



Review of Safeguarding Practice
In the Religious Congregation of
The Sisters of Adoration and Reparation
undertaken by
The National Board for Safeguarding Children in the
Catholic Church in Ireland (NBSCCCI)

<p>This report was undertaken at the request of the Superior General, Sisters of Adoration and Reparation, Sr. Mother Mary Josephine Caldwell</p>
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Background

The National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) was asked by the Sponsoring Bodies, namely the Irish Episcopal Conference, the Conference of Religious of Ireland and the Irish Missionary Union, to undertake a comprehensive review of safeguarding practice within and across all the Church authorities on the island of Ireland.

The NBSCCCI is aware that some religious Congregations have ministries that involve direct contact with children while others do not. In religious Congregations that have direct involvement with children, reviews of child safeguarding have been undertaken by measuring their practice compliance against all seven Church standards. Where a religious Congregation no longer has, or never had ministry involving children and has not received any allegation of sexual abuse, the NBSCCCI reviews are conducted using a shorter procedure.

The size, age and activity profiles of religious Congregations can vary significantly and the NBSCCCI accepts that it is rational that the form of review be tailored to the profile of each Church authority, where the ministry with children is limited or non-existent. The procedure for assessment of safeguarding practice with such Congregations is set out in the contents page of this report. The NBSCCCI welcomes that in order to have full openness, transparency and accountability, religious Congregations that do not have ministry with children have made requests to have their safeguarding practice examined and commented upon.

The purpose of this review remains the same and it is to confirm that current safeguarding practice complies with the standards set down within the guidance issued by the Sponsoring Bodies in February 2009 *Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland* and that all known allegations and concerns had been appropriately dealt with. To achieve this task, safeguarding practice in each of these Church authorities is reviewed through an examination of policy and procedures, and through interviews with key personnel involved both within and external to the religious Congregation.

This report contains the findings of the *Review of Safeguarding Practice within the Congregation of the Sisters of Adoration and Reparation* undertaken by the NBSCCCI in line with the request made to it by the Sponsoring Bodies.

The findings of the review have been shared with a reference group before being submitted to the Superior General, Mother Mary Josephine Caldwell along with any recommendations arising from the findings. The review is not based on a review of case material as during the relevant time period there were no allegations made against members of the Congregation that were within the Terms of Reference. There also were no allegations in respect of other forms of abuse within the time period, in respect of deceased and living members of the Congregation. The review therefore is primarily based on policies and procedures made available plus interviews with key personnel involved in the safeguarding process within the Congregation, particularly in the services run by the Congregation.

1. Introduction

The Congregation of the Sisters of Adoration and Reparation has two houses on the island of Ireland, one on the Falls Road in Belfast and the other at St. Aidan's Monastery in Ferns, Co. Wexford. They are a contemplative Congregation of religious sisters that was founded in France by Theodolinda Dubouché in 1848 in Paris. She became Mother Marie Therese of the Heart of Jesus, the founder and first superior of the Congregation. The Mother House of the Congregation is in Paris. Apart from a retirement community in Chalon near Lyon, the Mother House is the only community of these sisters in France.

The Congregation came to Belfast in 1980 to contribute to peace building through the witness of Perpetual Eucharistic Adoration and prayer. They moved into a house that had been the convent of the Bon Secours Sisters for almost 100 years until it was damaged by an explosion in 1975 and opened in May 1981.

The Congregation also opened a community at the historical location of St. Aidan's Monastery in Ferns, Co. Wexford in 1990 at the invitation of the then Bishop of Ferns.

The life of the Sisters of Adoration, as they are known, is one of contemplation and Perpetual Eucharistic Adoration and prayer. They also make themselves available to people who wish to develop their prayer life or who want to discuss concerns.

The Chapel of Perpetual Adoration on the Falls Road is open to the general public from 6.00 a.m. through to midnight each day. Individual worshippers or diocesan groups can pray in the chapel between midnight and 6.00 a.m. by appointment, it is Perpetual Eucharistic Adoration 24 hours a day, 7 days a week. Mass is also celebrated there each week day at 12 noon.

The Belfast sisters also operate their *St Joseph's House of Bread* where they make communion breads with the assistance of a panel of volunteers. These breads are provided to diocesan parish churches throughout the Diocese of Down and Connor and beyond and the income from altar breads supports the sisters and maintains their main mission of Perpetual Eucharistic Adoration.

In St. Aidan's Monastery in Ferns, the Sisters of Adoration operate 10 hermitages for people who want to come to undertake a personal retreat. On the Ferns Heritage website [<http://www.fernsvillage.ie/ferns-heritage-page53907.html>] the following description of the monastery is provided:

In 1990, on the site of the old Roman Catholic Church (built 1826), the Sisters of Adoration built a convent, a church of perpetual adoration and individual stone hermitages. With the exception of the altar, Tabernacle and Crosses, all the materials came from local sources. Here you can experience the solitude and the quietness of the 6th and 7th centuries with the comforts of modern living.

The hermitages are clustered near the monastery's chapel, prayer room and spiritual resource room. The public can access all of these facilities, as well as taking part in Eucharistic adoration, prayer and liturgies in the convent chapel.

2. Role with children and young people

The Sisters of Adoration have no ministry to children and young people. Those who become involved in learning the particular prayer practice of *Lectio Divina*, the hours of the Divine Office said in the Chapel throughout the day or who take part in Perpetual Adoration in the chapel of the Congregation, or who undertake personal retreats are all adults. Children do attend the chapel with their parents, guardians or relatives. People also come for prayer and guidance etc, or for the purchase of candle cards for special intentions at the front convent parlour and occasionally children accompany them, but their parents, guardians or relatives are present and supervise them during this time.

3. Profile of Members

Mother Mary Josephine Caldwell in the Falls Road convent of the Congregation was elected Superior General of the Congregation, at the 10-day-long General Chapter meeting in May 2013. These meetings are held every five years. She shares the convent in Belfast with four other professed sisters, and two women who are in formation, one novice and one postulant. They are soon to be joined by another postulant.

Three professed sisters reside at the Congregation's convent at St. Aidan's Monastery, Ferns.

4. Policy and Procedures Document

The Congregation in Belfast has received child safeguarding documentation from the Diocese of Down and Connor, and the Congregation in Ferns has received similar documentation from the Diocese of Ferns.

The Congregation has displayed its own Child Safeguarding Code of Behaviour and Information poster in public areas of its Belfast campus and has used the Diocese of Ferns Child Safeguarding Information poster at its Wexford Chapel of Adoration. There is a leaflet from Down and Connor Diocesan Safeguarding Committee for general view kept in the Falls Road Chapel.

5. Structures

Save for the above, there are no child safeguarding structures in the Sisters of Adoration, as the Congregation does not engage in direct work or ministry with children or young people. Children and young people however are welcome to take part in weekday Mass in the two Chapels of Adoration which the Congregation operates in Belfast and Ferns respectively. Save for the above, while no children and young people are allowed to access the two convents of the Congregation, members of the Congregation are allowed to have visits from children and young people who are their relatives.

Children preparing for Confirmation have visited the Chapel of Adoration at Ferns in Wexford accompanied by their school teachers to hear a sister of the Congregation speak to them about prayer.

For complete clarity and safety for all concerned, the following recommendation is being made:

Recommendation 1

That the Sisters of Adoration request the assistance of the two relevant Diocesan Child Safeguarding Offices in developing a simple Child Safeguarding policy statement, Code of Behaviour, reporting structure and procedures for their two campuses, consistent with the very limited involvement of children and young people with them.

The reviewer has had preliminary discussions with the Superior General about developing procedures that could be used in the event that any member of the Congregation were to receive information indicating that a child may have been abused.

A member of the Congregation has recently attended NBSCCCI training in Maynooth, and this is commended as an indication of a desire to establish appropriate child safeguarding within the Congregation.

As a result of recent discussions, a formal request has been made by the Congregation to come under Down and Connor Safeguarding Policy and Procedures, with associated vetting, assistance with training and also attendance by a member of the Congregation on the local parish safeguarding committee etc. A similar request will be also be made shortly to the relevant Diocesan safeguarding body for the Sisters of Adoration convent in Ferns. It is also intended that a member of the Congregation will receive future training to become a Designated Liaison Person for the sisters in Belfast and Ferns.

When all safeguarding procedures are complete it is envisaged that this will also allow members of the Congregation to attend schools and other venues in the future as appropriate where children or young people may be in attendance. In these situations, the Sisters will be required to follow the policies and procedures of the Department of Education.

6. Management of Allegations and liaison with the statutory authorities

There has never been any report or concern about alleged abuse of a child by any member of the Congregation, or to any member of the Congregation related to a third party. To date therefore the Congregation has not had need to be in communication with the PSNI or An Garda Síochána or with the Gateway Services of the Belfast Health and Social Care Trust or the Child and Family Agency, Tusla.

7. Conclusion

The Congregation of the Sisters of Adoration and Reparation in Ireland has invited the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) to conduct a review of child safeguarding, which is welcome. The Congregation does not have any ministry to children and young people. They are open to taking whatever child safeguarding initiatives are recommended on foot of this review.

Review of Safeguarding in the Catholic Church in Ireland

Small Religious Congregations

Terms of Reference (which should be read in conjunction with the accompanying Notes)

Introduction

In order for the National Board to be able to state that all Church Authorities on the island of Ireland have been evaluated in respect of their child safeguarding policies and practices, both historical and current, then some form of appropriate assessment has to be conducted of every one of these. It is rational however that the form of assessment is tailored to the profile of each Church Authority, and that needless expenditure of resources and unnecessary interference in the life of religious orders and communities that have no children-specific ministry would be avoided.

This Review seeks to examine the current arrangements for safeguarding children across small Religious Congregations /Orders, and Missionary Societies in Ireland who have limited or no direct contact with children as part of the Congregations ministry.

It would also scrutinize practice within all known cases to ensure that they have been responded to appropriately.

The review's methodology is an adaptation of the methodology developed for all Dioceses and large religious Congregations and missionary societies, where the ministry involves regular contact with children.

The proposed Review would consider the following:-

- (a) Former role with children
- (b) Allegations of child abuse against members and how these have been responded to
- (c) Existing relationships with statutory authorities such as the HSE, Gardai in the Republic and the HSCT or PSNI in Northern Ireland.
- (d) Policies in place and being applied for safeguarding children
- (e) Roles and responsibilities and where they exist the operation of Advisory Panels, and Safeguarding Committees

The objective of the Review would be to confirm if there have been any allegations and how known allegations have been responded to; in addition the review seeks to confirm what the current arrangements for safeguarding children are. In particular, emphasis will be placed on establishing how policies and practice match up to the standards set down in the Safeguarding Children Guidance published by the National Board for Safeguarding Children in the

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Catholic Church launched in February 2009. Priority, at all times, will be given to how policy and practice can be improved and strengthened. If policies and/or practices are identified that are concerning, inadequate, or dangerous, they will be addressed through the provision of guidance and support, and through the reporting of these situations to the appropriate statutory authorities, if this has not already happened. Similarly, those that are good examples will be highlighted with a view to them being adopted comprehensively across all parts of the Church. All cases that relate to alleged or known offenders that are alive will be read and included in the Review. In cases where the alleged or known offender is deceased, these will be sampled in an attempt to gather learning from them that will be used to inform the framing of recommendations.

Guidance Documents

The Review will be guided by the following:-

- (a) Safeguarding Children: Standards and Guidance;
- (b) Children First Guidance in ROI; and Regional Child Protection Guidelines in Northern Ireland;
- (c) Legislation that exists in each jurisdiction which contributes to safeguarding children and young people.

The Review will be undertaken by the National Board for Safeguarding Children through their National Office and led by the Chief Executive Officer.

The Review process will be overseen by a **Reference Group** to whom the CEO will report on a regular basis. The membership of this **Reference Group** has been drawn from each of the statutory child protection agencies in both jurisdictions, along with eminent individuals in the field from academia. The current Reference Group consists of : Dr Helen Buckley (TCD); Mr Paul Harrison (Tusla), and John Toner (SBNI).

It is important to confirm that the value of the Review is dependent upon full and complete access to all relevant documentation and information relating to the abuse of children known to the individual Church authorities. The Review will proceed on the basis that willingness exists on the part of each of the subjects of the Review to provide full access to the fieldwork team, subject, where relevant, to the terms of the Data Processing Deed agreed between the Sponsoring Bodies and entered into between the parties hereto.

Step Guide to the Review Process

Step 1.

A letter of invitation to review is sent by the Provincial/Regional Superior or other person responsible for the Congregation/ Order or Missionary Society (hereinafter referred to as ‘the Ordinary’).

Step 2.

The CEO will forward a survey to the provincial which will identify:

- Current number of members
- Past role with children
- Current role with children
- Total number of allegations received up to 2014
- Number of living members against whom there are allegations

Step 3.

For any Order where there have been allegations a full review will proceed, as per step 4 - 23. For those Orders where there have been no known allegations a desk top examination of policies and procedures will take place followed by a site visit to interview all relevant personnel within the safeguarding structure. For these orders **step 5 and 13-23** will apply.

Step 4.

The CEO and Ordinary will confirm the dates for the fieldwork for the Review, and names of the fieldwork team.

Step 5.

The Church Authority will be asked to make available all of the case files and related documentation in respect of any safeguarding concerns that have been identified within the diocese. The Church Authority will make available a room with wireless internet access for the reviewers to conduct their review of files, so that any records made by the reviewers can be directly typed and stored onto a secure server which is only accessed by the reviewers. In

the absence of internet access the reviewers will type their notes onto a secure encrypted usb stick for later uploading onto the secure server.

Step 6.

The Church Authority will be requested to sign the revised Data Processing Deed prior to the arrival of the team.

Step 7.

The Church Authority will arrange a schedule of interviews with all who hold safeguarding roles within its functional area. The designated person and the Church Authority will be available to the reviewers throughout the period of fieldwork.

Step 8.

The fieldwork team when they arrive on site will firstly confirm that they have a suitable place to work in and that all the required documentation has been provided to them for their Review. In the event that the fieldwork team forms the opinion that the Church Authority has not provided access to all such documents, the Board shall give notice in writing to the Church Authority of the opinion of the fieldwork team and such notice shall specify the reasons for same. Thereupon, the Church Authority shall respond in detail to the Notice. Each party shall use its best endeavours to resolve any differences of opinion which shall arise and, in the event that resolution is not arrived at, the parties will attempt to resolve the dispute by recourse to the services of a mediator agreed between them or nominated for the purpose at the request of any of them without prejudice to the Board's entitlement to terminate the Review. In the event that resolution has not been arrived at following mediation, either party shall be at liberty to terminate forthwith the Review.

Step 9.

On arrival, the fieldwork team should be supplied with a single case file index that lists all the cases that have been created within the diocese. These may be divided into two groups. The first group will contain all allegations that relate to living alleged or known perpetrators. The second will contain any that are deceased.

Step 10.

Depending on the volume involved a decision should be made as to whether all or a random sample of the "deceased group" should be reviewed. Care should be taken to include all prominent cases in the sample.

Step 11.

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Each case file will be reviewed by each fieldworker independently in the first instance. They will create a written summary with chronological information of the case. In certain cases a second reader may be required, this will be discussed and agreed between the fieldworkers.

Step 12.

Following the reading of the case and the creation of a summary, the fieldworkers will analyse and assess the actions taken in the case. They will assess compliance with agreed Church policy that was extant at that time. They will also indicate whether any current risk exists in respect of the information contained within the file and advise the church Authority of necessary safeguarding action to reduce the risk.

Step 13.

When all the case files have been read, the fieldwork team will then examine and review any procedures or protocols that exist within the diocese to confirm that they are in compliance with the *Safeguarding Children: Standards and Guidance* document issued by the NBSCCCI in February of 2009.

Step 14.

To complete the Review, the fieldwork team will then seek to speak to those directly involved in the safeguarding structure in the diocese. This should include the Advisory Panel, a sample of parish safeguarding representatives, the designated person, the safeguarding committee, victim support and advisors and the Bishop/Provincial. The purpose of these interviews is to form a view of the competence and effectiveness of the safeguarding structure that exists within the Church Authority.

Step 15.

The fieldwork team will also seek to speak to representatives of the key statutory agencies to provide them with an opportunity to express their views on the quality of the working relationships that exist between them and the Church Authority.

Step 16.

A verbal feedback session on initial key findings will be given to the Church Authority.

Step 17.

Upon completion of the field work, the team may request to take materials – other than casework records to review off-site; this alongside all materials gathered by the reviewers, including written notes on cases and meetings, will be analysed and will form the basis of the draft assessment review report.

Step 18.

The draft will be forwarded to the Church Authority for factual accuracy checking.

Step 19.

Alongside all other reports under review, the report will be presented in draft to the Reference Group for their critique and comment. If further work is required at the direction of the Reference group the CEO will ensure this work is completed and advise the Church Authority accordingly.

Step 20.

The report will be legally proofed by NBSCCCI lawyer.

Step 21.

The report will be forwarded to the National Board for approval

Step 22

A final draft report will then be submitted to the Church Authority. The expectation would be that the Report will be published by the Church Authority at an agreed time in the future.

Step 23.

All case material written, including summaries, as part of the review, which are for the reviewers use only, will be stored on a secure server.

Guide for Reviewers

In terms of small (female religious orders) reference should be made to the following:

1. Has the Order provided alternative care to children in an orphanage, industrial school or children's residential home, but no longer is engaged in running such services;
2. Has the order provided education to children, in both or either boarding schools and day schools, but no longer does so ;
3. Has the order provided medical and/or nursing services to children, but no longer does so;
4. Has the order provided any other services to children, in community services centres, youth clubs etc., and no longer does so;
5. Does the order currently provide any sort of service to children and families that brings them into regular contact with children;
6. Has the order never provided any service to children (e.g. contemplative orders).

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In relation to category 1 above;

1. The reviewers will establish whether any service they provided is included in the list of children's residential services produced by the Residential Institutions Redress Board (RIRB);
2. If this is the case, reference should be made to this.
3. If complaints have been referred to the Redress Board or Ryan Commission, this review cannot access these records and that will be stated in the report.
4. If the order has received complaints which have not been processed through Redress or Ryan these cases will be thoroughly examined as detailed above.

Review of Policy and Procedures

1. It is recognised that not all Orders will have any ministry with children and therefore their policies and procedures should reflect the work that they do with children.
2. If the Order only works through other organisations, example in Diocesan work or in schools, they are required to follow the policies of those organisations.
3. If there are gaps in the policy document an assessment should be made as to whether the ministry engaged in requires full compliance with all criteria attached to the seven standards
4. Where it is clear that the criteria do not apply a reference should be made at the beginning of the review report that the Order's ministry is not directly with children and therefore adherence to particular criteria do not apply.
5. If the Order is a contemplative Order, there is no expectation that they will have detailed policies and procedures, but reference should be made to their ministry and that they have no contact with children.
6. In all cases, contact will be made with the civil authorities to identify if they have any child safeguarding concerns in relation to the order.