even stronger than in mainline circles.

3. Despite recent high-profile cases, such as those in Dallas, victims from the conservative South are far less likely to report their abuses, to go public, or even to connect with other survivors. However, thanks to the Web's ability to break the isolation of survivors, this seems to be changing rapidly!

I believe the compounded problems of collusion in conservative congregations is increased further for several reasons:

- Even large denominations, such as the Southern Baptist Convention, can hide with a lot of safety behind the "autonomous church" defense. This means that local churches in these systems are entirely responsible for hiring, firing, and supervising their employees. Yet getting into the ranks of clergy is much easier than in hierarchal systems.
- There is far less exposure of clergy abuse in conservative circles than in mainline, where increasingly clergy are being required to attend workshops in order for the denomination to keep its insurance. Denominational publications which are more commonly read by laity appear much less likely to expose the issues in conservative circles.
- It is commonly believed among many mental health professionals that familial incest is more common in conservative homes, where the concept of father being "the head of the house" is easily taken to this extreme. Why should this *not* be true in the institutional church, as well?
- Few conservative churches have policies and procedures for handling allegations. If an institution has not been able to even consider the possibility of a case by acknowledging and preparing for it in advance, victims are far more likely to remain isolated, feeling that they are either the only victim within a church or denomination or have found the only clergy offender within its ranks.

(Please Note: The Roman Catholic Church, which has received, by far, the most media exposure of clergy sexual abuse, is just as conservative in its theology as Southern fundamentalists.)

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www.takecourage.org by Dee Ann Miller, author of *How Little We Knew: Collusion and Confusion with Sexual Misconduct and The Truth about Malarkey*.

STRIKING PARALLELS AND CONTRASTS

between collusion in clergy sexual abuse and familial responses to other addictions

NOTE: Although I am aware of several cases of clergy sexual abuse by female clergy, I've chosen to use the masculine gender when referring to clergy perpetrators throughout this document for two reasons:

- *In the wider community, studies continue to indicate that the vast majority of perpetrators of sexual abuse are male*
- *Regardless of the faith, female clergy remain a small minority of the total number of clerics.*

This choice, however, is in no way intended to deny or minimize the suffering felt by victims of female abusers.

Collusion with abuse occurs in virtually every family, in every culture, wherever abuse has occurred. Yet it is multiplied in the faith community because of the added spiritual abuse that adds to the trauma, especially when sacred scriptures are used as weapons.

Since the church considers itself to be "the family of God," the parallels in how families deal with the shame of alcohol and drug abuse are strikingly visible when we compare how families of "faith" justify such pervasive collusion with abuse.

It is generally recognized that enabling behaviors of the family members of a drug addict help to keep the patient in denial and out of treatment. By constantly "lowering the bottom" through rationalizing and covering for the addict, close relatives become a part of the problem. Generally, they are as resistant to seeing this as addicts are to facing their own addictions, however.

Family members do not collude intentionally. It's just that addicts are experienced con artists. They know how to play on the emotions of everyone. They are excellent actors, often even fooling themselves. By diverting attention, often to other issues, the addict keeps people from staying on course to clearly focus on the addiction as the root cause of their suffering. The same is true for perpetrators. A clergy perpetrator, usually with years of being in the public eye, are especially adept at convincing almost everyone, including victims, that he is really innocent or just "made a mistake." Even if he breaks down and "confesses," he finds ways to minimize the problems and the harm already done. It takes an enormous amount of energy to find one's way to reality through the fog of deception which has been created by the offender and the many colluders who have already been misled.

The co-dependency of the people being battered emotionally, financially, spiritually, and often physically and sexually, wins out over all attempts by outsiders to convince the colluding family members of the importance of tough love. This is true whether the problem is with a perpetrator or an addict. Yet as the disease of addiction and rationalization spirals further and further downward, "protection" for the individual and the family becomes more and more difficult.

Addicts and their families want simple solutions to complex problems. Denial, ignorance, and minimization are the norms in these families. The same is true with

many dedicated church leaders when faced with clergy sexual and domestic violence, for collusion with violence within the institutional church is also an addictive process.

Only the insiders know that "the secret" is no secret at all. In desperation, the family members become more closed, isolated, dishonest, and defensive with each attempted intervention until one day they all hit bottom together. Sometimes hitting bottom allows hope to enter! For only then can some in the family be persuaded to allow the addict to bear responsibility for the problems he or she has created. That's the sad reality about the addictive process. There appear to be few shortcuts to facing reality. Hitting bottom seems to take an eternity--if it ever happens. As long as some "helpful" person is around the rescue and to continue lowering the bottom, accountability just never happens.

Roman Catholics leaders have said that clergy sexual abuse is their greatest challenge since the Reformation. As of yet, few people from other faiths seem to regard it with equal seriousness. Some Catholic leaders have suggested to me that this is only because of the fragmentation of other denominations or their protection under the "autonomous church" defense.

Certainly there has already been a lot of effort, on the part of most denominations, to consult attorneys and instruct clerics about the "new rules." With all of these activities, at least a lot more fear has been instilled into the system. Unfortunately, just like many spouses of alcoholics, the concerns seem much more about protecting the image of the "family" than protecting its most vulnerable members.

The spouse of a drug addict is constantly bombarded by confusing messages. Some come from the addict herself while others come from inside the head of the spouse. Feelings of self-blame, depression, loneliness, and low self-esteem result from this confusion. The same feelings permeate a congregation whose pastor has betrayed their trust. They are also quite common among colleagues of a perpetrator when the misconduct of another is revealed. "If we had only noticed how depressed he was, we could have stopped this," we often hear.

When a patient enters treatment, everyone--patient and family alike--is usually still minimizing. "It must be a chemical imbalance." OR "She'll be fine in a few weeks. After all she's only been drinking heavily for five years." The same dynamics are evident with clergy perpetrators and their colluders. "It's just the stress of the ministry. Treatment will be tough, but we are all going to expect total rehabilitation. With all the prayers going up for him, he'll be back in the pulpit in no time, being the great guy that he has always been."

Other common characteristics which colluding church leaders share with family members of substance abusers: distrust, high anxiety, conflict among formerly close colleagues, inconsistency, unpredictability, constant manipulation of the rules, and aggressive tendencies. A propensity for forgetfulness keeps survivors and advocates constantly wondering how much of this is genuine and how much is convenient. All of these (and more) are illustrated in the author's book, [How Little We Knew](#).

When an addict is finally forced into treatment, he often does not attain true sobriety for long. If he does, it is common for him to look at the wife and children he has harmed and expect them to forget what he has done, welcome him home, and restore him to all the blessings of marriage and fatherhood while leaving behind their memories of neglect and/or abuse. All of this is usually true, as well, of the clergy perpetrator and his colluders, as he tries to manipulate his way back into a trusting relationship with his congregation and profession.

A few years ago a physician-patient stood at my desk on an inpatient unit and laughed as he told me: "My family tells me that I'm not like the others because I'm a doctor. I tell them that they are dead wrong. I'm just an old drunk, same as everybody else in here." This patient was exceptional in one way, however. The higher functioning the addict, the harder it usually is for him and his family to face reality. He simply has too much help denying it! The same is true for clergy perpetrators.

As any sober addict will tell you, "Admitting the powerlessness is just the first step." Well-meaning people, steeped in DIM thinking, often erroneously equate this First Step in a 12-step program with being the last.

Just as substance abuse is an age-old problem, so is clergy abuse in its many forms. Just as people have enabled people with all kinds of addictive behaviors for years, so have folks been colluding with sexual abuse and domestic violence by clerics since the profession's origin. The general population seems to have been much more shielded from the church secrets than from those in society at large. (While media attention was strongly given to familial sexual abuse in the early 1970's, the public was only occasionally made aware of clergy sexual abuse fifteen years later. Even today the tendency is to put most cases in a Religious News section, rather than on the front pages of the nation's newspapers.)

Now that the secrets are being exposed more and more, however, the community of faith has the opportunity to become the exceptional "salt of the earth" which it has so long claimed to be. Will honesty, accountability, justice, and safety be placed higher on the priority of our institutional values list? Or will the press and the courts have to be used to shine more and more spotlights on the truth until we are able to find the bottom and develop zero tolerance for the profession, as well as the reprehensible problems which we seem unable to solve on an institutional level?

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www.takecourage.org by Dee Ann Miller, author of *How Little We Knew: Collusion and Confusion with Sexual Misconduct and The Truth about Malarkey*.

Beyond the Facts (A Two-Fold Treatment Approach)

**There are TWO ingredients required to bring healing to
an individual or institution suffering from the
Systematic Thinking Disorder of Collusion:
EDUCATION and GRIEF.**

Collusion occurs throughout our society. Since it seems to always increase when a clergy person is the perpetrator, a study into how the faith community fails so often to be the shining example, for the larger community, allows us to examine the characteristics of this phenomenon under a microscope. Such an examination challenges us to look at our faulty expectations about the process of change itself.

The greatest myth about how we make change in regard to appropriate responses to abuse is this: "IF WE ALL JUST GET EDUCATED ON THESE ISSUES, WE WILL SEE A LOT OF CHANGE." I used to think exactly the same. Now, I know that education is just a good first step. It goes hand in hand with having legislation and institutional policies.

However, it does very little to change hearts! It is not a cure-all.

For all of the education about clergy sexual abuse--books, workshops, videos, seminary training, increased awareness of the need to screen people who work with vulnerable individuals, especially in professional roles and most especially in our churches—all of these have been great for exposing these problems. They've raised consciousness for sure. Sometimes they've only served to raise resistance to change, as people who feel threatened resist change.

Education accomplishes very little unless we, as a society and especially as faith groups, do *the more difficult and time-consuming job of grieving*. Often the grief needs to be on a personal level, as families whose lives have been invaded have to undertake the work. Only facing facts and grieving the losses puts us in a position to act wisely and with a clear vision when we face another case, either in our families or institutions or neighborhoods.

NO CHURCH CAN ADEQUATELY DEAL WITH ABUSIVE MINISTERS AND LEADERS UNTIL THE MEMBERS HAVE EACH, INDIVIDUALLY, GRIEVED THEIR OWN PERSONAL STORIES. Those stories will impact every new story one encounters and put blinders on the eyes of those who are afraid to see, just as they have been afraid to see their own losses in the past. Unresolved grief, not just about our stories of bereavement, may possibly constitute the greatest single cause for institutional dysfunction and acting-out behaviors of all kinds in congregational relationship!

Let's see how this applies to our responses to abuse alone. For example, a professional minister who once saw his mother beat to a pulp in his childhood home,

will have great difficulty hearing stories of abuse and violence and making appropriate reports and recommendations unless he has done plenty of personal processing to come to grips with his past trauma.

Likewise, a deacon who has had an illicit affair sometime in his past, will have difficulty holding a minister accountable when dealing with a report of his pastor's malpractice of committing sexual misconduct against a congregant. And colleagues of the minister, whether they are guilty or not, may have averted their eyes to other situations in their past so that it is much "simpler" just to look the other way again. In fact, it seems to get easier with each new incidence! For character is built by acting in courage instead of fear. It takes practice to avoid character atrophy.

The easy road is always the one that is the least amount of work. Grieving is very hard work, so is holding an individual accountable. Yet the former is necessary for personal mental health. The latter is essential for the health of the community.

In one sense, there has been a LOT of grieving over the past fifteen years when it comes to abuse committed by clergy. Plenty of public awareness, as well, so that nobody should be shocked anymore. Yet denial protects most people from the inevitable pain of facing the truth when it's close to home. Almost every time, it seems!

Most of the grief, unfortunately, seems to be about what *survivors* have done "to" the profession and "to" the community of faith at large. It has little to do with what *wolves in sheep's clothing* have done to the Kingdom and the individuals they've harmed.

Grieving is scary, gut-wrenching work. Survivors know this. Coping with the past, moving into the present, and accepting the challenge of the future all involve grieving. How is it that any member of the clergy can sit back in apathy or feigned helplessness when at least 75% of the profession's members personally know at least one colleague who has violated at least one person in his or her charge? ** I believe the answer may lie in an *unwillingness* to do reality-based grieving. In fact, I'm quite sure of it. Whenever I've suggested the need for this, people seem to just go away. Such a suggestion, strangely, shuts down most conversations!

What will happen when one is at least well into the process of grieving for the Kingdom? He or she will, in some way, be speaking out about the need to work for change. He or she will be preaching about the problems in the pulpit. There will be boldness in that person's willingness to confront the potential child abuse in the congregation. He or she will not stop speaking out until true change has occurred. It is impossible to stay in a self-destructive system without living either in denial that keeps people silent or in reality which cannot help but speak at appropriate times.

Facing reality leads to a willingness to bear the burdens of those suffering from collusion, not just the problems created because the profession has been found guilty of colluding with incompetency. Grieving involves three emotions with which most of us have a lot of difficulty--*anger, fear, and sadness*.

One only has to listen for a short time to a group of church leaders talking about clergy sexual "misconduct" to know that they believe getting the facts is the key to changing the system. Listen more closely. You will notice that the talk is much more about *protecting* the system than changing it. Such conversations are permeated with DIM thinking statements and game playing. (For more insight, see [Basic Facts about Collusion](#))

Even before [How Little We Knew](#) was released, the problem of clergy domestic violence came to my attention. This problem is even more easily pushed aside as "just a personal problem." Yet, in story after story I've heard, it seems that survivors of clergy domestic abuse have suffered as much as sexual abuse survivors, if not more so, from collusion within the church when they try to bring their abusers to accountability. Despite the increased exposure and empathy which survivors of domestic violence are receiving in the media, these women are almost always "tarred and feathered" and labeled as "insubordinate wives" when the abuser is a clergyman.

More and more denominations are requiring that their ministers attend a workshop to learn the *facts and rules* of clergy sexual abuse to protect themselves and their organization from being sued or from losing their insurance coverage. Without a doubt, some are also concerned with helping survivors in their midst. However, "helping" is all-too-often equated with "silencing" them. Speaking out is seen as a sign of illness, rather than health.

In hierarchal systems, it is a fairly easy matter to come up with a little therapy for perpetrators. Most are covered by health insurance which offers 10-15 outpatient mental health visits per year. Provided that coverage can be kept through provisions within the system, the denomination may not be out a penny. Some denominations are even willing to supplement what is provided. In the past few years, in some denominations, a limited amount of therapy is also provided for survivors.

In cases of denominations with autonomous congregations (such as Southern Baptists), help is often found for sexual offending ministers under an umbrella fund which helps rehabilitate terminated ministers. Yet rarely are therapy bills paid for survivors.

This author has strong suspicions that the resistance to providing survivors with adequate funding for therapy is not always about money. *Knowledgeable church leaders know that the more therapy a survivor gets, the more likely she or he is to realize that there are many choices, one of which is speaking out as much and as long as one wishes to do so!*

Still the greatest resistance may have something to do with where the church leadership is in its own healing.

If one has not done the hard work of reality-based grieving, it is impossible to know how long and hard a process that is for anyone who is sincerely trying to do it!

Remember that there are TWO ingredients required

for healing an institution suffering from the

Systematic Thinking Disorder of Collusion.

Those TWO ingredients are EDUCATION and GRIEF

**Several surveys have been published showing this as fact. For further information, contact the author or [The FaithTrust Institute](#).

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HEAR

Healesville Education and
Awareness Raising re Clergy
Professional Misconduct and Sexual Abuse
tel: 0427 511 702
email: pkrstic@optusnet.com.au

Address to Youth Against World Youth Day Rally 13th July 2008 – Pam Krstic

Victims should not have to fight this battle alone

As a former Catholic teacher of twenty years, I am not here to question people's freedom to express their beliefs.

- I am not anti-Catholic.
- I am anti-abuse.
- Who is not anti-abuse?

I am here for one purpose only. I want children to be safe.

My passion now is for all parents and all those who work with children to be given the training they need to ensure children's safety, which includes a knowledge and understanding of the dynamics of abuse.

Sexual abuse of children by anyone is a heinous **crime**. The effects of the trauma inflicted on a victim of **clergy abuse** are grave and long lasting. Those who have not experienced it themselves or seen a loved one struggle with the aftermath can sometimes seem very callous in their indifference to victim's pain.

- When you have been brutally robbed of your innocence and youth
- when you have grown up knowing that you cannot trust even a priest,
- you can never assume that you can be safe anywhere –
- you can never be the same again.

If a victim is brave enough to disclose abuse, which in most cases is a long time after the original trauma, indifference from those with no understanding is painful enough but victims of **Catholic Clergy** are telling us that they are further traumatised by a systemic response that puts the rights and needs of the offender before their own.

The recent example seen in the media is by no means an isolated case. If you believe it was an honest mistake then you should listen to the many, many other examples, which follow a similar pattern.

Unfortunately, the voices of victims are not being heard,

- by the hierarchy,
- by everyday Catholics
- or the general public.

The questions are, if we are talking about a **heinous crime**

- Why are these offenders being investigated and dealt with by the Church?
- Why should the Church be allowed to deal with these offenders **in secret**?
- Why are there hearings in which the offender is represented [redacted] whilst the victim stands **alone** and **unrepresented**?
- Why should a bishop be able to dismiss the recommendations of a Church investigator simply on the say so of the offender?

- Why are the offending priests, stood down if a case is accepted, not referred to the police for prosecution or placed on the offender's register?
- Where are these priest offenders now?
- How can we be sure they do not have further access to children?

We know there have been at least 107 Catholic clergy convicted in Australian courts because Broken Rites have been involved in those cases.

We have no idea how many more have been dealt with in secret by the Church's Towards Healing and Melbourne Response processes because victims tell us

- there is no transparency
- victims have been compensated in secret and
- they are asked to sign a secrecy clause.

Victims are **forced** into these Church's systems because, here in Australia, unlike other countries such as the United Kingdom, United States and Canada, the Church is not a legal entity that can be sued. Effectively, legally, there is no-one who will take any responsibility for the offending priest, or for the fact that, so often, known offending priests have been moved on to other places to abuse more victims.

Now our governments do assist the Church in various ways –

- with generous tax concessions,
- the sharing of education costs and
- assistance with funding special events such as World Youth Day.

Surely then we can ask for some **accountability!**

In the UK and Ireland there have been independent inquiries into the Catholic Church's responses to clergy sexual abuse which have resulted in many changes not only to the response to victims who disclose their abuse but also much improved education and training for those who work with children and the establishment of procedures and practices at the parish and diocesan level to increase the safety of children in the future.

Similar changes are taking place in the US where litigation has forced the Church to re-examine their position.

HEAR believes we need an independent review of the Melbourne Response and an introduction of a new response that is more compassionate and based on Restorative Justice principles.

Today I call on you to ask your local members, State and Federal, to demand accountability from the Catholic Church.

Ask that the Catholic Church in Australia be expected to

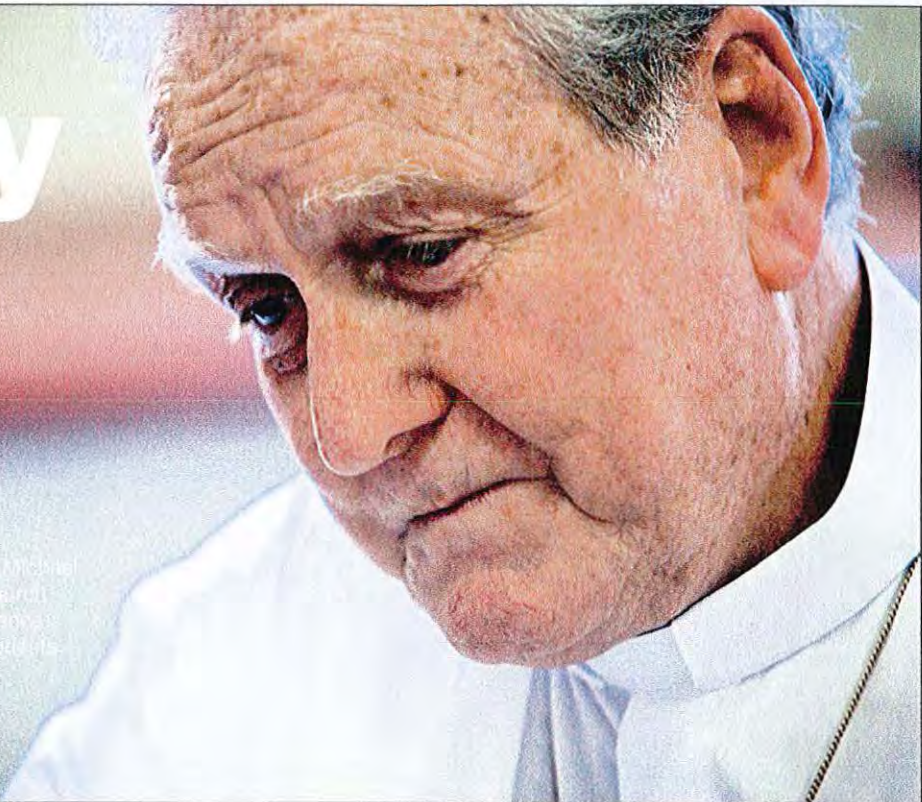
1. Identify a body that will accept responsibility (that is, a body against which claims can be made).
2. Promise to act as a "model litigant" in the same way as the Commonwealth of Australia does.
3. No longer use time limits on personal injury claims as a way of dodging sexual abuse suits.

I call on you all to speak up for the victims because

- they have suffered enough and
- they should not have to fight this battle alone.

Pray tell me

Maitland-Newcastle Bishop Michael Malone says the Catholic Church should not be suffering in silence over the issue of pedophile priests. **Joanne McCarthy writes**



FIVE years before the official bishop's retirement age of 75, Maitland-Newcastle Bishop Michael Malone is wondering if his days are numbered. "Our official retirement age is 75, but it might be 10 days from now for me after this article appears," he said during an interview last week.

One year after breaking with his brother bishops before World Youth Day and urging a papal apology to Australian victims of pedophile priests; after admitting he had "stuffed up" in the past on the issue, and potentially faced a criminal charge himself after warning the late pedophile priest Jim Fletcher he was being investigated by police, Malone has spoken out again, despite knowing it bothers many in the church.

"I know when I spoke last year probably a lot of people, including some priests, would just prefer that I shut up, and I still think that's the case," he said.

But he believes the Catholic Church in Australia is compromised because of the failure of Australia's bishops to take ownership of the sexual abuse issue, as directed by Pope Benedict XVI in Sydney last year when he urged more than 3000

church leaders to "continue to address effectively this serious pastoral challenge".

"The whole reason for being church is compromised by all this stuff," Malone said. "The evangelism, spreading of the good news, trying to influence people's lives in a positive way. I think all that stuff's being compromised by sexual

"If the coach gives a pep talk, then to my mind it's up to the bishops to respond, and I don't think silence is an adequate response."

abuse. Until we admit it and try to come to terms with it, and then move on together in a collaborative way, until we do that, we're kind of badly compromised.

"I think a lot of my colleagues would not think that the church is compromised. How could you not think that the whole purpose of the church is kind of in question when all this stuff has happened, and it hasn't sort of been responded to... with greater ownership by all of us."

He expressed frustration with the "black hole" of silence into which his comments to other bishops about sexual abuse seem to fall.

Malone said he believed a formal apology by Australia's bishops for the sins of the past, taking responsibility for both the abuse by individual priests and the church's failure to respond for many

what had happened, he said.

"You can call that denial, maybe," he said.

The Pope, as Malone saw it, named the elephant in the room. And in so doing, challenged Australia's bishops to respond.

"You know, like 'Get out there and you can do a lot better than you've been doing. Be more compassionate, be more understanding, more empathetic with victims, and make sure you bring the perpetrators to justice,'" Malone said.

"Those were the things he was saying, but it's almost as if the team goes out and plays like pussycats.

"If the coach gives a pep talk, then to my mind it's up to the bishops to respond, and I don't think silence is an adequate response.

"I don't really hear of too many bishops making too many public apologies to victims. They may, but if they do, I don't know about it."

Asked how he had surmised other bishops were not apologising, Malone said a friend had "googled" apologies to victims of sexual abuse.

"Maitland-Newcastle had about a zillion entries but there are very few others in Australia, if any, and I found that pretty



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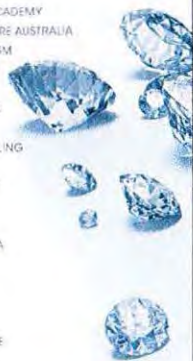
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- SEGENHOE INN
- SHOAL BAY RESORT & SPA
- SOMEWHERE UNIQUE
- THE VINTRY
- LOCAL HOMESTEAD
- TOWER LODGE
- TRIVELODGE NEWCASTLE



Diocese carries long list of allegations

MAITLAND-NEWCASTLE Catholic Diocese had experienced "more than our fair share" of child sex allegations involving priests, failures to act on child sex allegations, or sexual abuse of adults in the past 15 years, Bishop Michael Malone said. The list includes:

- Vince Ryan: jailed until May 2010 for sexually abusing 26 boys.
- The late Patrick Cotter: police

- recommended charging him with concealing Ryan's crimes. Not charged due to his age.
- The late Jim Fletcher: died in jail in January 2006 after his conviction on nine child sex offences. Sentenced to 10 years.
- Thomas Brennan: stood down as vicar-general and placed on good behaviour bond after making false statement that he was never

- warned about pedophile priests.
- Guy Hatcher: sacked as a priest. Compensation paid to a victim after allegations of sexual abuse.
- The late Denis McAlinden: compensation paid to one victim and allegations from at least 20 victims about serial offences.

Bishop Malone acknowledged in 2007 "the distress and lifelong impact" of McAlinden's actions.

- The late Francis Donovan: in 2008 the church "accepted the veracity" of two victims' claims he sexually abused them as children.
- The late James Hughes: in 2008 the diocese supported compensation to an adult sexual abuse victim.
- John Denham: awaiting sentence after guilty pleas on 29 child sex abuse charges.

- Peter Brook: awaiting a committal hearing on 22 child sex abuse charges.
- John Houston: awaiting sentence on two charges of filming boys in a shower.
- David O'Hearn: may enter pleas this month on two child sex abuse allegations.
- Gerard Mackie: stood down pending a church investigation.

disturbing," Malone said.

"I put it down to the fact that people generally don't quite know how to respond as positively as they should."

While criticising his brother bishops for their silence, Malone said bishops were responding well when allegations about pedophile priests were raised.

Malone has raised the sexual abuse issue at both meetings of the Australian Bishops Conference held since World Youth Day last July.

He told each conference, chaired by former Maitland-Newcastle priest and now South Australian Archbishop Philip Wilson, that at last year's solidarity service held at Newcastle's Sacred Heart Cathedral in August he was able to publicly acknowledge the church and the diocese needed to respond better, as directed by the Pope.

"The bishops listened to what I had to say about that, and I was hoping that some of them might do the same, and if they have, I don't know about it," he said.

There was no discussion.

"There wasn't any response in the main room when I said it," he said.

Asked whether Archbishop Wilson commented, Malone said: "Oh, I'd have to say no."

"I don't know that there's anything sinister about that. I think it's maybe just 'That's Malone, doing what Malone does, which doesn't necessarily mean that we [other bishops] have to follow suit,' and that's fair enough."

Asked whether silence from church leaders was what the Pope was asking for, Malone responded: "No, definitely not."

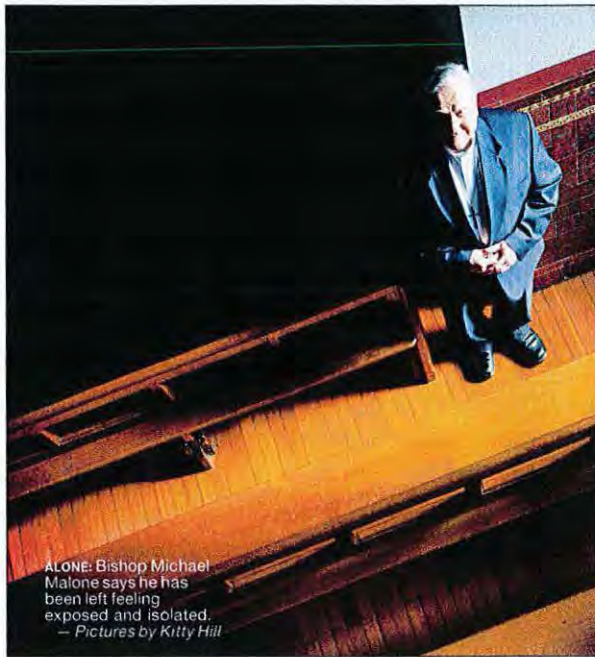
Malone said he was willing and probably would raise the issue more directly at bishops' conferences in future. The next conference is in November.

"We're a funny bunch. The way it's set up is that each bishop is autonomous on his own turf," he said.

"The Catholic Church is made up of a whole lot of little local churches answerable to Rome, so I can't tell any bishop what to do."

"But if we were having a discussion about sexual abuse and our response to it, then I would say, as part of my contribution to the conversation, that the Pope's made it very clear we have to be proactive about this. He didn't mince words and I don't think we should either."

Malone has been both surprised and, to a certain extent, frustrated by the silence from the community, and



ALONE: Bishop Michael Malone says he has been left feeling exposed and isolated.
— Pictures by Kitty Hill

particularly Catholic parishioners.

After delivering a homily at Easter at which he called the pedophile priest issue "our *Gethsemane moment", which had left the diocese "seriously divided", priests devastated and Malone himself feeling "exposed and isolated", he was expecting considerable comment.

"Now I said all that, and one or two blokes - priests - said to me afterwards 'Thanks for what you said'; one or two others were pretty upset, but the bulk of people, lay people included, said nothing."

"This is what I mean about the black hole. You say something in a deliberate kind of way, you choose your words very carefully and yet somehow it just disappears. That's weird, don't you think?"
The silence from parishioners on sexual

abuse by priests and the impact on the church was a real concern: it was a sign that the church had been compromised by the issue, he said.

The silence from Australian church leaders, and negative messages preceding the Pope's visit including World Youth Day co-ordinator Bishop Anthony Fisher's comment that sexual abuse victims were "dwelling crankily on old wounds", contributed to the disconnect between Catholic lay people and the institution.

The silence was also understandable in a human sense, he said.

"I was trying to think of an analogy that might somehow pick up how people react in these sort of circumstances and the analogy I thought of was like having a death in the family," he said.

"The whole family is kind of devastated by such an event and people react in different ways. Some people fall apart, others try to bargain with God and others get very angry."

The responses of people to sexual abuse of children by priests were similar, he said. "I think there's a similar response which shows that bishops, being human, don't quite know how to respond under certain circumstances, and don't quite know what to say or how to say it."

Malone praised the police of Strike Force Georgina who have investigated allegations made against priests in the Maitland-Newcastle diocese and laid charges.

"I don't think they're out to get the church," he said. "I think they've seen there's a job needs to be done in this area."

"I'm more than happy to offer full co-operation. There's no way in which we can allow this sort of behaviour to continue and if there were deliberate cover-ups in the past, that's certainly not happening now."

Malone admitted to feeling "battered" after a year in which Maitland-Newcastle diocese priests have been stood down during further police investigations, with several convictions, and more trials to come.

"I feel battered but part of me has the sense - well, I hesitate to say it, is hoping - we might be getting to the end of these allegations. I hope to God that's the case because it's been tough."

He hoped one positive to come from the publicity was that people who had been abused would come forward.

"I think the climate is such that people should be more inclined to come forward now," he said.

"I don't think one-off statements [from the church or individual bishops] are enough on this."

"I think you've got to keep coming back and saying 'I'm sorry, we're sorry'. I want the readers of *The Newcastle Herald* to read again that I'm committing myself 12 months on, after the papal apology, to working with victims of sexual abuse, and I'm appealing for them to come forward."

"I want them to come forward. I want them to talk to us, to tell us their truth, and I think that would be helpful for them as well as for us. I think we've got to keep doing that."

* *The Garden of Gethsemane is the scene of Jesus' agony and betrayal, where he went with his disciples following the Last Supper.*

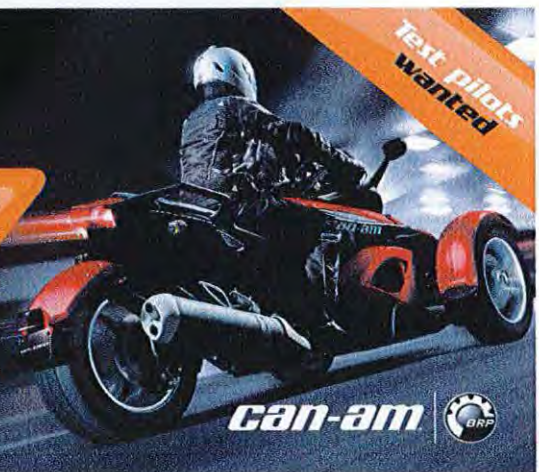
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Read more: <http://www.theage.com.au/national/investigations/faith-betrayed-20090809-cca1.html?iszz21S4pFrbn>

HEAR

Healesville Education and
Awareness Raising re Clergy
Professional Misconduct and Abuse Inc.

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Phone 0410859059

Are Australian children safe today?

The Irish report into child abuse in Church institutions released Wednesday 20 May 2009 shows yet again the tragic extent of child abuse in a Church context.

Archbishop Diarmuid Martin has already indicated that another report from an investigation into abuse in the Dublin Archdiocese to be released in the next few months will 'shock us all' with the sheer extent of the abuse and numbers of clerics involved.

If such an investigation was done here in Australia, the shock would be the same. But shock is not enough. Where is the action?

There have been at least 107 convictions of clergy in Australian courts (including for child abuse that occurred as recently as 2007). The Age reported this month, however, that Melbourne's Catholic Archdiocese alone has **internally** dealt with more than 450 cases in the last twelve years.

And yet Childwise reports that only approximately 15% of victims ever disclose and 85% go unreported.

We believe that children in schools, organisations and parishes today are still at risk today due to lack of

- appropriate knowledge,
- safety procedures and practices
- regulation and accountability

We believe that a culture of secrecy still prevails at all levels so that

- the true extent of abuse is concealed
- families of children placed at risk are unaware
- those who speak out are ostracised
- the 'rights' of offenders are still placed above those of victims and
- for various reasons, crimes are not necessarily investigated

There have been at least 107 clergy convicted in Australian courts but how many hundreds more have been identified by the Church's internal systems is not public knowledge because of a lack of accountability for these systems.

Who is responsible for overseeing that the factors that contributed to the abuse are no longer an issue today?

Who is responsible for overseeing that the systemic responses are being changed and are effective?

Should it be left to the Church?

In the United States, UK and Ireland there have been extensive safeguarding policies produced by cooperative committees made up of Government and Church personnel. These committees have

- consulted victims
- consulted child welfare professionals
- set up procedures and practices
- set up systems of accountability

We have requested these things from both Church and Government and been ignored.

How many more children must be abused before something is done to address this dreadful situation?

Pam Krstic and Ian Lawther

THE AUSTRALIAN

Betrayal of trust

It was a mass that celebrated a sinner. Hundreds of parents, students and fellow staff at the Toowoomba primary school gathered to pay tribute to the veteran educator and "child protection officer" after more than 40 years of serving the Catholic Church.

The well-liked and genial 60-year-old year 4 teacher had stunned the small devoted community with his sudden and unexplained resignation during the 2008 mid-year holidays.

The principal wished the teacher well in the school newsletter ahead of the send-off -- replete with gifts and glowing testimonials -- worthy of an educator who, himself, had risen to head several schools, only to shun **administration** ____ for the joys of the classroom.

But as the principal shepherded students into the school's historic church, he was placing at its altar a secret that, for too long, has darkened **the church** ____.

Before the congregation was a man the principal believed was sexually abusing students.

Four months later, the teacher -- rehired within weeks by the principal -- was arrested after a 10-year-old **student** ____ went directly to police with her complaints of abuse.

He was charged with 46 counts of rape and indecent treatment of a child under 12, involving 13 girls, confessed to some of the alleged abuse and is now awaiting court early next year.

The teacher, principal and school cannot be legally named until he is dealt with by the district court.

While the arrest shook the school community, it is the revelations about what was known by the principal and senior officials in Catholic Education -- and their apparent inaction -- that should have seismic significance to the foundations of the modern Catholic Church in Australia.

It has exposed as empty the years of promises, new protocols and pronouncements from the church that it has learned the lessons from decades of scandal over the cover-up of child abuse within its institutions.

Last week, Toowoomba bishop William Morris sacked the principal and two senior local Catholic Education officials, saying they had failed to protect the children of the diocese.

"They had an obligation to do everything necessary to ensure that the protection of children in their care remained paramount," Morris said in a statement. "They failed in that duty."

The principal this year became the first person in Australia, and among only a handful worldwide, to be charged under laws mandating the reporting to police of any suspicions of sexual abuse involving a child.

Police launched the investigation into the school's handling of the case after a series of reports by The Australian revealed the principal had received complaints in September 2007 from parents of a nine-year-old child about her abuse.

At the time there were also other complaints from staff about the teacher's behaviour, including his growing notoriety for enticing children to sit on his lap with the offer of lollies.

The principal later admitted at his trial that it was then he "reasonably suspected" the teacher had sexually abused at least one child.

But the allegations -- including the girl's claim he repeatedly put his hand up her and her classmates' skirts -- were kept secret from the police.

Instead, the principal and two Catholic Education officials, prosecutors later alleged, "watered down" the complaints in a letter to the teacher, who dismissed everything as the lies of little girls. They took him at his

word _____.

During the next year, at least 12 other girls, some who naively tried at times to disguise themselves in the playground with hats to avoid the teacher's attention, allegedly suffered an onslaught of abuse.

It stopped only when one child summoned the courage to tell her parents in November last year and they went to police.

The teacher was arrested and was confessing within days to abusing six of the children.

Court documents depict a deeply troubled man, with his court-appointed psychiatrist saying he showed no remorse and was emotionless about his alleged crimes.

"In short, the defendant's reaction to his parlous circumstances is just not normal," consultant psychiatrist Ian Curtis said.

"He is detached and isolated from any reaction that a normal professional in his circumstances would have to the disgraceful circumstances in which he finds himself."

It seems he was oblivious of the dangers to the complaint of the first child and, even confident that despite it being aired with the principal and Catholic Education, nothing would ever come of it.

Within weeks, according to police documents, he was back abusing the same girl who went to the principal.

"The complainant child states about a week after telling her principal, the defendant started to touch her again for a week," police reported.

She then left the school because her father was transferred to Brisbane.

The father tells The Australian he is disgusted with the principal and always believed it was a matter for police.

"I have a bit of guilt about all of this and going to the principal," he says. "But I thought someone was going to go the police, it wasn't like we're saying he stole some school stationery, it was a serious allegation.

"If they had done what they were supposed to, then 12 other kids would not have been scared for life."

After the father rang the school about the abuse, the principal called him and the child in for a meeting and alerted his superiors at Catholic Education.

He was instructed to tell the teacher and several days later the meeting was held with the father, child, principal and another teacher, who also served as the school's "child protection officer".

At first the father outlined the allegations and then the child was brought in, with assurance that she would "not get into trouble" if she told the truth.

The child protection officer took notes of the allegations and typed them up for the principal.

During the next few days, the principal – who refused to be interviewed by police – drafted a letter, to confront the teacher, which he emailed to his Catholic Education superiors, Christopher Fry and Ian Hunter, with the comments "feel free to adjust/alter/change as appropriate".

"After speaking with you and Ian on Friday [name], took a phone call from another parent regarding this matter . . . the context of this second parent's phone call was the concern of two girls gossiping over what is a serious matter," the principal wrote.

In his trial, prosecutors allege that the subsequent changes -- negotiated between the principal and his two superiors -- amounted to a sanitisation of the allegations. The girl's central complaint that the teacher "puts his hands up our skirts when I go his desk" became "placing your hand on the upper leg" of the girl.

The allegations the teacher put his hand inside her shirt and "rubs my chest" became "placing your hand around a girl and through the buttoned part of the sports uniform which made her uncomfortable".

And in one of the drafts, the principal seems to have already decided that the teacher will remain at the school.

"The reporting of the incidents follows a pattern that is worrying . . . it is your responsibility to amend your professional conduct so as to ensure any potential for further allegations do not surface," the principal wrote.

Asked in court to explain why changes were made in the allegations, the principal couldn't say: "I can't answer

that, sir."

Prosecutor Mark MacKenzie then accused him of a "cover-up", to which the principal responded: "That is absolutely out of this world."

One mother, whose child was named by the first student in that meeting as a fellow victim, was never contacted.

In the documents, the school says the second child -- now subject to some of the charges -- was questioned about the abuse but refused to say anything.

Her mother says she learned her daughter was questioned only in the middle of the trial of the principal.

Even after the teacher was arrested, parents of the victims complained that there was a "lockdown" on the matter, with the principal denying that there had ever been any complaints.

One parent tells The Australian that when asked at a meeting, the principal looked over at Fry, who nodded, before answering that "at no time did I have any suspicions against this teacher".

Morris says he learned of the complaints only when the principal went to trial.

Several parents of victims have also said that police involved in the investigation, who had links with the school, assured them that there had been no warning.

One detective, who has children at the school, conducted the first interview with the alleged offender and with the parent who had made the first complaint to the principal.

He was told of the earlier complaint, and school inaction, but it was only after it made was public in The Australian that police launched an investigation.

In a statement this month, police denied they ignored the issue, saying that they were busy with the abuse investigation into the teacher but were still conducting "extensive consultation and extensive research" into the school's handling of the case.

For many parents, it provides cold comfort after being "betrayed", as one father said, by everyone involved.

Their isolation was evident in the Toowoomba Magistrate's Court several weeks ago, when the principal was acquitted.

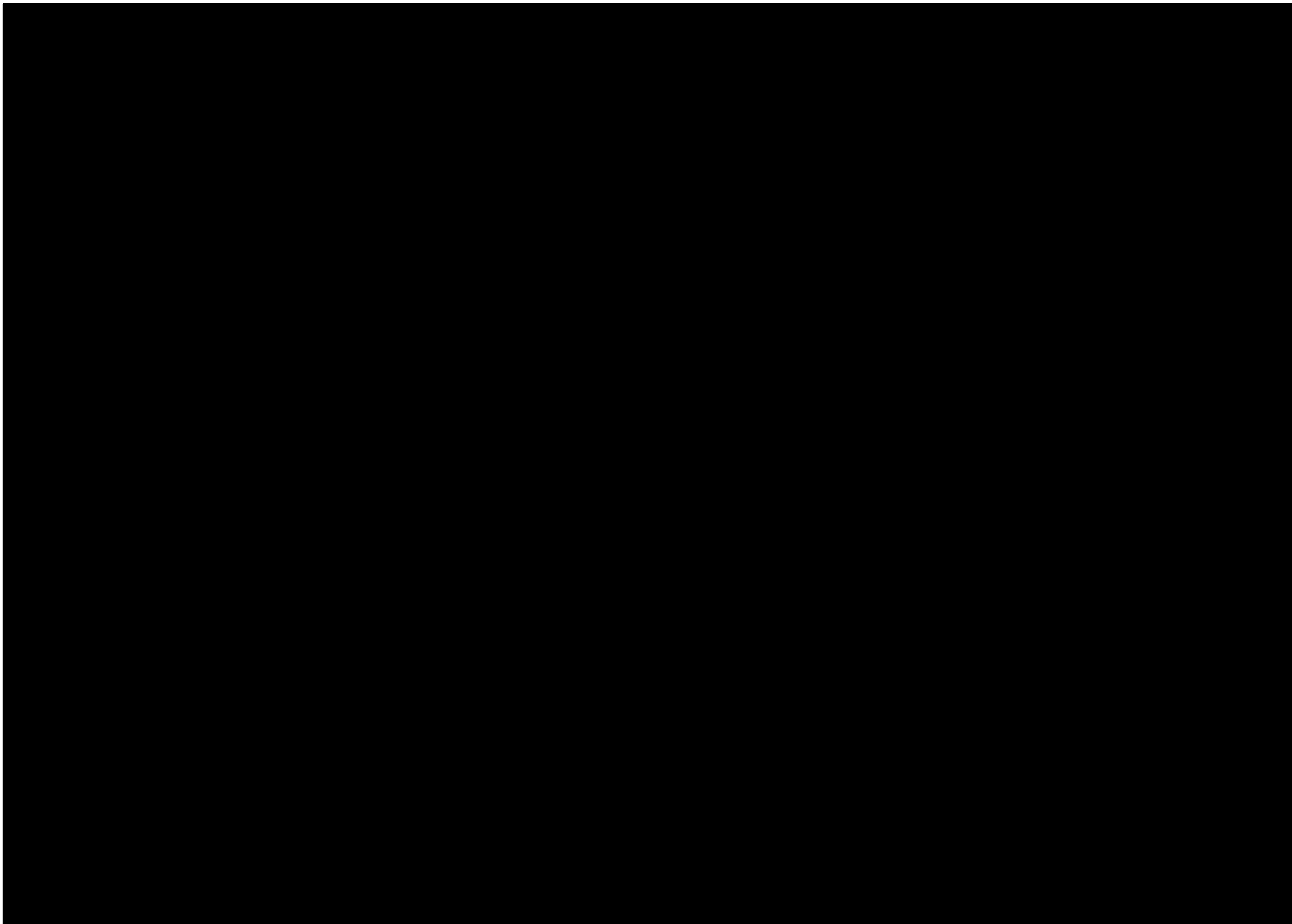
In a damning judgment, Toowoomba magistrate Haydn Stjernqvist ruled that while the principal had met his legal obligations by reporting the complaints to senior officers in Catholic Education it was clear someone at the school or diocese had "committed an offence" by their inaction.

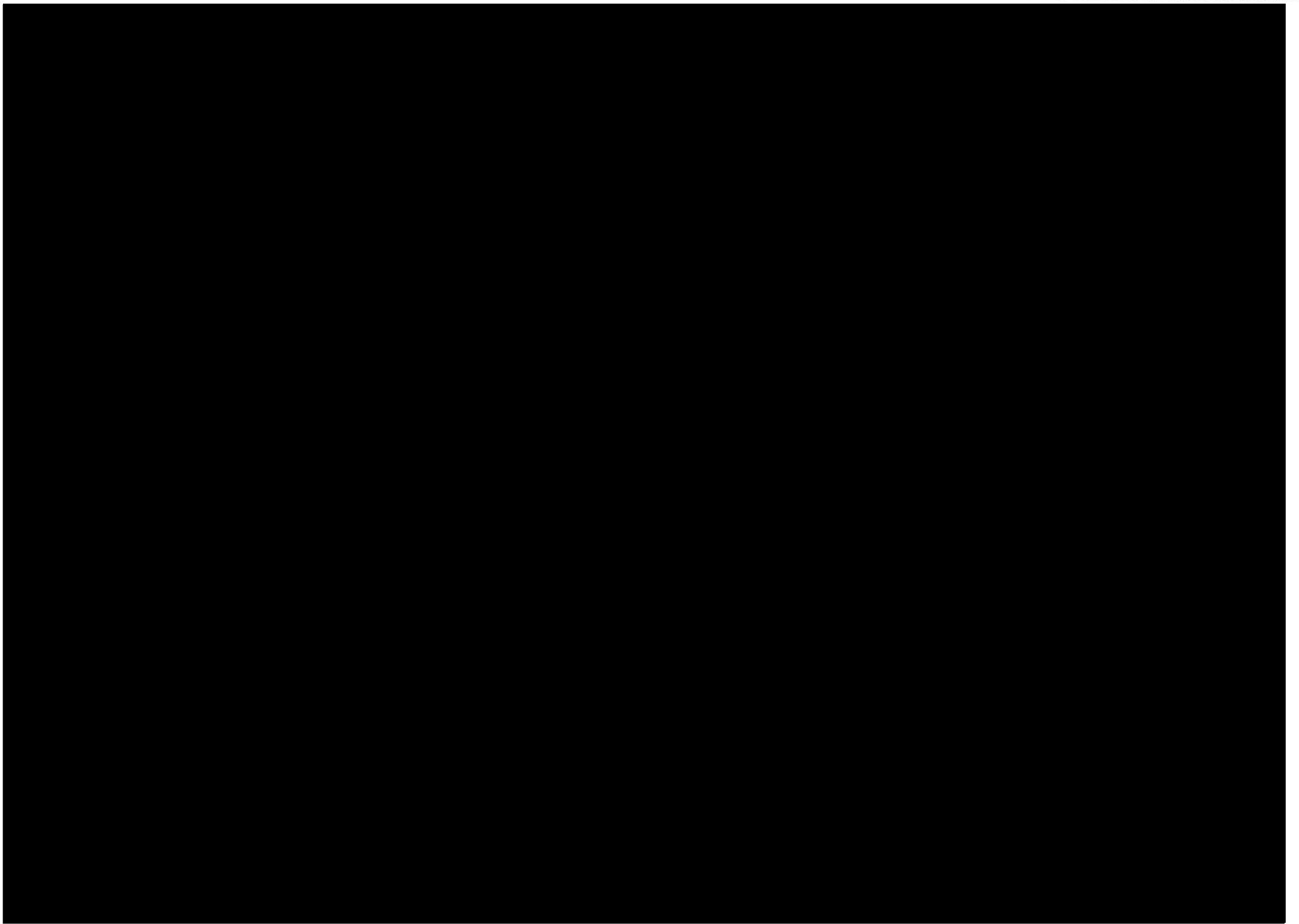
"Nowhere is there any indication or acknowledgment that the matter ultimately needs to be, and will be, passed on to police -- and it never was.

"The failure of the Catholic Education office to pass on the report to police on this occasion is the very practice the government sought to eliminate by their amendment to the education act in 2003."

More than 30 supporters of the principal, many of whom were parents of children at the school, cheered and clapped as other parents, whose daughters were abused, broke down.

"How can these people act that way, be so insensitive when he [the principal] didn't do everything he could have to protect our babies?" one parent asked.



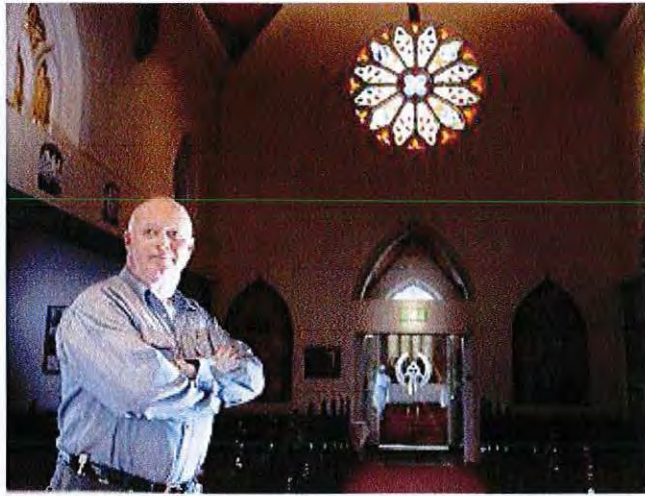


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‘Church Guidelines for Interactions with Minors’ issued for and by Healesville and Lilydale parishes in December 2010

In Good Faith and Associates has prepared the following material as part of its advocacy and education work to promote positive discussion towards establishing best practice in response to victims, families and communities suffering from clergy sexual abuse.



This table of comparisons shows differences and similarities between the new guidelines for the two Melbourne Archdiocese parishes (which share a parish priest) and the national guidelines for all priests, Integrity in Ministry issued in 2004. Material unique to Healesville is highlighted in green, and unique to the Lilydale guidelines, in yellow.

The original parish documents can be found at <http://lilydale-yarra-valley-leader.whereilive.com.au/news/story/st-patricks-parish-lilydale-guidelines-for-work-or-service-with-minors-and-vulnerable-adults/> and <http://lilydale-yarra-valley-leader.whereilive.com.au/news/story/st-brigid-parish-healesville-guidelines-for-interactions-with-minors>

See also <http://lilydale-yarra-valley-leader.whereilive.com.au/news/story/guidance-to-protect/>

Integrity In Ministry can be found at http://www.catholic.org.au/index.php?option=com_docman&Itemid=158&limitstart=5

ST BRIGID'S HEALESVILLE - Guidelines for interactions with minors	ST PATRICK'S PARISH LILYDALE - Guidelines for work or service with minors and vulnerable adults	INTEGRITY IN MINISTRY: A Document of Principles and Standards for Catholic Clergy and Religious 2004
<p>STANDARDS FOR INTERACTIONS WITH MINORS</p> <p>The Catholic Church values children as an important part of Parish life. We also value and respect that parents are the first teachers of the faith to their own child(ren) and protectors of their children.</p>	<p>Definition Work or service with minors includes any ministry that serves youth or vulnerable adults in any manner, or functions where minors are typically present.</p> <p>IntroductionThe Catholic Church values children as an important part of Parish life. We also value and respect that parents are the first teachers of the faith to their own child(ren) and protectors of their children.</p>	<p>(3.4 Commitment to one's vocation as a minister of communion means that religious and clergy will act with integrity in all their human relationships.</p> <p>Among the behavioural standards that follow from this principle are:</p> <ul style="list-style-type: none"> _ establishing relationships that are able to develop and mature within the context of gospel values; _ establishing and maintaining relationships that are characterised by openness, honesty and integrity; _ not establishing a relationship through an abuse of

St Brigid's Parish is therefore presenting this Policy as a means of supporting both the Church's teachings and the parents' love and care of their children.

The following are standards regarding interactions with minors in Church programs. They are not necessarily designed or intended to address interactions within families.

St Patrick's Parish is therefore presenting this Policy as a means of supporting both the Church's teachings and the parents' love and care of their children.

Supervision of Programs that Involve Minors

1. Children should never be left alone at the Presbytery. If parents require the priest to see their child(ren), parents should be present at all times, unless the children are related to the Priest and it is done with the knowledge and consent of the parents.

2. Parents have a right to observe programs and activities in which their children are involved. However, parents who desire to participate in, or have continuous ongoing contact with their child's programs in the Church, which may involve other children, are required to have a current Working with Children Check.

3. Programs for minors shall be supervised by an adult with a current Working with Children Check.

4. All school activities are governed by DEET Guidelines.

power).

1.4

do not provide pastoral ministry in the sleeping quarters/bedrooms of one's communityhouse or of the presbytery/parish house.

1.5

avoiding, whenever reasonably possible, being alone with a minor or group of minors in sleeping, dressing or bathing areas, making sure to exercise prudent judgment and behaviour when another adult cannot be present;

1.5

ensuring whenever reasonably possible that another adult is present or close by when providing pastoral ministry to a minor;

	<p>5. Minors may be released only to parents, legal guardians, or other persons designated by parents or legal guardians at the close of services or activities. When there is a question about the propriety of releasing a minor, the immediate supervisor should be contacted before releasing the child.</p> <p>6. Inappropriate behaviour of minors or vulnerable adults should be reported immediately to parents.</p>	
<p>Standards for Interaction with Minors & Vulnerable Adults Appropriate & Acceptable</p> <p>The following positive social behaviours are regarded as appropriate and acceptable.</p> <ul style="list-style-type: none"> • Pats on the shoulder or back. • Hand-shakes. • “high-fives” and Hand slapping. • Verbal praise. (not relating to physique or body development). • Touching hands, faces, heads, shoulders and arms of minors. • Arms around shoulders. • Holding hands while walking with small children. • Sitting beside small children. • Kneeling or bending down for hugs with small children. • Holding hands during prayer. 	<p>Standards for Interaction with Minors & Vulnerable Adults Appropriate & Acceptable</p> <p>The following positive social behaviours are regarded as appropriate and acceptable.</p> <ul style="list-style-type: none"> • Pats on the shoulder or back. • Hand-shakes. • “high-fives” and Hand slapping. • Verbal praise. (not relating to physique or body development). • Touching hands, faces, heads, shoulders and arms of minors. • Arms around shoulders. • Holding hands while walking with small children. • Sitting beside small children. • Kneeling or bending down for hugs with small children. • Holding hands during prayer. 	<p>1.4</p> <p>Pastoral love requires that clergy and religious respect the physical and emotional boundaries appropriate to relationships with adults and minors.</p> <p>Among the behavioural standards that follow from this principle are:</p> <ul style="list-style-type: none"> _ exercising sensitivity with regard to the physical and emotional space others require in pastoral encounters; _ exercising a prudent judgment, that has the well-being of the other as its goal, in initiating and responding to physical contact, <p>such as giving a comforting hug or an affirming touch;</p> <ul style="list-style-type: none"> _ providing pastoral ministry only in places that offer a sufficiently safe environment where there is openness and visibility;

		<p>_ exercising prudent judgment in the expression of affection and regard, and in the giving of gifts.</p> <p>To safeguard integrity, and to preserve clarity of sexual and professional boundaries with regard to this principle, it is essential that clergy and religious:</p> <p>_ do not provide pastoral ministry in the sleeping quarters/bedrooms of one's community house or of the presbytery/parish house.</p>
<p>2. Some forms of physical contact have been used by adults to initiate inappropriate interactions with minors.</p> <p>In order to maintain the safest possible environment for minors, the following are examples of contact with minors that are not to be used in Church programs.</p> <ul style="list-style-type: none"> * inappropriate embraces * kisses on the mouth * holding minors over four years old on the lap * touching buttocks, chests or genital areas * showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms * being on a bed with a minor * wrestling with minors * tickling minors * piggyback rides 	<p>Inappropriate & Prohibited</p> <p>The following forms of contact are regarded as inappropriate and prohibited.</p> <ul style="list-style-type: none"> • inappropriate embraces • kisses on the mouth • inappropriately holding minors over four years old on the lap • touching buttocks, chests or genital areas • showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms • being on a bed with a minor • wrestling with minors • tickling minors 	<p>1.1</p> <p>avoid any behaviour that could reasonably be interpreted as harassment;</p> <p>harassment encompasses a broad range of behaviours, including but not limited to:</p> <ul style="list-style-type: none"> - physical, verbal, written or psychological abuse - bullying - racial and religious insults - derogatory ethnic slurs - unwelcome touching and inappropriate behaviour <p>Harassment can occur as a result of a single incident or a pattern of behaviour where the purpose or effect is to create a hostile, offensive humiliating or intimidating</p>

<ul style="list-style-type: none"> * any type of massage given by minor to adult * any type of massage given by adult to minor * any form of unwanted affection * compliments that relate to physique or body development. 	<ul style="list-style-type: none"> • piggyback rides • any type of massage given by minor to adult • any type of massage given by adult to minor • any form of unwanted affection • compliments that relate to physique or body development. <p>All other forms of physical contact are considered inappropriate and unacceptable.</p>	<p>environment.</p>
<p>PROHIBITED BEHAVIOURS</p> <p>1. The use of physical discipline in any way for behaviour managements of minors is prohibited. This prohibition includes spanking, slapping, pinching, hitting or any other physical force.</p> <p>2. Abuse and neglect of minors are contrary to the teachings of the Church and are prohibited. Those that serve in the Parish have a responsibility to protect minors from all forms of abuse and/or neglect and are prohibited from:</p> <ul style="list-style-type: none"> * speaking to minors in a way that is harsh, threatening, intimidating, shaming, 	<p>Prohibited Behaviour</p> <p>1. The use of physical discipline in any way for behaviour management of minors is prohibited.</p> <p>2. Abuse and neglect of minors are contrary to the teachings of the Church and are prohibited. Those that serve in the parish have a responsibility to protect minors from all forms of abuse, physical, sexual or emotional, and/or neglect., and are prohibited from :</p> <ul style="list-style-type: none"> • speaking to minors in a way that is harsh, threatening, intimidating, shaming, 	<p>1.5</p> <p>- behave with due prudence, not staying overnight in the same room as a minor or vulnerable person unless it is impossible to avoid. In that circumstance every provision needs to be made to provide a safe environment, eg the permission of a parent or guardian, and appropriate openness and visibility;</p> <ul style="list-style-type: none"> _ never administer corporal punishment; _ use electronic and print media responsibly; _ do not supply or serve alcohol or any

derogatory, demeaning or humiliating;
 * swearing at a minor;
 * physically abusing a minor;
 * sexually abusing a minor;
 * neglecting a minor;
 * encouraging a minor to violate the law;
 * offering alcohol or illegal drugs to a minor or to anyone to whom you owe a duty of care;
 * offering pornography to a minor or to anyone to whom you owe a duty of care;

3. Furthermore, when in the presence of minors, those that serve in the Parish are prohibited from:

- * swearing or using vulgar language;
- * abusing alcohol
- * using, possessing or being under the influence of illegal drugs;
- * discussing their own sexual activities;
- * possessing or displaying sexually oriented or morally inappropriate printed or electronic materials (eg magazines, cards, videos, films, clothing, internet sites, etc);
- * engaging in any sexually oriented conversations with minors unless the conversations are part of a legitimate lesson and discussion regarding human sexuality issues (on such occasions, the lesson will convey the Church's teachings on these topics. Any further questions not answered or addressed by their individual teachers,

derogatory, demeaning or humiliating;
 • swearing at a minor;
 • physically abusing a minor;
 • sexually abusing a minor;
 • neglecting a minor;
 • encouraging a minor to violate the law;
 • offering alcohol or illegal drugs to minors or anyone to who you have duty of care;
 • offering pornography to anyone

3. Furthermore, when in the presence of minors, those that serve in the Parish are prohibited from:

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- abusing alcohol
- using, possessing or being under the influence of illegal drugs;
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controlled substance to a minor without the express permission of a parent or guardian.

1.1

- sexual jokes and comments
- requests for sexual favours
- display of pornographic materials

3.5

- avoidance of all actions or language that could reasonably be interpreted as sexually provocative;
- _ never seeking to initiate sexual behaviour;
- _ rejection of any invitation to participate in sexual behaviour;

<p>they should be referred to their parents or guardians for clarification or counselling);</p> <ul style="list-style-type: none"> * undressing or being nude; * taking a shower; * sleeping in the same bed, sleeping bag or tent with a minor, 	<p>counselling);</p> <ul style="list-style-type: none"> • undressing or being nude • taking a shower; • sleeping in the same bed, or sleeping bag with a minor 	
<p>GUIDELINES FOR USE OF EMERGING COMMUNICATION TECHNOLOGIES¹.</p> <p>The use of electronic medium between minors and adults serving in ministry with minors is permitted for legitimate school and church sponsored purposes.</p> <p>To ensure adequate monitoring of such contacts, emails sent to minors should be copied to parents and guardians, phone calls should be made to a family home number, etc. Minors should be advised to contact adults leaders via a parish-or school-related email address or phone number and adult leaders should not “chat” with or “text” minors whom they serve for social purposes.</p> <p>2. Legitimate school-and church-sponsored uses of social networking sites should include the involvement of more than one adult on the site. Social networking sites may not be used for socializing between adult leaders and minors, whom they serve.</p>	<p>Guidelines for Use of Emerging Communication Technologies</p> <p>The use of electronic contact between minors and adults serving in ministry with minors is permitted for legitimate school and church sponsored purposes.</p> <p>To ensure adequate monitoring of such contacts, emails sent to minors should be copied to parents or guardians, phone calls should be made to a family home number</p>	<p>use electronic and print media responsibly;</p>

<p>This policy will be reviewed by April 2011. Please address, to Parish Policy team, any written comments and recommendations prior to this date.</p> <p>All comments and recommendations will be taken into consideration during the policy review.</p>	<p>This policy will be reviewed by July, 2011. Please address to Paris Advisory Team any written comments and recommendations prior to this date.</p> <p>All comments and recommendations will be taken into consideration during the policy review.</p>	
	<p>PARISH OF ST. PATRICK'S LILYDALE CODE OF ETHICS All individuals who serve in the parish shall :</p> <ul style="list-style-type: none"> • exhibit the highest Christian ethical standards and personal integrity. • conduct themselves in a moral manner that is consistent with the discipline, norms and teachings of the Catholic church. • provide a professional work environment that is free from harassment. • not take advantage of a counselling, supervisory or authoritative relationship for their own benefit.. • not act in an abusive or neglectful manner. • share concerns about suspicious or inappropriate behaviours with their priest, their principal, the Vicar General, the Catholic Education Office, or the Bishop. • adhere to the requirements of the State and federal Laws regarding the reporting of any suspected abuse of a minor. • accept their personal responsibility in the protection of minors from all forms of abuse. 	<p>Legal Compliance</p> <p>It is essential that clergy and religious abide by the requirements of mandatory reporting and other relevant civil legislation.³⁴ They also take care to ensure that the proper processes of law are not interfered with, nor hindered. Notwithstanding the civil law requirements, clergy and religious are required to alert Church authorities in accordance with section 5.3.</p>

Checklist

A checklist can help your organisation to develop and maintain a Child-safe Child-friendly environment by:

- ◆ promoting discussion;
- ◆ identifying strengths and any remaining gaps that need action; and
- ◆ helping to set priorities.

Each question in the Checklist also has a link to information, resources and templates to help develop new policies and practices that strengthen Child-safe Child-friendly organisations.

The Checklist can be used whether you have already developed Child-friendly policies or practices or are just starting out. The Checklist is not exhaustive: you will find that as you discuss it you may think of other areas for attention in your organisation.

Use this template to help develop a Child-safe Child-friendly environment in your organisation.

Getting Started	Yes	In progress	No	Guide to resources and information available on the Commission's website
Do you have a documented risk management plan?				Finding Your Risks
Have you identified employee behaviours that are inappropriate with children <u>and</u> workplace factors that can affect the likelihood of such behaviour occurring?				Situational Prevention
Do staff, volunteers and students have training on how to identify and respond to behaviour by staff that might be risky to children?				www.kids.nsw.gov.au/info/#ChildAbuse
Are staff, volunteers and students carefully selected and always screened?				Recruitment & Selection Checklist
Do you know your obligations under the Working With Children Check?				www.kids.nsw.gov.au/check/employer.html
Are there opportunities for kids to contribute to your program development?				www.kids.nsw.gov.au/publications/taking.html
Do staff, volunteers and students know how to run their activities in an inclusive way that will add to the self esteem of all participants?				Supporting staff, volunteers and students
Have you identified barriers that prevent staff, volunteers and students on placement from raising concerns?				Managing Complaints
If self employed have you obtained a Certificate for Self Employed People?				http://www.kids.nsw.gov.au/kids/working/certificateforselfemployedpeople/gettingacertificate.cfm
If self employed do you have your Certificate for Self Employed People on display or available for parents to view?				http://www.kids.nsw.gov.au/kids/working/certificateforselfemployedpeople/verifyingacertificate.cfm

Getting Started > Section complete

Checklist

Moving Forward	Yes	In progress	No	Guide to resources and information available on the Commission's website
Do you have a documented Child-safe Child-friendly policy?				Policies and Codes of Conduct
Do you have documented rules for staff, volunteers and students that make it clear what is appropriate and inappropriate behaviour with children?				Policies and Codes of Conduct
Do you have a documented Child-safe Child-friendly code of conduct?				Policies and Codes of Conduct
Do you have clear procedures for raising concerns & complaints?				Managing Complaints
Have issues concerning confidentiality been clarified?				Managing Complaints
In NSW, do you know when to report an incident to the Department of Community Services?				Managing Complaints
Do you have a staff, volunteers and students induction process in your Child-safe Child-friendly procedures?				Supporting staff, volunteers and students

Moving Forward > Section complete

Keeping It Going	Yes	In progress	No	Guide to resources and information available on the Commission's website
Do all staff, volunteers and students understand the role they play in keeping children safe in your organisation?				Extended Guardianship
Do staff, volunteers and students know what to do if faced with an allegation or disclosure of child abuse?				Managing Complaints
Do kids and/or parents involved in your program know how to report or raise a concern?				Managing Complaints
Are kids able to provide feedback about their activities?				www.kids.nsw.gov.au/publications/taking.html
Do you include a young person (of appropriate age) on interview panels?				Choosing the Right People
Does your organisation work to promote Child-safe Child-friendly policies and practices?				Policies and Codes of Conduct
Have you set a date for reviewing policy and procedures?				Policies and Codes of Conduct
Are stakeholders involved in developing and reviewing your risk management plan, policies and procedures?				Extended Guardianship Situational Prevention

Keeping it Going > Section complete



AROUND THE WORLD

Responses to clergy sexual abuse
by the Catholic Church
and governments

Pam Krstic

Around the World

Responses to clergy sexual abuse
by the Catholic Church
and governments

Compiled by Pam Krstic

COUNTRIES

Countries around the world with a documented Catholic clergy sexual abuse issue

1. Argentina	19. Netherlands
2. Australia	20. Norway
3. Austria	21. New Zealand
4. Belgium	22. Peru
5. Brazil	23. Philippines
6. Canada	24. Poland
7. Chile	25. Slovenia
8. Colombia	26. Spain
9. Croatia	27. South Africa
10. Czech Republic	28. Sweden
11. France	29. Switzerland
12. Germany	30. The Czech Republic
13. Haiti	31. The Philippines
14. Ireland	32. United Kingdom
15. Italy	33. USA
16. Kenya	34. Zimbabwe
17. Malta	
18. Mexico	

Compiled by Jim Boyle and Pam Krstic from media reports

Here is a list of Countries around the world with a documented Catholic clergy sexual abuse issue

This list is being compiled by Jim Boyle and Pam Krstic from media reports that surface daily from around the world.

This week Associated Press reports that Chile's attorney general has announced that 100 new laws are being made to better protect children and make abuse survivors lives easier.



AUSTRALIA

- ▣ **Forde Commission of Inquiry (1998 - 99) into child abuse in Queensland institutions**
- ▣ **Mullighan Commission of Inquiry (2004 - 07) in South Australia**
 - **Children in State Care Commission of Inquiry: Allegations of Sexual Abuse and Death from Criminal Conduct**

There have been two comprehensive interstate formal inquiries into child abuse in institutions in Australia

Forde Commission of Inquiry in Queensland and the Mullighan Commission of Inquiry in South Australia

These were looking into abuse of children in both government and church run institutions



AUSTRALIA

1995 Vic Government Crime Prevention Committee Parliamentary Inquiry into Sexual Offences against Children and Adults

a Report - Combating Child Sexual Assault: An Integrated Model

129. The committee recommends that protocols be developed within religious organisations to ensure that the Sexual Assault Response Team is immediately notified of any suspected sexual assault (Section 11.5.1)
130. The Committee recommends that religious organisations develop protocols to ensure evidence is not contaminated by internal investigations or inquiries. (Section 11.5.2)

Parliamentary Inquiry into Sexual Offences against Children and adults 1995

Report - Combating Child Sexual Assault: An Integrated Model

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130. The Committee recommends that religious organisation develop protocols to ensure evidence is not contaminated by internal investigations or inquiries. (Section 11.5.2)

Many victims know to their cost that these recommendations were not followed.

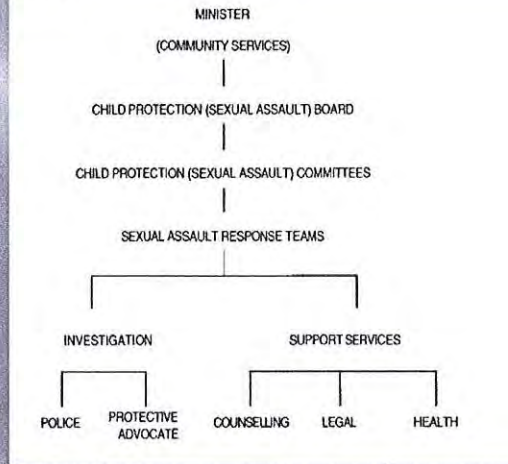


AUSTRALIA

Sexual Assault Response Teams (SARTs) were to include

- Police
- Advocates
- Counselors
- Lawyers
- Health Professionals

CHART 1:



For those who are interested, the recommended Sexual Response Teams were to include

- Police
- Advocates
- Counselors
- Lawyers
- Health professionals

Those recommendations weren't acted upon either at the time but Police units being set up these days are more holistic and some do include a one stop shop approach for victims to access other professionals.



AUSTRALIA

Church Responses

- ▣ **Melbourne Response: 1996 - the present**
 - In-house system
 - 'independent' commissioner
 - never been reviewed
 - no accountable report
- ▣ **Towards Healing: 1996 - the present**
 - In-house system
 - revised in 2000
 - reviewed by Patrick Parkinson in 2009. He is now calling publically for a Royal Commission

In the context of these outside pressures in 1995 there were two formal Australian Church Responses introduced in 1996

Melbourne Response: 1996 – the present

- In-house system
- presided over by an 'independent' commissioner' who was described when appointed to be like a 'royal commissioner'
- the response has never been reviewed
- and has never issued an accountable report

Towards Healing: 1996 – the present

- also an In-house system
- It was revised in 2000 and
- reviewed in 2009 by Patrick Parkinson , who is now himself calling publically for a Royal Commission

It is well documented in press scrutiny of particular cases that neither of these responses report priest offenders to the police in the manner called for in the recommendations of the Vic parliamentary committee in 1995.



CANADA

▣ **Hughes Inquiry: Canadian Royal Commission 1989-1990**

Investigation into abuse in institutions

- ▣ Church Officials had transferred offenders and covered up sexual abuse of children
- ▣ Victims should be compensated

Canadian Government paid \$ 11.5 million in 1996.

The courts seized Christian Brother assets

Victims received between \$20,000 and \$600,000

In 1990 A Canadian Royal Commission into abuse in institutions found that ...

church officials had transferred offenders and covered up sexual abuse

It recommended that victims be compensated

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The courts seized Christian Brother assets and

Victims received between \$20,000 and \$600,000



CANADA

- ▣ **1992 Canadian Bishop Guidelines 'From Pain To Hope' introduced**
 - offers suggestions on how to deal with allegations of abuse
 - ▣ "responding fairly and openly" to all allegations
 - ▣ stressing the need to "respect" the jurisdiction of outside authorities
 - ▣ recommending counselling and compassion for the victims.

Each Canadian bishop is free to follow or ignore it.

- ▣ **Victims say that the Church systems still cause more trauma and the Church lawyers demand sweeping 'gag' clauses on settlement of claims.**

<http://www.bishop-accountability.ca/news/2013-07-22-24-defence-Catholic%20Church%20Mother%20Brisis-08.htm>

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These offer suggestions on how to deal with allegations of abuse such as
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UNITED STATES OF AMERICA

- 1985 - Fr Tom Doyle writes report for the Bishops Conference (USCCB) - which is ignored
- 1990's - Books are published on subject and media begin to expose offenders and cover ups
 - as a result more and more victims disclose abuse and file civil claims and government authorities become concerned
- 2002 New Hampshire attorney general reached an agreement with the bishop
 - calling for annual audits in exchange for not seeking indictments against the diocese.
 - mandated child abuse reporting,
 - safety training for all diocesan personnel,
 - establishment of child protection policies and protocols

The United States

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calling for

- annual audits and other protection measures in exchange for not seeking indictments against the diocese officials.



UNITED STATES OF AMERICA

- ▣ **2002 United States Conference of Catholic Bishops (USCCB)**
 - ▣ adopts Charter for the Protection of Children and Young People
 - ▣ appoints John Jay College of Criminal Justice Study which finds
 - 11,000 allegations had been made against 4,392 priests
 - 4% of the priests who had served 1950 - 2002 were offenders
- ▣ **Formal U.S. Government Inquiries include**
 - ▣ Westchester NY Grand Jury 2002
 - ▣ Rockville Centre NY Suffolk County Grand Jury 2003
 - ▣ Boston MA Reilly Report 2003
 - ▣ Phoenix Grand Jury 2003
 - ▣ Portland ME Attorney General Investigation 2004

Being reactive rather than proactive

The United States Conference of Catholic Bishops (USCCB) responded by

- ▣ Adopting a Charter for the Protection of Children and Young People
- ▣ Appointing a John Jay College of Criminal Justice Study which found at that time that 11,000 allegations had been made against 4,392 priests 4% of the U.S. priests who had served 1950 - 2002 were offenders

There have been a number of formal U.S. Government Inquiries some of them are listed here



UNITED STATES OF AMERICA

- ▣ **Four U.S. dioceses are subject to 'diversion compliance agreements' to avoid prosecution for failing to report offenders**
 - Kansas City Mo
 - Manchester NH
 - Phoenix Az
 - Santa Rosa Ca
- ▣ **2011 - 700 new cases were launched against US clergy**
- ▣ **2012 First Church official, Monsignor William Lynn, found guilty of Child Endangerment in Pennsylvania**
- ▣ **2012 – Nicholas Cafardi, member of the National Review Board, critiques the 10 year old USCCB Charter saying**
 - There is nothing about the bishops who enabled abuse to happen.
 - The only way bishops are held to account right now is civilly.
 - They are not being held to account inside the church.

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<http://www.uscatholic.org/church/2012/06/we-can-do-better-responding-sex-abuse-10-years-later>



UNITED STATES OF AMERICA

US Civil Litigation Court Settlements

- 5,679 have persons received settlements through court system.

However to put this in perspective

- 15,235 allegations made to Church through 2009
- 100,000 U.S. victims - estimated by Fr. Andrew Greeley in a 1993 study.

Settlements represent a minority of known cases, and a tiny fraction of all the abuse perpetrated by Catholic clergy."

- Between 5,700 and 10,000 priests have been accused
- Restrictive statutes of limitations mean that only a few hundred have been tried, convicted, and sentenced for their crimes.
- The rest are never listed on a Meghan's Law list
- Society bears the terrible cost of their continued access to children."

Bishop Accountability.org

Unlike in common law countries such as Australia where Church structure makes litigation almost impossible, a US victim can sue the Catholic Church diocese responsible for the priest offender.

Current statistics from bishopaccountability.org regarding civil litigation settlements

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Bishop Accountability.org



UNITED KINGDOM

- ▣ 1995 -1999 - 102 criminal cases prosecuted
- ▣ 1999 Multidisciplinary working group established by the Bishop of Plymouth to work on prevention
 - included independent professionals in child protection, welfare, and policing.
- ▣ 2002 Church appointed Nolan Commission
- ▣ 2007 Five year review lead by Baroness Cumberlaga
 - found few of the Nolan recommendations had been acted upon
- ▣ Neither investigation was given access to diocesan files and worked only on the cases known in the criminal courts

The United Kingdom

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This group included independent professionals in child protection, welfare, and policing,

In 2002 the Church appointed Nolan Commission to look into prevention of abuse

In 2007 a review of the Nolan report was lead by Baroness Cumberlaga

It found that few of the Nolan recommendations had been acted upon

Both of these were Church reviews and neither investigation was given access to diocesan files and thus worked only on the cases known in the criminal courts



UNITED KINGDOM

- ▣ **2002 – Catholic Office for the Protection of Children and Adults (COPCA) established**
 - published an annual report of statistics
 - interpreted by the Church as only those priests convicted in a criminal court
- ▣ **2008 – National Catholic Safeguarding Commission (NCSC) and Catholic Safeguarding Advisory Service (CSAS) established**
 - NCSC made up almost entirely of bishops, clergy and religious superiors
 - CSAS is only advisory and thus bishops make the final decisions
- ▣ **2012 – Stop Church Child Abuse! campaign launched**
 - Alliance of survivors, charities, lawyers and interested individuals call for Government inquiry with powers to compel disclosure of all Church files

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In 2012 – The Stop Church Child Abuse! campaign was launched by an alliance of survivors, charities, lawyers and interested individuals who are calling for Government inquiry with powers to compel disclosure of all Church files.



UNITED KINGDOM

- ▣ 2012 - UK Court of Appeal confirmed the Church can be held liable for the negligent acts of a priest it has appointed.
- ▣ The decision will eventually be appealed to the Supreme Court.
- ▣ This has major implications for victims claiming damages from the diocese where an offender has served.
- ▣ The final decision will affect other common law countries such as Australia.

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IRELAND

- **1994 - controversy over delay in extradition of Fr Brendan Smyth to Belfast brings down the Irish government**

- **1999-2009 Commission to Inquire into Child Abuse in Institutions (The Ryan Commission)**
 - revealed 370 cases of alleged sexual abuse of children in Church institutions
 - discovery of extreme offending and cover up leads to three further inquiries

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IRELAND

- **2005 Report of Inquiry into the Ferns Diocese**
 - recorded its 'revulsion at the extent, severity and duration of the child sexual abuse allegedly perpetrated on children by priests'
- **2009 Report of Government Inquiry into the Dublin Diocese**
 - "The Dublin Archdiocese' pre-occupations were
 - the maintenance of secrecy,
 - the avoidance of scandal,
 - the protection of the reputation of the Church, and the
 - preservation of its assets.
 - The Archdiocese did not implement its own canon law rules and did its best to avoid any application of the law of the State".
- **2011 Report of Inquiry into Diocese of Cloyne**
 - Bishop Magee was forced to resign over his lack of co-operation with the National Board for Child Protection in 2008
 - Two thirds of abuse allegations from 1996-2009 were not passed on to the police
 - The Vatican in a secret letter had described the 1996 guidelines as a 'study document' and not a binding set of rules

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Bishop Magee was forced to resign over his lack of co-operation with the National Board for Child Protection in 2008

In July 2012 a Criminal Justice Bill was passed which makes it an offence to withhold information on serious offences, carrying a jail sentence of five or more years.



IRELAND

July 2012 The Criminal Justice (Withholding of Information on Offences Against Children and Vulnerable Persons) Bill 2012 passed

- makes it an offence for any adult to withhold information on serious offences against a child, carrying a jail sentence of five or more years.
- No exceptions made for information gained in confession
- Some defences relating to the needs and wishes of the victim will apply

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BELGIUM

- ▣ 2000 - Godelieve Halsberghe employed as president of an internal Church commission
- ▣ 2009 - Ms Halsberghe resigned
 - She believed the bishops concerned were being unco-operative
 - Following a tip-off she hid the 33 cases she had worked on in the Belgian National Archives
- ▣ 2009 - Replaced by psychiatrist Peter Adriaansen
- ▣ 2010 - Bishop Vangheluwe of Bruges admits molesting a boy - deluge of victims come forward
- ▣ By June 2010 there were 475 cases under investigation

In **Belgium** in 2000 Godelieve Halsberghe was employed as president of an internal Church commission

She resigned in 2009 because she believed the bishops concerned were being uncooperative.

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In 2010 – The Bishop of Bruges admitted molesting a boy – following this publicity a deluge of victims come forward

By June 2010 there were 475 cases under investigation



BELGIUM

23rd June 2010

Belgian police raid

- the Commission,
- the Archdiocese headquarters and
- the National Archives

Oct 2010 - Nov 2011

Belgian Parliamentary Inquiry

- only 1 out of 6 priests implicated had faced prosecution
- revealed nearly 500 cases of abuse by priests and church workers since the 1950s
- 13 victims have committed suicide.
- Inquiry made 69 recommendations

On 23rd June 2010

following information from Ms Godelieve, Belgian police raided the Commission, the Archdiocese headquarters and the National Archives where she had hidden her files

In Oct 2010

The lower house of the Belgian Parliament commissioned an Inquiry which found that

- only 1 out of 6 priests implicated had faced prosecution
- there had been nearly 500 cases of abuse by priests and church workers since the 1950s and
- 13 victims have committed suicide.

The Inquiry made 69 recommendations



THE NETHERLANDS

- ▣ **2010-2011 Catholic Church Commission of Inquiry lead by former Dutch MP Wim Deetman**
 - 1,795 cases of sexual abuse of minors
 - 10,000 – 20,000 victims
 - Approx. 800 offenders
 - 105 of them still living
- ▣ **20 March 2012 Dutch MPs call for parliamentary inquiry**
 - following discovery that allegations of castration of homosexual boys abused by clergy members ignored by Deetman inquiry

The Netherlands

In 2010 the Catholic Church established a Commission of Inquiry lead by former Dutch MP Wim Deetman

Its findings include that there were

1,795 cases of sexual abuse of minors,
Between 10,000 – 20,000 victims,
Approx. 800 offenders,
With 105 of them still living

March 2012 Dutch MPs were calling for a parliamentary inquiry following the discovery that important information and allegations had been ignored by the Deetman inquiry.



GERMANY

■ March 2012

Germany's Catholic Church put forward a plan to compensate victims of sexual abuse by its priests, offering payments of up to 5,000 euros (\$7,032) to those whose cases were too old to bring to court.

<http://www.reuters.com/article/2012/03/30/us-belgium-abuse-idUST6E7213ZE20110330>

Germany

In March this year, Germany's Catholic Church set up a plan to compensate victims whose cases were too old to bring to court.

Child Protection Measures

- ❑ **Ireland and the United Kingdom have developed child protection measures and crisis responses**
 - with the expertise of child protection professionals
 - in full collaboration with state authorities
 - which include the set up of trained personnel in parishes as well as in the bodies overseeing the policies
- ❑ **The United States child protection measures**
 - include comprehensive training for all clergy, parishioners, and staff including teachers.
- ❑ **Australia's child protection measures and crisis responses**
 - are a long way from world's best practice

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include comprehensive training for all clergy, parishioners, and staff including teachers.

Australia's child protection measures and crisis responses

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AUSTRALIA

This means Victorian Catholic children today are still far too vulnerable to sexual abuse in our schools and parishes

This means Catholic children today are still far too vulnerable to sexual abuse in our schools and parishes .

- Some Catholics become quite angry at this bald statement.
- They may believe that their parish has taken the necessary steps to ensure that children are safe
- In some parishes, enlightened priests or pastoral workers may have put in policies and practices to ensure children's safety and follow them.
- Not many have consulted with child protection specialists to ensure they use worlds best practice but they may well have made a really good local effort

In these parishes children may be safe ...for now

The problem is that

- parishes run by an offender priest will not have taken these steps and children are at risk ; and
- if an offender priests comes to your parish, he has the power to ignore policies and dismantle any procedures he wants and children will again be at risk

What might world's best practice look like ?

It is time for

- ▣ Victoria-wide, mandated child protection policies and practices;
- ▣ developed at the diocesan level in conjunction with child protection professionals and state authorities;
- ▣ tailored and implemented at the parish level in co-operation with local state authorities;
- ▣ audited and reviewed regularly by independent experts;
- ▣ accompanied by ongoing, regularly updated child safety training for parish priests, parish staff, parents and children;
- ▣ backed up by an ombudsman to hear and act upon concerns or complaints.

It is time for

- ▣ Victoria-wide, mandated child protection policies and practices;
- ▣ developed at the diocesan level in conjunction with child protection professionals and state authorities;
- ▣ tailored and implemented at the parish level in co-operation with local state authorities;
- ▣ audited and reviewed regularly by independent experts;
- ▣ accompanied by ongoing, regularly updated child safety training for parish priests, parish staff, parents and children;
- ▣ backed up by an ombudsman to hear and act upon concerns or complaints.

What Can You Do?

- ❑ Make your knowledge and concerns known in a submission to the parliamentary inquiry
- ❑ Consider how you can contribute to the necessary discussion of these matters in your local area
- ❑ Demand expert child protection training in your schools and parishes
- ❑ Ensure you and your family members receive the training needed to recognise and avert danger to children.

What Can You Do?

- Make your knowledge and concerns known in a submission to the parliamentary inquiry
- Consider how you can contribute to the necessary discussion of these matters in your local area
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- Ensure you and your family members receive the training needed to recognise and avert danger to children.



Around the World

Responses to clergy sexual abuse
by the Catholic Church
and governments

Pam Krstic

email: pamkrstic@gmail.com

USA - Diversion Compliance Agreements

Kansas City –

- Bishop Finn reports monthly directly to the prosecutor
- Waiving of statute of limitations in the case
- Appointment of
 - Diocesan ombudsman
 - Diocesan director of Child and Youth Protection
 - Victim's advocate
 - Diocesan safe environment coordinator
- Finn to visit all parishes with these office bearers and explain procedures for reporting abuse.

Manchester –

- annual audits
- mandated child abuse reporting,
- safety training for all diocesan personnel,
- establishment of child protection policies and protocols

Phoenix –

- Hire an independent ombudsman to oversee allegations
- Set up \$300,000 victim's compensation
- Pay \$300,000 for counselling for victims

Santa Rosa -

- Diocese enrollment in a counselling program

May Our Children Flourish critique

Pam Krstic

N.B These are my draft notes which have contributed, with the critique of other professionals to the IGFA commentary on May Our Children Flourish.

My comments are in purple text
The Actual document is behind
my critique (draft) not for publication
see final copy of IGFA document
in IGFA submission

This Code of Conduct fails to mention vulnerable adults.

The main aim should be the safety of children

This introduction is not as clear and emphatic about the paramountcy of children's safety as it should be. The focus is 'buried'

e.g.

It shifts focus to parents in section 2

Expresses concern for the strength and resilience of the Church in section 4

Speaks of the tireless efforts of adults in section 5

Section 6: says it is designed to 'promote well being' of children
c/f other policies this lacks clarity.

Section 7: gives an 'out clause' – if unsure how to apply the code call [REDACTED]
[REDACTED] the Office of Professional Conduct, Ethics and Investigation.
[REDACTED]

Section 8: states it is not to cover activities where a child is supervised by a parent or guardian.

Kevin O'Donnell abused very young children while their parents were outside the Church after mass. Children are under the supervision of their parents at parish picnics etc does this mean that anyone with position of responsibility can harm the child and it is the parents fault?

Why is there no commitment to training of parents and church workers to minimise such risks but simply a statement that the code does not apply and parents are responsible.

Section 9: places the onus on workers to educate themselves without a commitment to providing adequate training to ensure understanding and ensure compliance. This is not best practice!

Section 13: Integrity in Ministry was introduced in 2004 but only issued to the priests who were supposed to follow it. It was not made available for school staff or parishioners with concerns even when complaints were made. This is one of a number of examples of documents written but not made widely available or explained. Such policies require a training component; concrete procedures for complaints; regular independent audit and review.

Section 14 : mentions mandatory reporting but fails to really integrate reporting to outside agencies with the code of conduct as would be the case in examples of best practice

Section 15: Children's Code of Conduct

- Why should a children's code of conduct be displayed if there is no corresponding code of conduct for adults displayed so that children are aware that adults are also bound by a code
- This code tells children they 'must not form inappropriate relationships' – the underlying message to children here is that if they find themselves embroiled in an inappropriate relationship that they are guilty of wrongdoing. This is precisely the wrong message to give to vulnerable victims.
- Rights and responsibilities are to be found on the wall of classrooms and youth clubs etc but in best practice these would always be written in collaboration with the children themselves so that they are consulted, feel empowered and they have ownership. This code of conduct for children shows little or no understanding of best practice in working with children which indicates that it has been written without collaboration with experts in the field. This is inexcusable.

Section 16: Working with Children Checks

WWC are supposed to check convictions, pending charges and any professional disciplinary records. Are Church professional records for priests and religious made available to the Dept of Justice who conduct these checks in the same way as those for teachers, welfare workers etc?

Section 19: This is a very important point which requires adequate training to develop clergy, parish staff, volunteers and parents awareness of grooming, observations and instincts as well as clearly defined pathways for dealing with concerns

Section 23

“An open and aware culture where adults and children alike feel able to raise their concerns, and can see that those concerns are acted upon, is the best protection for children.”

While this is certainly true, people in parishes are not encouraged to be open and aware and in parishes where offenders have been convicted [REDACTED] have failed to provide a safe environment for discussion [REDACTED]
[REDACTED]

Section 24

Parents and workers are told to familiarise themselves without any provision for training to do so as would be provided in best practice- c/f Catholic parishes in Ireland, UK and USA.

Section 25-27

Acknowledgement of grooming behaviours is a welcome improvement although this is a far from comprehensive list.

Saying that it should be reported to the appropriate authorities is correct but it then refers on to the reporting procedures - which are not the appropriate authorities – (see section 92)

Section 28 : Review of the Code of Conduct

If this document is to be reviewed regularly it should be by independent experts comparing it to best practice and informed by victims and other parishioners. It will be interesting to see who the HR personnel are and if they are willing to meet with those who have been affected by abuse in a parish in the recent past.

Section 29 : Compliance

It will be interesting to see the form such a compliance audit will take. Self reporting by priests/parish staff ? and of what? That the child's code of conduct is displayed? That reporting is done in house rather than to appropriate authorities such as Child First, Dept Human Services and the Police. Will there be transparency and accountability? to whom?

Section 30: Publication

As has happened with previous documents regarding child protection or professional standards, this document was put up onto the website without explanation or training to roll out the new policy. As a result few knew of these documents existence and they were not acted upon by many parishes who said ‘they didn’t know what to do with them.’

Section 32:
refers to four parts

Section 33:
goes on to refer to principles – are these the principles listed in section 91?

'the dignity and safety of adults and children alike are paramount' –
This is not best practice – best interest of the child is best practice.

In the four principles in section 92 the rights of child victims are placed last below the rights of an offender.

Section 38:

Whilst none would argue the importance of being positive and modeling Gospel values

'Adult behaviour that positively embraces Gospel beliefs and values is of paramount importance

No! SAFETY OF CHILDREN IS OF PARAMOUNT IMPORTANCE

These points are a good start and may be important parts of a comprehensive policy but a long way from a comprehensive policy

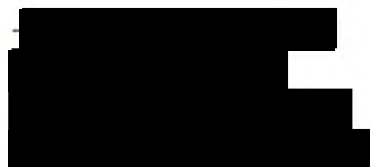
See the UK Church docs for comparison

Section 70:

'any illegal activities conducted over the internet or through use of a computer should be reported to the appropriate authority in accordance with this Code of Conduct.'

The appropriate authority for reporting illegal use of the internet by an adult is the police.

Police



This code of conduct does not make who are the appropriate authorities clear enough
See flow chart

Section 72: Reconciliation

'The parish priest should always ensure that the Sacrament of Reconciliation is conducted in a manner and space in clear view of other people.'

If the parish priest was an offender, it would be easy with his position of power to override this provision and it is very important that parishioners are not too intimidated to report this. To whom should the report be made? Such behaviour is an intimation of an unsafe person and complaints [REDACTED] [REDACTED] will lead to him being 'tipped off', as they claim it is his natural justice to be informed of a complaint. [REDACTED] [REDACTED]. First report to the police is imperative for the safety of children.

Section 85: Mandatory Reporting

**Why is mandatory reporting buried as the very last point in this section?
Why does it say 'may be legally required to report'? If you are mandated, for all such abuse a report is legally required.**

For all such serious abuse are the parish priest, the vicar general, [REDACTED] or the Archdiocese human resources manager any substitute for the statutory appropriate authorities?

Section 88: Children's Code of Conduct

'ensure they know how and to whom they can report anything they are worried about.'

How is this to be done? Why is it not an integral part of the code of conduct.?

**Why is this crucial matter not prescribed but left to the worker to deal with?
Points out the lack of training and materials to back up the policy**

Section 90

**Whilst these are important points they are not adequate in and of themselves.
Further training for anyone working with children is vital.**

Section 91: Underlying principles!!!

Where is the paramountcy principle? The safety of children should come first. Instead we are told the priorities are...

- a) The Church – its good name / positive experience of Church**
- b) Preventing misconduct where this is possible – not worded positively and fails to admit it may be covering criminal abuse**
- c) Ensuring fair process for alleged offender – Before the rights of victims!!!!**
- d) Effectively dealing with SUBSTANTIATED allegations – does this mean that they won't be dealt with effectively until the offence is deemed substantiated - in a court of law? Criminal proceedings can take years.**

If internal inquiry - What are the terms of reference for this process and the findings? Who is the substantiator?

Victims and their families have been ignored and ostracised before, during and after conviction of a priest offender. How will this change?

'Dealing effectively... including responding compassionately to anyone who has been affected.'

What does dealing effectively mean? Who deals with this? What do they do? What interventions will there be? What crisis management undertaken by which professionals? Are victims consulted and assisted comprehensively? What outreach is there to the families, and the parish community? What professional in the Church, according to what protocols, will 'deal effectively' with the alleged offender?

Where is inter-agency and police liaison? Without this, initiated and continued by the Church, victims are unassisted and unsupported in the criminal process.

Section 92: Flow Chart

For the very serious flaws in this crucial aspect of the policy – the reporting of offences see comments beside the flow chart.

Section 93-95:

Most of the dot points are very serious concerns - all of which would require at least an incident report. Again the most serious seem to be buried amongst the few that may not require reporting to the statutory authorities. This is not best practice.

All serious concerns of child abuse or neglect should be reported directly to the expert authorities

Again mandatory reporting is left until last when it should be considered first.

Section 96:

The Office of Professional Conduct, Ethics and Investigation to give advice on reporting.

What are the qualifications of the personnel?

[REDACTED]

Section 97:

Any sexual abuse allegation should be reported to police immediately not to the Independent Commissioner as instructed in sections 101 -110. The way this is written can be seen to be discouraging reporting.

Section 98-99

Guidance is recommended from those with already poor track record for decision making in this area. They are known not to liaise with statutory authorities in matters of clergy abuse.

Section 100 & 103

Why is this statement buried at point 100 when it should be the first choice for serious allegations? Reporting to the police and Child First should be an early part of the decision making process intrinsic to the flow chart and not simply a last minute afterthought which suggests a lack of importance or urgency.

This suggests that the Church is not in any way encouraging or supporting people to make their allegations of criminal matters to the police. Victims being told by the commissioner that they have an unfettered right to report to the police does not constitute the support or encouragement needed when reporting criminal matters to the proper authorities.

Section 101-104: 'Independent' Commissioner

See MVC Charter for detailed reasons for not reporting to Independent Commissioner

Section 103: Reporting matters other than sexual abuse

- a) **With obvious lack of professional development / training how can parishioners be sure that a priest will take appropriate action on their allegations?**

[REDACTED]

- b) **Ditto with agency heads and the HR Office personnel. What professional development have they received/ How well do they liaise with statutory authorities?**

Reporting using flow chart is flawed because it sidelines the appropriate authorities for serious abuse instead of placing them at the front and centre where they belong.

Section 107:

Any medical emergency, a missing child, or any other emergency situation should be reported in the first instance to the appropriate authorities (such as police, fire or ambulance by dialling 000)

Why is sexual abuse considered any less an emergency than these three situations?

[REDACTED] not provided?

Section 108-109:

There is a lack of clarity in these points.

- Too much is left to the judgement of those who, it seems, lack the expertise/ professional development/supervision/accountability
- Informing the person to whom the report relates may in fact hinder a criminal investigation and should not be done unless under the advice of the correct authorities.

This is not a comprehensive list of points for guidelines to handling disclosures.

Section 109

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]. In matters of a sexual nature, advice is best given by the police or child first who are experts in the field.

This flow chart is seriously flawed

Might this be a criminal matter? → POLICE

- the emergency report procedures should be the first point
- lacks very important section re the criminality of breaches e.g.

█ [REDACTED] █
[REDACTED]

- What constitutes a satisfactory response?
- Matters are not finalised on report to priest or agency head or independent commissioner
- What kind of investigations will be undertaken and by whom?
- What are possible outcomes?
 - Police inquiry
 - Criminal proceedings
 - Disciplinary committee
 - Civil proceedings
 - Warning
 - Further training / support needed
 - no case to answer
- What avenues for appeal are there?
- What interventions/crisis response is required
Debriefing/counseling/outreach/safe environment for discussion/analysis/revision of policy for training and procedures to prevent further such breaches

Why are children to be subjected to imposed rules in a code of conduct without a similar code of conduct posted for the adults?

Best practice for any group working with children (childcare or playgroup, kindergarten or primary classroom, secondary class or Youth group) would be to formulate a **Rights and Responsibilities** Chart in collaboration **with** the children.

This empowers and informs children, ensuring they feel respected and valued in the process. Whilst the points on this chart would be the things included it is important to lead children to suggest these **themselves**.

'**Not form inappropriate relationships**' is a bizarre inclusion for a number of reasons...

- Language is unsuitable for younger children
- Meaning can be very much misconstrued
- For a victim of abuse following grooming by an adult this would simply add to the feelings of guilt.

The inclusion of **this** code of conduct in this policy suggests that experts in the fields of child welfare or even professionally trained lay people have not been consulted in the preparation of this policy.

Other sources also not in evidence

Models of best practice in these matters, as seen in policies from Catholic dioceses and parishes in the U.K., Ireland and the U.S.A

Secular models of policies e.g. Castlereagh Council (attached)

State Govt policies e.g. Responding to Allegations of Sexual Assault Procedures for Victorian Government Schools

Comprehensive policies interstate e.g. NSW Ombudsman materials

All of the above examples have been written in consultation with experts in child welfare. This has not and is substandard. Our children deserve better!

May our children flourish

CODE OF CONDUCT FOR CARING FOR CHILDREN

CATHOLIC ARCHDIOCESE OF MELBOURNE

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Definitions

The following definitions apply to this Code of Conduct:

<p>Child: a person who is under the age of 18 years. Throughout this Code of Conduct, any reference to either ‘child’ or ‘children’ is a reference to a person or persons under the age of 18.</p>
<p>Parent/guardian: has its ordinary meaning – that is, a person who has the authority and responsibility for the day-to-day care of a child.</p>
<p>Parish or diocesan activities involving children: includes any activity involving children that is conducted or organised by, or under the auspices of, a parish or agency (which includes diocesan agencies and auspiced bodies) of the Catholic Archdiocese of Melbourne, and any activity conducted by other persons or groups using parish or diocesan name or property. Some examples of such activities are given at paragraph 11 of this Code of Conduct.</p>

Abbreviations

CAM	Catholic Archdiocese of Melbourne
CEOM	Catholic Education Office Melbourne
CYF Act	<i>Children, Youth and Families Act 2005</i>
DHS	Department of Human Services (Victoria)
WWC Act	<i>Working with Children Act 2005</i>
WWC Check	Working with Children Check
WWC Protocol	Catholic Archdiocese of Melbourne Working with Children Protocol
HR Office	Human Resources Office of the Catholic Archdiocese of Melbourne
HR Manager	Human Resources Manager of the Catholic Archdiocese of Melbourne

Introduction

1. The Church's social doctrine constantly points out the need to respect the dignity of children. 'In the family, which is a community of persons, special attention must be devoted to the children by developing a profound esteem for their personal dignity, and a great respect and generous concern for their rights. This is true of every child, but it becomes all the more urgent the smaller the child is and the more the child is in need of everything, when the child is sick, suffering or handicapped.'¹ Indeed it was Jesus who, when his disciples were arguing among themselves about who was the greatest, directed his attention to a little child and said to his disciples, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me' (Mark 9.37).
2. The Catholic Church values children as an important part of its life. It also values and respects parents as the first teachers of the faith to their own children and protectors of their children.
3. The Church engages the community in a broad range of activities and strives to make these a positive and rewarding experience. Where children take part in Church activities it is of paramount importance that adults planning and guiding those activities should create a positive environment that is caring, harmonious, safe and free from harm. In all Church activities a high standard of behaviour is required, and this Code of Conduct is intended to communicate the standards expected of those entrusted with the care of children, or likely to come into direct contact with children, within the Catholic Archdiocese of Melbourne.
4. The principles of this Code of Conduct can contribute to building a stronger Church where those who work within it may, through their actions, foster respect and responsibility and create a resilient sense of Church community.
5. Church activities take many forms, including those organised by, or falling under the auspices of, a parish or agency of the Catholic Archdiocese of Melbourne. Some activities are more formal than others. Most are only possible through the tireless efforts of priests, religious brothers and sisters, parishioners, other volunteers, and parish and diocesan employees.
6. This Code of Conduct is for all those who work or volunteer to work with children within an agency or parish of the Catholic Archdiocese of Melbourne. It is designed to:
 - a. Promote the wellbeing of children involved in Church activities;
 - b. Assist people who arrange and participate in children's activities (and those who engage them), to plan and carry out their work with confidence; and
 - c. Provide a framework for parents and guardians by which they may have confidence in the conduct of their children's activities.
7. This Code of Conduct is intended to be broad in scope but it cannot hope to explicitly treat the endless variety of activities, settings and situations that might occur in parishes and agencies across the Catholic Archdiocese of Melbourne. A prudent approach is required to apply it to particular circumstances and, given the broad variety of activities and people in the Catholic Archdiocese of Melbourne, what is appropriate in one set of circumstances may not be appropriate in others. Parishes may need to supplement this Code of Conduct to encompass their specific circumstances. If you are in any doubt about how to apply this Code of Conduct in your particular situation, please contact the Office of Professional Conduct, Ethics and Investigation on 03 9267 0221 or after hours on 0417 774 504.
8. This Code of Conduct is not intended to cover those activities where the child is under the direct care and supervision of a parent or guardian, for example, when children are attending a social gathering after Mass with a parent or guardian.

¹ Apostolic Exhortation, *Familiaris Consortio*, 26

9. It is expected that all persons who participate in (or could reasonably be expected to participate in) parish or diocesan activities involving children will read this Code of Conduct, seek further information regarding anything that is not understood, and comply with it.

Scope and application

10. The scope of this Code of Conduct is intentionally broad. It applies throughout the Catholic Archdiocese of Melbourne to all persons who have, or may be expected to have, contact with children in the course of any parish or diocesan activities. This may include parishioners, parents, volunteers, visitors, employees, contractors, religious brothers and sisters, and clergy. It does not apply to CEOM or any Catholic systemic school to which the policies of the CEOM apply. CatholicCare while subject to this policy is in addition subject to its own range of policies in accordance with requirements for mandatory reporting of abuse and registration at the Commonwealth and State Government levels as an accredited Community Service Organisation. These policies are available from CatholicCare on request.
11. Parish or diocesan activities that involve contact with children may include the following. This list and these examples are not intended to be exhaustive.
- Activities organised or conducted at parish level, be they on church land or facilities or elsewhere, including associated communications over and use of the internet and telephone. These may include children's liturgies, youth group meetings, preparations for sacraments, and altar service.
 - Activities organised or conducted at a diocesan level, be they on church land or facilities, or elsewhere, including associated communications over and use of the internet and telephones. These may include retreats, youth group meetings and pilgrimages.
 - Activities conducted by other groups using parish or diocesan facilities or land, or using a parish or diocesan name. These may include recreational or sporting activities by groups that use a parish name or facilities.
12. This Code of Conduct applies in addition to existing policies of the Catholic Archdiocese of Melbourne, including the following policies:
- Working with Children Protocol
For more information on the WWC Protocol, please see paragraphs 16-20.
- National Police Record Check Policy
For more information on National Police Record Check Policy, please see paragraphs 21-22.
- A copy of these policies may be found at www.cam.org.au/policies.
13. This Code of Conduct is intended to complement the principles and standards that apply to clergy and religious brothers and sisters such as those set out in *Integrity in Ministry: A Document of Principles and Standards for Catholic Clergy & Religious in Australia* and Codes of Conduct which may apply to employees, contractors or volunteers.²
14. The reporting protocols set out at page 14 of this Code of Conduct are in addition to any mandatory reporting requirements imposed under the CYF Act.³

² A copy of which may be found at http://www.catholic.org.au/index.php?option=com_docman&Itemid=180&limitstart=5

³ For further information regarding the mandatory reporting requirements under the CYF Act, please see *Protecting the Safety and Wellbeing of Children and Young People*, available at <http://www.cyf.vic.gov.au/child-protection-family-services/library/child-protection-publications/protecting-the-safety-and-wellbeing-of-children-and-young-people>, or contact the Office for Caring for Children

Children's Code of Conduct

15. Relevant parts of this Code of Conduct also apply (with any necessary modifications) to children who are involved in parish or diocesan activities. Parish priests, agency heads and those leading activities should make children aware of the standards in the Children's Code of Conduct, and should display a copy of the Children's Code of Conduct at prominent places within parishes and diocesan agencies and, if practical, in venues where children's activities are conducted. A copy of the Children's Code of Conduct may be found at the Attachment to this Code of Conduct.

Working with Children Checks

16. Many people who work or volunteer in Church activities that involve children are required to hold a WWC Check under the WWC Act or under the Catholic Archdiocese of Melbourne's WWC Protocol⁴. If you are participating in or planning children's activities, or if you are responsible for others who are, you should review the WWC Protocol and ensure that you comply with the requirements of the WWC Act and the WWC Protocol.
17. It is an offence under the WWC Act to engage in 'child related work' (as defined in the WWC Act) without a WWC Check. Responsibility rests with both the individual and those who engage him or her.
18. It is the policy of the Catholic Archdiocese of Melbourne that all adults working in a parish setting hold a WWC Check with very limited exceptions. This is intended to cover employees, contractors and volunteers, and includes clergy, seminarians, and religious brothers and sisters. Adults who are staying overnight with children should always be required to produce a WWC Check. The WWC Protocol provides further details.
19. Always remember that the mere fact of holding a current WWC Check does not of itself imply that a person is suitable to care for children. Holding a WWC Check simply indicates (in general terms) that the holder has neither been convicted of certain sexual, violent or drug related offences, nor has charges for such offences pending.⁵ It does not guarantee or imply that a person has the skills or personal attributes of a responsible carer. Clergy, parish staff, volunteers and parents must maintain constant vigilance in assessing the suitability of all persons (both those with, and those without, a WWC Check) for taking children into their care. Clergy, parish staff, volunteers and parents should not discount the value of their instincts or observations.
20. For more information regarding WWC Checks, please ring the HR Office on 03 9926 5677.

National Police Checks Policy

21. At the parish level, a National Police Records Check is compulsory for every:
 - a. Seminarian and priest, including a member of a Religious Order on initial and every subsequent appointment;
 - b. Priest from another diocese undertaking religious duties for a period in excess of three months or where the anticipated period is likely to be in excess of three months; and
 - c. Employee, contractor volunteer and religious working in a parish setting who occupies a position of leadership or handles assets. This would include adults who are staying overnight with children.
22. The National Police Check Policy provides details.

⁴ A copy of the Catholic Archdiocese of Melbourne's WWC Protocol may be found at http://www.cam.org.au/index.php?option=com_docman&task=cat_view&gid=92&Itemid=182

⁵ Or, if the person has been convicted of some specified offences or has charges pending, that it has been determined that this fact not pose an unjustifiable risk to the safety of children.

Developing awareness of inappropriate behaviour

23. While the welfare of children is a fundamental priority for the vast majority of our community, it is incumbent on all adults to be vigilant about keeping children safe from harm. An open and aware culture where adults and children alike feel able to raise their concerns, and can see that those concerns are acted upon, is the best protection for children. Likewise, an environment in which parents and guardians are encouraged to be involved in their children's activities affords a level of openness and accountability that makes harmful conduct less likely.
24. All those who deal with children should familiarise themselves with the types of behaviour which may be warning signals of harmful conduct. Parents and guardians in particular have a strong protective instinct and should always pay heed to behaviour that offends that instinct.
25. Systematic inappropriate behaviour can be observed and recognised. It may be a precursor to abuse and may include:
 - a. Isolating an individual, giving him or her undue attention or prized gifts;
 - b. Asking a child to keep shared secrets;
 - c. Allowing a child to participate in activities that are prohibited such as drinking alcohol or using illicit drugs, and other activities which could reasonably be assumed to be prohibited by the child's parents/guardian;
 - d. Excessive touching;
 - e. Age inappropriate or emotionally inappropriate relationships.
26. Systematic behaviour of this type may be designed to make a child feel special and to create opportunities for abuse, often while gaining the trust of the child or children's family. It may also create an atmosphere of secrecy where a child will feel unable or unwilling to tell anyone about the abuse.
27. If a person who works or volunteers to work with children in a parish or agency setting witnesses such behaviour (whether in the context of activities within a parish or diocese, or elsewhere), that person should act and report it to the appropriate authorities. Reporting procedures for inappropriate behaviour that occurs in a parish or diocesan setting may be found at page 14 of this Code of Conduct.

Review of this Code of Conduct

28. This Code of Conduct is intended to be a living, working document. The Catholic Archdiocese of Melbourne will review this document regularly and welcomes any comments or suggestions for improvement. These may be forwarded to the HR Office at human.resources@cam.org.au.

Compliance

29. The Catholic Archdiocese of Melbourne will conduct a compliance audit on a regular basis.

Publication

30. A current version of this Code of Conduct and an A4-sized summary may be found at www.cam.org.au/caringforchildren.

Code of Conduct

31. This section sets out general guidance for adults who organise or conduct children's activities or who are involved with children in their work in a parish or in the Catholic Archdiocese of Melbourne. It is also intended to communicate to parents and guardians the Archdiocese's standards for children's activities.
32. This section of the Code of Conduct is divided into four key parts:
 - Creating a positive environment
 - Providing a safe environment
 - Appropriate behaviour for adults
 - Promoting appropriate behaviour by children
33. The principles set out in this Code of Conduct are intended to support and underpin the pastoral care role of parish priests, religious brothers and sisters, pastoral associates, pastoral workers, contractors and the invaluable contribution of parishioners and other volunteers. The principles aim to address perceptions of risk in interactions between children and adults and to provide guidance as to behaviours and practices that are beyond reproach. They are not intended to unnecessarily restrict the work of clergy, religious and lay people but to promote an open and accountable environment in which the dignity and safety of adults and children alike is paramount.
34. It is understood that in exceptional circumstances, such as an emergency situation, a departure from the principles set out in this Code of Conduct may be necessary or unavoidable. Where this is the case, any departure should be taken in such a way as to ensure safety and accountability to the maximum extent possible. This might include reporting a proposed departure from this Code of Conduct in advance to your parish priest or another appropriate person or, where this is not possible, reporting the departure immediately afterward. If you are not sure who to report something to, please see the reporting procedures from page 14 of this Code of Conduct. If it is appropriate to make a record of any incident or circumstance, you should use the Confidential Incident Recording Form which can be located at www.cam.org.au/caringforchildren.
35. In many cases, appropriate preparation and planning for your activity will enable you to act in accord with this Code of Conduct and assist you to manage any unexpected circumstances should they arise. Depending on the nature of your activity, good preparation may include:
 - a. Ensuring you have contact details for parents/guardians and emergency contacts if a parent/guardian cannot be contacted;
 - b. Ensuring that medical forms have been returned and contingency plans made for any children with a condition that may put them at risk.
36. It is acknowledged that not all situations or issues which might arise in all the variety of parish and diocesan life can be explicitly covered by this Code of Conduct. It may be necessary to adapt and apply the principles set out in this Code of Conduct to your particular circumstances. If you require any assistance in preparing for and planning your activity, or in adhering to this Code of Conduct, please contact the Office of Professional Conduct, Ethics and Investigation on 03 9267 0221 or after hours on 0417 774 504.

Creating a positive environment

37. The protection and promotion of children's wellbeing is the responsibility of all adults. Adults who are involved in children's activities within the Catholic Archdiocese of Melbourne or a parish of the Catholic Archdiocese of Melbourne are responsible for creating a harmonious and nurturing environment.
38. Be a positive role model. Children's encounters with adults in the Church may have lasting consequences. It is important for children's formation that such encounters create a positive experience of the Church. Adult conduct that positively embraces Gospel beliefs and values is of paramount importance.
39. Treat children with dignity and respect; listen to and value their ideas and opinions.
40. Where possible and appropriate, involve children in decision making.
41. Reward efforts as well as achievements, and provide praise and positive encouragement where appropriate.
42. Respect children's privacy – for example avoid discussing a child's personal problems or situations in a group setting unless the child has consented to and feels comfortable with this.

Providing a safe environment – matters for consideration

Code of Conduct

43. Display the A4 summary Code of Conduct for Caring for Children which can be located at www.cam.org.au/caringforchildren in a prominent place at the parish or at your agency and, if appropriate, in the venue where activities are held. As appropriate, ensure that adults who have contact with children within your parish or agency are familiar with and understand this Code of Conduct.

Planning

44. When planning an activity, consider the possible risks associated with the activity and how likely those risks are to eventuate. Consider what actions you can take or how you can structure the activity to minimise those risks and, if a situation should arise, to manage it effectively. Consider each circumstance on its merits.

Supervision

45. Ensure that children in your care are appropriately supervised at all times.

Adult/children ratio

46. Where possible, plan all activities on the basis that more than one adult will be present at all times. Consider how many adults will be required to properly care for the children at the activity, taking into account the children's ages, the nature and location of the activity, and any children with special requirements.

Physical Environment

47. Ensure that the physical environment is safe, taking into account the age and developmental level of children involved in your activities. For instance, can younger children safely be contained in an area? Are there any obvious hazards such as sharp edges, poisonous or hazardous substances, water hazards or similar? Take steps to manage any risks you identify.

48. Where children are involved with adults in a regular activity, physical structures should be reviewed and where necessary changed. Other than in exceptional circumstances that warrant special consideration, dressing areas for children should be gender specific and segregated from adult areas.

Emergency procedures

49. Be aware of emergency exits and emergency procedures in your parish or agency and in your immediate physical environment.
50. Ensure that a telephone will be available at all times. If you are using a mobile, check that it is properly charged and assess whether you are likely to be in range for emergency calls to triple zero (000). If using an out-of-range mobile, dial 112 for emergency access through another mobile phone network (if one is available).
51. A First Aid Kit should be accessible in any agency or parish environment utilised by children. Familiarise yourself with the location of First Aid Kits and consider who is trained in First Aid and available to respond in an emergency.

Parental consent

52. Ensure that you obtain appropriate consent from a parent/guardian for any activities for which children are released into your care. What constitutes appropriate consent will vary with the nature of the activity; for instance, for an informal activity where a parent/guardian hands the child into your care and remains on the same premises (such as a children's liturgy which occurs at the same time as a parent or guardian is at Mass in a Church in the same location), the consent for the child to participate while in your care would usually be implicit. However for a formal activity where children are taken to a location away from parents/guardians and which is of longer duration (such as a camp or overnight retreat), it is necessary to obtain formal, written consent for the child to participate. A sample written consent form may be found at **www.cam.org.au/caringforchildren**. If you require any guidance on obtaining consent, please contact the Office of Professional Conduct, Ethics and Investigation on 03 9267 0221 or after hours on 0417 774 504.

Emergency contacts

53. If a child's parent/guardian will not be present or nearby during your activities, ensure you have details of each parent's/guardian's name, address and contact phone numbers. In addition, it is good practice to obtain at least one emergency contact number other than that of a parent/guardian. Keep these details accessible throughout the activity. A sample Emergency Contacts form may be found at **www.cam.org.au/caringforchildren**.

Alcohol and drugs

54. The provision of tobacco, alcohol or illicit drugs to a child is unacceptable and use of these substances by a child in the context of a Church activity cannot be condoned, nor can the misuse of other medication.
55. No person who is caring for children or involved in any activity with children should consume or be under the influence of alcohol or illicit drugs or have misused other medication. It is not appropriate to smoke tobacco while in the presence of children.
56. Be aware that some prescription medication may adversely affect your capacity to effectively supervise children and keep them safe.
57. Medication should not be given to children without written instructions from a parent or guardian, unless this is done by a doctor or paramedic in an emergency situation.

Collection of children

58. At the conclusion of activities, release children only into the care of a parent/guardian or the person with the express permission of the parent or guardian. If you are using the sample form at **www.cam.org.au/caringforchildren** to obtain contact details, it should be used to ask parents/guardians to indicate who may (and may not) collect the child.
59. For older children where a parent/guardian consents to the child leaving the activity unsupervised, ensure that appropriate arrangements are in place for them to return home. If you are in any doubt about to whom you may release the child, or whether his or her arrangements for leaving are safe and appropriate, you should always check with the child's parent/guardian.
60. If you are taking a child home at the end of an activity, ensure that a parent/guardian has given consent (whether oral or written) and that, as a general rule, you are not alone with the child.

Medical conditions

61. The paragraphs below constitute general guidelines about the process you should follow if you are called upon to care for a child who is at particular risk due to a medical condition. This process will assist in creating an environment where medical conditions may be effectively planned for and managed. These paragraphs are not intended to replace professional or medical advice for specific circumstances, but to prompt those caring for a child with a medical condition to seek guidance from the child's parents/guardians and from appropriate authorities, and to put in place an appropriate individual management plan.
62. You should always ask parents/guardians at the commencement of any activity whether their child has any medical condition of which you should be aware (for instance, asthma, allergies, and anaphylaxis) and, if so, what particular care is required. Except in circumstances where the parent or guardian is in attendance, such as during Children's Liturgy, ask parents/guardians to complete a form. Keep completed forms accessible throughout the activity. A sample Medical Conditions Form may be found at **www.cam.org.au/caringforchildren**.
63. If a child has a condition that requires particular care, an appropriate individual management action plan should be prepared and implemented. You will need to consider:
 - a. Are you able to put in place arrangements to minimise or remove the risk to that child, such as ensuring that substances that can cause allergies (for example, nuts and nut products) are not at, or brought, to the activity? Speak to the child's parents and seek medical guidance about what arrangements are suitable for the condition.
 - b. Are you (or another adult who will be available throughout the activity) appropriately qualified, willing and competent to properly care for the child, and to deal with an emergency situation should it arise? For instance, if you are caring for a child at risk of anaphylaxis, have you put in place an emergency anaphylaxis action plan and are you or at least one other adult trained in the administration of an EpiPen (or similar device)?
 - c. If not, you will need to consider how to make appropriate arrangements for the child's care. You will need to discuss this with the child's parents/guardians and may need to seek professional guidance.Practical solutions may be found, for instance:
 - (i) If you are caring for a child at risk of anaphylaxis, a parent/guardian might agree to remain with the child during the activity.
 - (ii) Adopt a no-sharing-of-food policy and a nut-free policy particularly where there are children at risk.
 - (iii) Some carers who regularly care for children at risk might choose to undergo appropriate training.

- d. When you have formulated an individual management plan, it is a good idea to write it down and keep it accessible throughout your activity. Ensure that the child's parents are satisfied with the plan and that all other adults who may be called on to supervise the child are aware of the plan.
64. If you cannot put appropriate arrangements in place to care for the child you will need to speak to the child's parent/guardian about whether it is safe for the child to participate in the activity. This is not intended to place unnecessary restrictions on children with particular conditions but rather to ensure that their safety is always the paramount concern.
65. If you have any questions about making appropriate and safe arrangements for children with medical conditions or allergies, please contact the Office of Professional Conduct, Ethics and Investigation on 03 9267 0221 or after hours on 0417 774 504. Further information about some particular conditions may be found at: www.allergy.org.au and www.asthma.org.au.

Food hygiene

66. If your activity will involve eating or sharing food, ensure that appropriate food hygiene is maintained, including, for example, keeping food refrigerated where necessary and adults and children washing hands before handling food. If any child in your group has a food allergy or intolerance you will need to put in place arrangements (as discussed in paragraph 63) to prevent the child coming into contact with the food.

Sun protection

67. Consider whether sun protection will be necessary and, if so, make appropriate arrangements. Sunscreen and a hat should be worn by adults and children when exposed to the sun during daylight savings periods (or in tropical environments, all year round).

Use of the internet

68. All parish or diocesan internet services (and particularly those which may be used by children or young people) should have appropriate filtering devices in place. If using services provided by other organisations, ensure that filtering devices are in place.
69. Educate children in safe and responsible internet practices. The same principles that apply to relationships and conduct generally apply to online situations; for instance, children should never arrange to meet someone they have met online in a chat room or social networking site and must not access sites containing pornographic material. Make it clear that behaviour that is unacceptable or unsafe offline is also unacceptable or unsafe online. For more information, please see www.cybersmart.gov.au.
70. As with any unlawful behaviour, any illegal activities conducted over the internet or through use of a computer should be reported to the appropriate authority in accordance with this Code of Conduct.

.Appropriate behaviour for adults

71. It is best practice to always have another adult with you (or at least within eyeshot) when you are with a child or children, and/or to have other children present. Avoid being alone with a child or children unless an open and supervised environment can be maintained.
72. Activities, which by their very nature give rise to one-on-one child/adult encounters (such as the Sacrament of Reconciliation), should be conducted in a manner and space in clear view of other people. This creates an environment that safeguards both the child's wellbeing and the adult's integrity.
73. Do not touch a child in an inappropriate or unnecessary fashion. In particular, do not touch breasts, buttocks or groin, and avoid touching or behaviour which could be construed as sexual.
74. Any steps you take to manage disruptive or unsafe behaviour should not degrade or isolate a child. Corporal punishment is never acceptable.
75. If a child's behaviour is causing immediate danger to those around him or her, you should ask for assistance and, if necessary, contact police. Physical restraint should only be used as a last resort or in an emergency.
76. When caring for children or young people you are in a position of trust and authority. Take care not to form inappropriate relationships with a child; for instance, by placing yourself in a position where a child may come to rely on you emotionally, or by attempting to act as a surrogate parent. It is always the responsibility of the adult, not the child, to set appropriate guidelines and boundaries.
77. Favouritism to any particular child; for instance, through gifts or continually showing greater attention than is given to others, is to be avoided.
78. It is generally inappropriate to spend time alone with, or arrange to meet, a child or children outside parish or diocesan activities, or to contact them through social networking sites or through mobile phones (such as texting). Do not accept or offer friend status on social network sites from a child for whom you have a duty of care.
79. Avoid providing assistance of a personal nature that the child can manage for him or herself (such as using the toilet or changing clothes) except where the child's developmental level or incapacity is such that he or she requires assistance. Ensure the presence of another adult in such circumstances.
80. Where activities involve overnight stays, an elevated level of care in choosing group leaders is required. Adults who are staying overnight with children need to be persons worthy of the great trust placed in them and, as noted in paragraphs 16-22, should always be required to produce a current Police Check and a WWC Check.
81. The following guidelines should be followed for overnight sleeping arrangements, having thoughtful regards to the activity:
 - a. Depending on the ages of the children, but always in the case of teenagers, males and females should sleep in separate rooms.
 - b. If supervising adults are to sleep in the same room as children, more than one adult should always be present.

82. Always obtain the permission of a parent/guardian before using a child's name, image or other record in any report, website or other publication. A sample form for this purpose may be found at www.cam.org.au/caringforchildren.
83. Take care not to swear or use offensive language within earshot of children.
84. Avoid behaving or speaking in a manner that may embarrass or humiliate.
85. If you become aware of circumstances that cause you to believe or suspect that a child is being, or is at risk of being, harmed, whether physically, emotionally or psychologically; is suffering from serious neglect; is being sexually abused or exposed to violence, you should act in accordance with this Code of Conduct. If you are designated as a mandatory reporter under the CYF Act you may be legally required to make a report to DHS.⁶

Promoting appropriate behaviour by children

86. Display the Children's Code of Conduct, which may be found at the Attachment, in your parish or agency and in venues where children's activities are held. Discuss the Children's Code of Conduct with children and familiarise them with its contents. Ensure they know how and to whom they can report anything they are worried about.
87. Provide children with guidance about what constitutes acceptable behaviour. This will vary with the age group and developmental level of the children in your activity. It may be useful to discuss acceptable and unacceptable behaviours appropriate for their age group.
88. If children act outside acceptable limits, use oral directions to manage behaviour.
89. A child's behaviour (whether verbal, physical, psychological or sexual) which could be construed as bullying is not acceptable.
90. Where a child's behaviour is disruptive to the group activity, unsafe, or otherwise breaches the Children's Code of Conduct, you will need to take steps to manage the behaviour. The steps you take should be appropriate having regard to the circumstances, behaviour and age of the child. Appropriate steps may include:
 - a. Directing other children away from a dangerous or disruptive situation;
 - b. Discussing the behaviour with the child, and asking him or her to stop;
 - c. Giving the child an opportunity to explain his or her behaviour;
 - d. Discussing the consequences of the behaviour with the child;
 - e. Asking for assistance from other adults;
 - f. Removing the child from the activity to another supervised environment;
 - g. If the behaviour continues, calling the child's parent/guardian and asking them to remove the child from the activity.

⁶ For further information regarding the mandatory reporting requirements under the CYF Act, please see *Protecting the Safety and Wellbeing of Children*, available at <http://www.cyf.vic.gov.au/child-protection-family-services/library/child-protection-publications/protecting-the-safety-and-wellbeing-of-children-and-young-people>, or contact the Office of Professional Conduct, Ethics and Investigation on 9267 0221 or after hours on 0417 774 504.

Dealing with breaches and matters of concern

91. The Catholic Archdiocese of Melbourne aims to deal with all reports under this Code of Conduct fairly and appropriately, and to act on the following principles:
- a. Promoting a positive experience of the Church and creating a strong community of faith;
 - b. Preventing misconduct where this is possible;
 - c. Ensuring fair process for persons against whom allegations are made; and
 - d. Dealing effectively with any allegations which are substantiated, including responding compassionately to anyone who has been affected.
92. A **flow chart** setting out how and to whom to make reports may be found at page 18.

What should you report?

93. You may come across possible breaches of this Code of Conduct, or matters that cause you concern, in any number of ways. These might include:
- a. A disclosure made to you by a child;
 - b. Observing events that cause you to form an objectively reasonable belief that a child is being harmed or abused, or is at risk of being harmed or abused (whether by a family member or by another person);
or
 - c. Being present and witnessing an event or incident.
94. Alternatively, an incident may occur during an activity you are responsible for, such as:
- a. A child being lost;
 - b. A child being injured; or
 - c. A medical emergency.
95. Regardless of the way in which an issue arises, you should always report circumstances that cause you concern and you should certainly always report:
- a. Any material breach of this Code of Conduct;
 - b. Any incident in which a child is harmed or goes missing;
 - c. Any emergency situation including a medical emergency;
 - d. Any hazard or risk of harm to a child that is not being adequately addressed;
 - e. Any allegation of sexual misconduct;*
 - f. Any disclosure by a child, or an objectively reasonable belief you have formed, that a child is being abused or is at risk of abuse of any kind;*
 - g. Any allegation of violence inflicted by an adult upon a child;*

- h. Any allegation in which an adult has been under the influence of drugs (illicit or misused medication) or alcohol while responsible for children;
 - i. Any incident in which a child has been harmed or injured (either physically or psychologically) or is at risk of harm or injury;*
 - j. Any allegation of conduct which is or might be unlawful;* and
 - k. Any conduct which would or might give rise to a mandatory requirement to report under the CYF Act.⁷
- 96. If you are not sure whether to report a matter, please contact the Office of Professional Conduct, Ethics and Investigation on 03 9267 0221 or after hours on 0417 774 504.

Who may make a report?

- 97. Any person may make a report. If an allegation involves sexual or other abuse of a child you should not investigate the matter yourself, or raise it with parents/guardians or the alleged abuser directly. You should report the matter using the procedures set out in paragraphs 101-110.

How can a report be made?

- 98. If you would like any guidance about how to report a breach of this Code of Conduct or a matter of concern, please contact the Office of Professional Conduct, Ethics and Investigation on 03 9267 0221 or after hours on 0417 774 504. The process for reporting and dealing with any concerns or breaches of this Code of Conduct will vary depending on the type of conduct and who is responsible for the conduct.
- 99. A Confidential Incident Recording Form www.cam.org.au/caringforchildren may be used to record details of any incident or matter of concern.
- 100. Nothing in this Code of Conduct restricts the right of any person to report any matter to the police or other authorities.

To report sexual and other abuse

- 101. Sexual and other abuse by Church personnel should be reported to the Independent Commissioner, whose office has been established by the Archbishop of Melbourne to enquire into and advise him with respect to allegations of sexual misconduct by any priest of the Catholic Archdiocese of Melbourne, and religious and lay persons working and volunteering within the Catholic Archdiocese of Melbourne.
- 102. The Role of the Independent Commissioner and the procedures that will be followed upon the receipt by him of a complaint can be located at www.cam.org.au/caringforchildren.
- 103. Nothing in this Code of Conduct is intended in any way to affect the role of the Independent Commissioner or the ability of any person to make or refer a complaint to the Independent Commissioner.
- 104. The Independent Commissioner may be contacted at 03 9225 7979.

⁷ * Any matters which involve sexual or other abuse by Church personnel fall within the purview of the Independent Commissioner and all such matters should be reported to him. For further information regarding the mandatory reporting requirements under CYF Act, please see Protecting the Safety and Wellbeing of Children, available at <http://www.cyf.vic.gov.au/child-protection-family-services/library/child-protection-publications/protecting-the-safety-and-wellbeing-of-children-and-young-people>, or contact the Office of Professional Conduct, Ethics and Investigation on 9267 0221 or after hours on 0417 774 504.

To report all other matters

105. All matters other than those within the purview of the Independent Commissioner should be reported as follows:

- a. **Any matter that arises within a parish** should be reported in the first instance to your parish priest (unless the matter involves the parish priest, in which case it should be reported in accordance with paragraph 106. The parish priest will listen to the allegations and decide what action to take in accordance with the procedures below at paragraph 108. If, after a reasonable time has elapsed, you are not satisfied with the parish priest's response to your report you may then refer the matter to the Vicar-General of the Archdiocese of Melbourne 03 9926 5677 or vicargeneral@cam.org.au
- b. **Any matter, that arises within an agency of the Catholic Archdiocese of Melbourne,** should be reported in the first instance to the head of the agency (unless the matter involves the agency head, in which case it should be reported in accordance with paragraph 106). The agency head will listen to the allegations and decide what action to take in accordance with the procedures below at paragraph 108. If, after a reasonable time has elapsed, you are not satisfied with the response to your report, you may refer the matter to the HR Office on 03 9926 5677 or human.resources@cam.org.au.

106. Matters relating to parish priests, agency heads, or any other matters should be reported as follows:

- a. **Any report that relates to a parish priest** should be reported in the first instance to the Vicar-General on 03 9926 5677 or vicargeneral@cam.org.au
- b. **Any report that relates to an agency head** should be reported to the HR Office on 03 9926 5677 or human.resources@cam.org.au.
- c. **Any other matter** may be reported to the HR Office on 03 9926 5677 or human.resources@cam.org.au.

Reports will be dealt with in accordance with the procedures at paragraph 108.

107. **Any medical emergency, a missing child, or any other emergency situation** should be reported in the first instance to the appropriate authorities (such as police, fire or ambulance by dialling 000). As soon as possible thereafter, the child's parent/guardian should be notified and a report should be made (at the latest within 24 hours) to the HR Office on 03 9926 5677 or human.resources@cam.org.au.

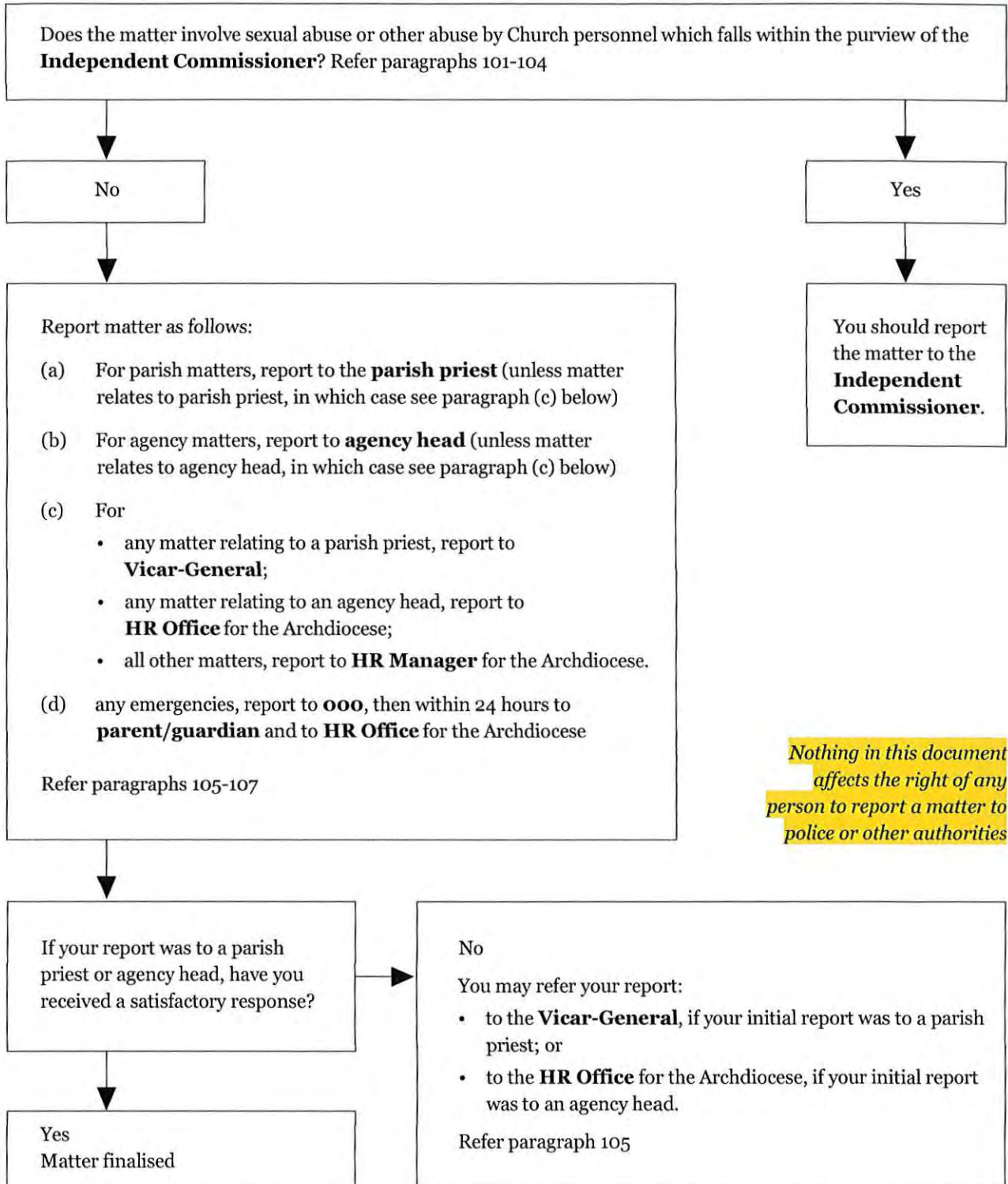
What happens when a report is made?

108. When a report is made in accordance with paragraph 105, the person receiving the report shall:
- a. Listen carefully to the report and ensure it is fully understood;
 - b. Consider whether it is appropriate or necessary to advise others within the Catholic Archdiocese of Melbourne or to inform relevant authorities;
 - c. Determine what action will be taken (if any);
 - d. Document all action taken; and
 - e. Maintain the confidentiality of all parties (including the person making the report, and any person to whom the report relates) at all times to the extent this is possible. In some cases, it may be necessary to inform relevant authorities or others within the Catholic Archdiocese of Melbourne or the person to whom the report relates. Depending on the nature of the allegation it may be necessary to:
 - (i) Inform the police, if the behaviour is or might be criminal;
 - (ii) Consider whether a mandatory report must be made to the DHS under the CYF Act;
 - (iii) Make or refer a report to the Independent Commissioner.

Dealing with disclosures by children or a reasonable belief that abuse is or may be occurring in a setting to which this protocol applies

109. If:
- a. A child makes a disclosure to you that sexual, physical or psychological abuse is occurring, or
 - b. You form an objectively reasonable belief that a child is being harmed, or is at risk of being harmed,
- you should immediately report the matter to the Independent Commissioner who will discuss your concerns and advise you on the next steps to take.
110. Be aware that the child may be feeling ashamed, guilty and scared, and may be worried about the consequences of telling someone about the abuse. Stay calm and listen carefully to the child. Tell them you believe them and that they did the right thing by telling you. Do not make promises you cannot keep such as promising that you will not tell anyone else.

Flow chart – Reporting breaches of this Code of Conduct



Resources and further information

Reporting	<i>HR Office</i>	03 9926 5677 human.resources@cam.org.au
	<i>Vicar-General's Office</i>	03 9926 5677 vicargeneral@cam.org.au
	<i>Office of the Independent Commissioner</i>	Mr Peter O'Callaghan QC Owen Dixon Chambers West, Room Level 18, Room 15, 205 William Street, Melbourne Telephone: 03 9225 7979
Information and advice	<i>Office of Professional Conduct, Ethics and Investigation</i>	Telephone: 03 9267 0221 or after hours on 0417 774 504
Documents produced by the Catholic Archdiocese of Melbourne	<i>WWC Protocol</i>	www.cam.org.au/policies
	<i>National Police Record Check Policy</i>	www.cam.org.au/policies
	<i>This Code of Conduct</i>	www.cam.org.au/caringforchildren
other publications	<i>Protecting the Safety and Wellbeing of Children and young People</i>	www.cyf.vic.gov.au/child-protection-family-services/library/child-protection-publications

Where are the SOCIT/ Child First phone numbers?

What child welfare organisations contact details are given?

CATHOLIC ARCHDIOCESE OF MELBOURNE

Cardinal Knox Centre
383 Albert Street
East Melbourne, VIC 3002

Postal Address:
P.O. Box 146, East Melbourne, VIC 8002

tel: (03) 9926 5677

Attachment: Children's Code of Conduct

Children's Code of Conduct

I will:

1. Treat all with respect and kindness
2. Listen to what other people have to say
3. Not use rude or offensive language
4. Not hurt, abuse, bully, tease anyone else or **form inappropriate relationships**
5. Not have or use tobacco, alcohol or banned drugs, or misuse other medication
6. Listen to all instructions given by an adult leading my activity and obey any rules
7. Tell an adult who I trust about anything that makes me feel worried, afraid or unsafe
8. Make sure that an adult leading my activity knows my whereabouts at all times
9. Treat other people's property with respect
10. Always try my best to participate

AUDIT INSTRUMENT

This is set out as a series of standards against which compliance is tested by a number of indicators.

Policies do not apply to schools.

Whilst attempting to simplify this to allow yes/no answers as far as possible, space has been left for comments and additional information. It would be particularly helpful if this section could be used to explain any circumstances that may impact on the ability to comply with the policies and procedures.

Please note all headings in bold refer to the COPCA policy/procedure that section refers to – please refer to these when completing that section of the audit form. It is important to note some policies are not yet in place.

Completed by

on behalf of (Diocese/Religious Congregation)

Please confirm that there is a current copy of the National Child Protection & Vulnerable Adults Policies & Procedures folder in:		
The Child Protection Office:		
POLICY	Yes	No
1 National Child Protection Statement	<input type="checkbox"/>	<input type="checkbox"/>
2 Copca Management Board Statement of Intent	<input type="checkbox"/>	<input type="checkbox"/>
3 Definition of Vulnerable Adults	<input type="checkbox"/>	<input type="checkbox"/>
4 Organisational Structures for Child Protection	<input type="checkbox"/>	<input type="checkbox"/>
5 Responding to Allegations	<input type="checkbox"/>	<input type="checkbox"/>
6 Independent Risk Assessment Policy	<input type="checkbox"/>	<input type="checkbox"/>
7 Creating a Safe Environment	<input type="checkbox"/>	<input type="checkbox"/>
8 Healing the Wound. National Policy for the Support Of Those Who Have Suffered Abuse and Those Accused of Abuse	<input type="checkbox"/>	<input type="checkbox"/>
9 Principles for Speaking with Adult Survivors of Sexual Abuse	<input type="checkbox"/>	<input type="checkbox"/>
10 Policy on Supply Clergy & Testimonial for Suitability	<input type="checkbox"/>	<input type="checkbox"/>
11 Guidance on Photographic Displays of Children and Young People in Churches and Church Buildings	<input type="checkbox"/>	<input type="checkbox"/>
12 Child Protection Issues: Foreign Religious Communities	<input type="checkbox"/>	<input type="checkbox"/>
13 CBCEW Policy on Priority CRB Checks	<input type="checkbox"/>	<input type="checkbox"/>
14 Definition of Active Ministry	<input type="checkbox"/>	<input type="checkbox"/>

The Bishop's Office/Congregation Leader's Office:

POLICY	Yes	No
1 National Child Protection Statement	<input type="checkbox"/>	<input type="checkbox"/>
2 Copca Management Board Statement of Intent	<input type="checkbox"/>	<input type="checkbox"/>
3 Definition of Vulnerable Adults	<input type="checkbox"/>	<input type="checkbox"/>
4 Organisational Structures for Child Protection	<input type="checkbox"/>	<input type="checkbox"/>
5 Responding to Allegations	<input type="checkbox"/>	<input type="checkbox"/>
6 Independent Risk Assessment Policy	<input type="checkbox"/>	<input type="checkbox"/>
7 Creating a Safe Environment	<input type="checkbox"/>	<input type="checkbox"/>
8 Healing the Wound. National Policy for the Support Of Those Who Have Suffered Abuse and Those Accused of Abuse	<input type="checkbox"/>	<input type="checkbox"/>
9 Principles for Speaking with Adult Survivors of Sexual Abuse	<input type="checkbox"/>	<input type="checkbox"/>
10 Policy on Supply Clergy & Testimonial for Suitability	<input type="checkbox"/>	<input type="checkbox"/>
11 Guidance on Photographic Displays of Children and Young People in Churches and Church Buildings	<input type="checkbox"/>	<input type="checkbox"/>
12 Child Protection Issues: Foreign Religious Communities	<input type="checkbox"/>	<input type="checkbox"/>
13 CBCEW Policy on Priority CRB Checks	<input type="checkbox"/>	<input type="checkbox"/>
14 Definition of Active Ministry	<input type="checkbox"/>	<input type="checkbox"/>

Please confirm that there is a current copy of the Policies, Procedures and Codes of Practice for Criminal Records Disclosures folder in:

The Child Protection Office:

SECTION NUMBER	Yes	No
1 Disclosures and the CRB: Key Principles	<input type="checkbox"/>	<input type="checkbox"/>
2 CRB Registration Policy	<input type="checkbox"/>	<input type="checkbox"/>
3 Statement on Recruitment of Ex-Offenders	<input type="checkbox"/>	<input type="checkbox"/>
4 Policy on Secure Storage, Handling, Use, Retention and Disposal of Disclosures and Disclosure Information	<input type="checkbox"/>	<input type="checkbox"/>

- | | | | |
|---|--|--------------------------|--------------------------|
| 5 | Procedures for Obtaining CRB Disclosures – new appointments: Fitting Disclosure within Recruitment and Appointment Processes | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 | Procedures for Obtaining CRB Disclosures for Existing Clergy, Religious, Employees and Volunteers | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 | Guidance on Assessing the Relevance of Criminal Records | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 | Appeals and Complaints | <input type="checkbox"/> | <input type="checkbox"/> |

The Bishops Office/Congregation Leader's Office:

SECTION NUMBER	Yes	No
1 Disclosures and the CRB: Key Principles	<input type="checkbox"/>	<input type="checkbox"/>
2 CRB Registration Policy	<input type="checkbox"/>	<input type="checkbox"/>
3 Statement on Recruitment of Ex-Offenders	<input type="checkbox"/>	<input type="checkbox"/>
4 Policy on Secure Storage, Handling, Use, Retention and Disposal of Disclosures and Disclosure Information	<input type="checkbox"/>	<input type="checkbox"/>
5 Procedures for Obtaining CRB Disclosures – new appointments: Fitting Disclosure within Recruitment and Appointment Processes	<input type="checkbox"/>	<input type="checkbox"/>
6 Procedures for Obtaining CRB Disclosures for Existing Clergy, Religious, Employees and Volunteers	<input type="checkbox"/>	<input type="checkbox"/>
7 Guidance on Assessing the Relevance of Criminal Records	<input type="checkbox"/>	<input type="checkbox"/>
8 Appeals and Complaints	<input type="checkbox"/>	<input type="checkbox"/>

Please tick relevant box

1. POLICY: ORGANISATIONAL STRUCTURES FOR CHILD PROTECTION

These relate to Nolan Recommendations 3, 5 – 14, 48 – 51

STANDARD:

The Diocese/Religious congregation has put in place an organisational structure to safeguard children and vulnerable adults which is consistent with the Nolan Report and the Church's National Child Protection policies and procedures.

INDICATORS:

1a. FOR COMPLETION BY DIOCESE ONLY

The Diocese has a Child Protection Commission which meets at least quarterly.

Yes

No

Please tick relevant box

Comment: Please identify any special factors:

1b. FOR COMPLETION BY RELIGIOUS ONLY

The Religious Congregation:

i. Has a Child Protection Commission which meets at least quarterly.

Yes

No

ii. Has linked into the Congregation of Religious Child Protection Commission arrangement.

Yes

No

iii. Has linked into the local Diocesan Child Protection Commission.

Yes

No

iv. Other arrangements (please state below)

Yes

No

Please tick relevant box

Comment: Please identify any special factors:

2. The Child Protection Commission has an independent chair with professional experience and expertise in the field of child protection.

Yes

No

Please tick relevant box

Comment: Please identify any special factors:

3. The Child Protection Commission includes members from the following statutory child protection services:

	Yes	No
Social Services	<input type="checkbox"/>	<input type="checkbox"/>
Police	<input type="checkbox"/>	<input type="checkbox"/>
Probation	<input type="checkbox"/>	<input type="checkbox"/>

Please tick relevant box

Comment: Please identify any special factors:

4. The Child Protection Commission chair holds meetings to report on its work with the Bishop/Congregation Leader.

Once a year

Twice or more a year

Not at all

Other State Frequency

Please tick relevant box.

Comment: Please identify any special factors.

5 In relation to Local Child Protection Representatives (LCPRs) in the parishes (this includes apostolic works relevant to Religious), please provide the following information:

i. Number of parishes/congregations in your Diocese/Religious Congregation =

ii. Number of those with at least 1 LCPR currently in post =

iii. Number of parishes/local congregations in your Diocese/Religious Congregation without a Local CP Rep =

iiii. Not applicable Yes No *(Only to be ticked if relevant to Religious)*

Comment: Please identify any special factors:

6 What proportion of LCPRs have received training for the role since their appointment.

100%

80-99%

60-79%

40-59%

less than 40%

Not applicable Yes No *(Only to be ticked if relevant to Religious)*

Please tick relevant box.

Comment: please identify any special factors.

8 Please confirm that the CPC/CPO receive regular professional supervision

Yes No

CPC

State Frequency

CPO

State Frequency

Please tick relevant box. Comment: please identify any special factors.

2. POLICY: RESPONDING TO ALLEGATIONS

Effective January 2004 (Allegations received from this date)

These relate to Nolan Recommendations 47, 52 – 59, 61, 65 – 69, 76 – 79

STANDARD:

The Diocese/Religious congregation has mechanisms to deal promptly and properly with allegations and concerns involving children and vulnerable adults.

INDICATORS:

1. There is a clear procedure for handling new referrals (allegations of abuse or expressions of concern).

Yes

No

Please tick relevant box.

Comment: Please identify any special factors

2. All cases which involve an allegation of abuse are referred to the statutory authorities within the timescales laid down in the national policy document.

Yes

No

No cases received

Please tick relevant box.

Comment: Please identify any special factors

3. All referrals are considered by the CP Commission.

Yes

No

Please tick relevant box.

4. Priests/religious subject to allegations of abuse are removed from active ministry within a timescale that removes potential risk to the public in line with the Responding to Allegations policy.

Yes

No

Please tick relevant box.

5. The timescales in the National Child Protection policy are met. Information is passed to the CPC/CPO immediately on receipt. Information is passed to the Police & Social Services Departments immediately on receipt.

Always

Most of the time

Less than 50%

Rarely

Please tick relevant box.

Comment: Please identify any special factors

6. Confidential records are maintained of all referrals.

Yes

No

Please tick relevant box.

7. Within the limits of personal confidentiality, parishes and religious communities are informed of the position within an appropriate timescale.

Yes

No

Please tick relevant box.

Comment: Please enter any special factors.

3. POLICY: INDEPENDENT RISK ASSESSMENT

These relate to Nolan Recommendations 62 – 64, 80.

STANDARD:

The Diocese/religious congregation has criteria for undertaking risk assessments and an established process.

INDICATORS:

1. Risk assessments are undertaken in all cases.
Please identify how many allegations have been received since January 2004.

No. of allegations received:

No. of risk assessments undertaken:

By Child Protection Commission:

By independent agencies:

Comment: Please identify any special factors

2. All independent risk assessment reports are discussed by the Child Protection Commission as a basis for their recommendation to the Bishop/Congregation Leader.

Yes

No

Please tick relevant box.

3. There is clear responsibility for communicating the recommendations of the Child Protection Commission to the Bishop/Congregation Leader including a clear allocation of responsibilities and a timetable for implementation and review.

Yes

No

Please tick relevant box.

Comment: Please enter any special factors.

4. POLICY: CREATING A SAFE ENVIRONMENT

These relate to Nolan Recommendations 2, 3, 10, 21 - 25, 27 - 47.

STANDARD:

The Church is an environment in which children and vulnerable adults are protected from potential abuse.

INDICATORS:

1a. FOR COMPLETION BY DIOCESES ONLY

How many Clergy (priests, deacons and religious priests) in your Diocese are in *active ministry?

Of those, how many have undergone a CRB Disclosure?

* Definition "Active Ministry is to be understood to apply to any Clergy, Religious or Seminarian who has a pastoral role or who can be reasonably be perceived to have such a role by others. A pastoral role is one where any Clergy, Religious or Seminarian in the Roman Catholic Church in England and Wales has any direct contact with a member of the public which involves the offer or provision of care, support or a service (including the administration of the sacraments).

1b. FOR COMPLETION BY RELIGIOUS CONGREGATIONS ONLY

How many Religious (including priests) are currently in *active ministry?

Of those, how many have undergone a CRB Disclosure?

* Definition – please see above.

2a. FOR COMPLETION BY DIOCESES ONLY

Please provide the following information in relation to CRB checks being completed for all those working with children and vulnerable adults whether as paid worker or volunteer who are required to be checked.

Number of paid workers:

Number of those paid workers who have been CRB checked:

Number of volunteers required to have a CRB check:

Number of those volunteers who have been CRB checked:

Comment: Please identify any special factors.

25. FOR COMPLETION BY RELIGIOUS CONGREGATIONS ONLY

Some members of Religious Congregations will be working in parishes and schools who will undertake their CRB checks. However Child Protection Co-ordinators still have responsibilities for ensuring those checks have been done.

Do you have systems in place to ensure CRB checks have been done in relation to those for whom your Commission has responsibility?

Yes

No

Please provide the following information for those for whom you have direct responsibility. This relates to CRB checks being completed for all those working with children and vulnerable adults whether as paid workers or volunteer who are required to be checked.

3. What steps are in place and what systems exist to ensure that all employees and volunteers working with children and vulnerable adults are appointed in accordance with the national selection and recruitment process (i.e. application forms, references, interview)? Please comment below:

4. Testimonials of suitability are provided for all supply priests* (* Refer to National Policy on Supply Priests & Testimonials of Suitability).

Yes

No

Please tick relevant box.

Comment: Please identify any special factors

5. All seminarians/ those in religious formation are accepted in accordance with policy prior to commencement of their religious programme.

Yes

No

Please tick relevant box.

Comment: Please identify any special factors

6. Induction and training in child protection policies and procedures is available to those with specific responsibility for working with children and vulnerable adults:

The appropriate National Policies are available to all

Yes

No

A Plan and timetable for all who have specific responsibility for working with children & vulnerable adults, to receive training is in place.

Yes

No

Please tick relevant box.

Comment: Please identify any special factors

7. What steps are in place and what systems exist to ensure that all individuals are not allowed to work with children and young people until they have received basic child protection awareness training? Please comment below.

8. What steps are in place and what systems exist to ensure that all clergy, religious, volunteers and paid employees working with children and vulnerable adults are made aware who is responsible for their child protection supervision / support and monitoring? Please comment below.

9. What steps are in place and what systems exist to ensure that any meeting with children and young people is always held in a public place (*public place is defined as an area which is visually accessible and not behind a closed door or frequented by other people.* Refer to "Creating a Safe Environment – Section E – Part Two, Paragraph 2.5 Location*) and with a minimum of two adults present? Please comment below.

5. POLICY: HEALING THE WOUND. NATIONAL POLICY FOR THE SUPPORT OF THOSE WHO HAVE SUFFERED ABUSE

These relate to Nolan Recommendations 71 – 73, 75.

STANDARD:

The Church reaches out to and supports those who have suffered abuse.

INDICATORS:

1. There is a designated person in the Diocese/religious congregation responsible for facilitating this support.

Yes

No

Please tick relevant box.

2. Support is available to those who may/have suffered abuse in a Church context.

Yes

No

No cases

Please tick relevant box.

3. Support is provided in partnership with competent external agencies and offered where requested.

Yes

No

Please tick relevant box.

4. The Child Protection Commission reviews, at least annually, the support offered to ensure that it is relevant to the needs of the individual.

Yes

No

Please tick relevant box.

Comment: Please identify any local issues.

6. POLICY: HEALING THE WOUND. NATIONAL POLICY FOR THE SUPPORT OF THOSE ACCUSED OF ABUSE/WHO HAVE ABUSED

These relate to Nolan Recommendations 74 – 76, 80.

STANDARD:

The Church will provide advice, assistance and where appropriate treatment to those accused of abuse/who have abused.

INDICATORS:

1. A named individual (**support worker/support facilitator**) is appointed to support those accused of abuse/who have abused.

Yes

No

Please tick relevant box.

2. The (**support worker/support facilitator**) in addition to his/her personal time can secure access to legal/Canonical representation as required.

Yes

No

Please tick relevant box.

3. The (**support worker/support facilitator**) with the approval of the Diocese/Religious Congregation and the Child Protection Commission can seek treatment for those accused of abuse/who have abused as appropriate.

Yes

No

Please tick relevant box.

4. In all cases written agreements exist between:

i. Diocese / Religious Congregation and external agencies

Yes

No

ii. External agency and the subject

Yes

No

Please tick relevant box.

5. The Child Protection Commission reviews the level of support available to those accused of abuse/who have abused at least every six months.

Yes

No

Please tick relevant box.

Please state what evidence you have used to complete this form e.g. consultation with a number of LCPR's random sampling etc

ACTION PLAN DETAILING ISSUES IDENTIFIED VIA AUDIT EXERCISE

Identified Need	Proposed Action	Deadline for implementation or completion of action	To be actioned by	Any support required? If so, from whom i.e. COPCA

Once the self-audit is completed on behalf of your Diocese/ Religious Congregation, please obtain the signature of your Bishop / Congregation Leader and have the form co-signed by the Chair of your Commission.

Bishop / Congregation Leader Name:

Signature:

Dated: _____

Commission Chair Name:

Signature:

Dated: _____