

STANDARD 4

CARE AND MANAGEMENT OF THE RESPONDENT

GUIDANCE

THESE PIECES OF GUIDANCE ARE TO ASSIST,
IF NECESSARY, WITH THE IMPLEMENTATION OF
STANDARD 4

STANDARD 4

CARE AND MANAGEMENT OF THE RESPONDENT

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Roles of Safeguarding Personnel in Relation to this Standard

Church authority

The role of the Church authority across all the seven standards is outlined in Appendix A. In relation to Standard 4, the Church authority is responsible for:

- Ensuring that a designated liaison person (DLP) is appointed to manage the case, and that an advisor is appointed following consultation with the respondent to support them;
- All liaisons with the Holy See (if the Church authority is a bishop) and its congregations in terms of precepts, preliminary enquiries, vota¹ and decrees. If the Church authority is a member of a religious order, liaison with the Holy See is through the superior general;
- Ensuring that practice and policy on care of the respondent is compliant with statutory and canonical law. This includes:
 - I. Ensuring that appropriate assistance is provided to those who have been accused of child abuse and, as required, to their families;
 - II. Ensuring that counselling, support and information is offered to an adult who has disclosed that they have abused a child.

Designated liaison person

The role of the DLP across all the seven standards is outlined in Appendix A. In relation to Standard 4, the DLP is responsible for:

- Ensuring that all child safeguarding concerns are notified to the statutory authorities and to the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI);
- Ensuring that all appropriate internal and external inquiries are instigated;
- Ensuring that relevant information regarding contact with the respondent is recorded and stored appropriately in the case file;
- Keeping the Church authority updated regarding the respondent, and liaising with the advisor to ensure that support, advice and pastoral care is offered to the respondent;
- Attending the initial meeting with the respondent;
- Monitoring respondents, or, with the Church authority, appointing a suitable person to carry out this role.

¹ Vota is the plural of votum, which is an authoritative opinion. In forwarding a case to the Congregation for the Doctrine of the Faith (CDF), a bishop or religious superior offers their authoritative opinion on the matter addressed in the particular case.

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Advisor

The role of the advisor across Standards 2 and 4 is outlined in Appendix A. In relation to Standard 4, the advisor is, with the agreement of the respondent, responsible for:

- Attending the initial meeting with the respondent, the DLP and the Church authority in order to support them;
- Keeping them informed of the progress of their case;
- Directing them to counselling and support as necessary;
- Helping the respondent access both civil and canon law advice;
- Considering the respondent's wishes in regard to a pastoral response by the Church to their family;
- Identifying with the respondent any therapeutic or other needs they have, and suggesting how these may be best met;
- Recording any meetings or contact they have with the respondent and passing on relevant information to the DLP, as appropriate. They will not be responsible for managing the file but will pass on written records to the DLP, as appropriate, during regular meetings with the DLP.

Advisory panel

The role of the advisory panel across Standards 2, 3 and 4 is outlined in Appendix A. In relation to Standard 4, the advisory panel is responsible for providing advice to the Church authority with regard to:

- The credibility of the complaint;
- The appropriateness of providing help to a respondent or their family;
- The appropriateness of the respondent continuing in their present pastoral assignment, bearing in mind the paramount need to protect children;
- The respondent's right to due process and their right to the presumption of innocence until a determination is made about the veracity or not of the allegation;
- Whether a specialist risk assessment for the respondent should be sought;
- The needs of a parish or other community in which a respondent has served.

The advisory panel will create a written record of its recommendation and should note the matters upon which it has been asked to advise and the documents it has considered. These documents should include information on any previous allegations that have been made against the individual concerned. These records should be passed to the DLP, who will store them in the minutes of meetings section of the case file (Guidance 2.2B).

The National Case Management Committee (NCMC) can provide this advisory service where a Church authority has not established a local advisory panel.

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NBSCCCI

The role of the NBSCCCI across all the seven standards is outlined in Appendix A. In relation to Standard 4, the NBSCCCI will:

- Be advised of safeguarding, allegations, suspicions or concerns by the DLP, and retain records of this information;
- Offer advice and support to the people in the roles listed on the previous pages, in relation to care and management of the respondent.

Canon lawyer

A canon lawyer is an appropriately trained and qualified practitioner of canon law. Their role is to advise people about their rights and responsibilities under canon law. 'The job of a canon lawyer is to see that the carefully devised rules of Church order are properly understood and applied.'²

If a Church authority is concerned that a priest or religious under their jurisdiction may have sexually abused a child, they need to respond in accordance with both civil and canon law and therefore would be prudent to seek the advice of a civil and a canon lawyer. Part of the Church authority's responsibility to act in accordance with both sets of laws is to ensure that they do not infringe the rights of any person and that they act justly and fairly.

If a priest or religious is accused of sexually abusing a child, or is alleged to have done so, or is suspected of having done so, they need to be assisted to defend themselves and their rights, and because both civil and canon law will be involved, they need to be assisted to engage a civil lawyer and a canon lawyer.

The interests and responsibilities of the Church authority are different from those of the respondent. It is therefore essential that they each have their own civil and canon lawyer.

Depending on the particular type of canonical process involved (an administrative canonical process, a disciplinary canonical process or a canonical trial) and on whom they are representing, a canon lawyer may also be referred to as a canonical advisor or a canonical advocate.

NCMC

The role of the NCMC across Standards 2, 3 and 4 is outlined in Appendix A. In relation to Standard 4, the NCMC will:

- Offer advice and support to Church authorities who are members on any issue relating to the care of the respondent;
- Put their advice in writing; these records should then be passed to the DLP who will store them in the third-party information section of the case file (Guidance 2.2B).

2 Edwards, P., 'What canon lawyers are and aren't', *This Rock* (Nov 1991), 19–22.

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Storage and Retention of Records Associated with this Standard

The table below lists the types of records that need to be stored appropriately and securely as part of this standard, in accordance with best practice in record-keeping (see Appendix B). The templates for the production of each record, which have been included in the guidance for this standard, are listed in the final column.

Type of Record	Where to Store	Template/Guidance Number/Page Number
Dates of meetings held with respondent by advisor	Diocesan/congregational level	Guidance 2.2B
Any third-party information	Diocesan/congregational level	Guidance 2.2B
Notes of any requests for support or relevant safeguarding concerns made to advisor by respondent	Diocesan/congregational level	Guidance 2.2B
Documentation relating to statutory investigation process	Diocesan/congregational level	Guidance 2.2B
Records of advice from advisory panel or NCMC	Diocesan/congregational level	Guidance 2.2B
Copies of risk assessments	Diocesan/congregational level	Guidance 4.2B Template 1 Page 14
Copies of risk management updates	Diocesan/congregational level	Guidance 4.2B Template 2 Page 15
Copies of interim management plans	Diocesan/congregational level	Guidance 4.2B Template 3 Page 16
Copies of preliminary investigation reports	Diocesan/congregational level	Guidance 4.3A Page 26
Copies of clinical risk assessments	Diocesan/congregational level	Guidance 4.4B Page 42
Copies of forms sent to CDF	Diocesan/congregational level	Guidance 4.3C Template 1 Page 31
Copies of permanent management plans	Diocesan/congregational level	Guidance 4.4A Page 41
Copies of notification to comply with safeguarding policies and procedures	Diocesan/congregational level	Guidance 4.2B Template 4 Page 18
Records of process followed if a respondent is hospitalised	Diocesan/congregational level	Guidance 4.3F Page 40 Guidance 2.2B
Records of steps taken if respondent is living in another religious community/ diocese	Diocesan/congregational level	Guidance 4.4C Page 43 Guidance 2.2B

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4.1A Guidance on Appropriate Personnel

Those who have allegations of child abuse made about them should be offered access to appropriate advice and support.

The Church authority must have in place a child safeguarding structure that provides consistent and effective responses to the safeguarding needs of adult respondents under their jurisdiction. Respondents have a right to a fair process in the investigation and management of any child abuse concerns.

Those recruited to fulfil the roles listed on Pages 3–5 should be selected following clear criteria and in accordance with safe recruitment practices (Guidance 1.1A).

Given the highly sensitive nature of this work, all involved must abide by the highest possible standards of professional conduct in all aspects of their work, including the maintenance of appropriate confidentiality (1.1A Template 5).

Each Church authority should have access to an advisor who is available to those about whom a suspicion, concern or allegation of child abuse has been received.

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4.1B Guidance on the Role of the Advisor

The role

As shown in Appendix A, the role of the advisor is to:

1. Keep the respondent informed of the process of the case;
2. Help direct the respondent to counselling and support;
3. Record any meetings or contact they have with the respondent, and report to the DLP as appropriate;
4. Uphold the seven standards in practice and behaviour.

Advisors should be particularly alert to the sense of isolation and vulnerability that a respondent may experience.

Clarity about the role

- The advisor is not a counsellor for the respondent and should not act in that role.
- The advisor should not act as spiritual guide for the respondent.
- The advisor is not an advocate for the respondent.
- The advisor does not manage the case file and will not have access to it.

Frequency of meetings

The frequency of contact/meetings should be dictated by the respondent and the Church authority, but the advisor needs to keep the communication open and initiate contact at least once a year, unless the respondent states that they do not want any contact.

Storage of records

Information regarding meetings between the advisor and the respondent must be stored safely and securely (Appendix B). The following should be used as a guide to information that must be recorded:

- The date and time the meetings took place,
- Any relevant child safeguarding issues that have arisen,
- If the respondent has knowledge of a crime,
- Any requests for support or representations that the respondent wishes to make to the Church authority.

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Information regarding the above points must be forwarded to the DLP for placing in the minutes of meetings section of the case file (Guidance 2.2B). It is advisable to share this record with the respondent prior to sending to the DLP.

If there are personal concerns about the respondent, if for example they are suffering from a mental health condition or are suicidal, this information should be passed to the DLP who will in turn pass it to the Church Authority who will record it in the respondent's personnel file. The record that is kept in the safeguarding file by the DLP should simply record that a private matter – not of a child safeguarding nature was passed to the Church Authority.

Support and supervision

Regular contact between the advisor and the DLP should take place to enable the DLP to keep up to date with the needs and requests of the respondent.

The DLP should offer the advisor access to appropriate support and supervision, in order to allow the advisor to receive feedback on their role. If necessary or appropriate, external support for the advisor should be used (Guidance 5.6A).

Training

All advisors must attend a local full-day awareness-raising programme (Guidance 5.3A) facilitated by trainers registered with the NBSCCCI. The Church authority should ensure that advisors are given the opportunity to attend training provided by the NBSCCCI, in accordance with the NBSCCCI Training Strategy (Guidance 5.2A). Both of these training needs should be included in the annual training plan, which is produced by the safeguarding committee (Guidance 5.2).

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4.2A Guidance on Informing the Respondent (Cleric and Religious) that an Allegation has been Received, and Consideration of an Interim Management Plan

A proper balance should be struck between protecting children and respecting the rights of respondents. Where there is conflict, **the child's welfare must come first**.

The rights of respondents are important and are given due weight, **once the safety and protection of children has been assured**.

The flow chart below shows the process for informing the respondent who is a cleric and should be read alongside the process outlined in Standard 2: Procedures for Responding to Child Protection Suspicions, Concerns, Knowledge or Allegations (Guidance 2.1A).

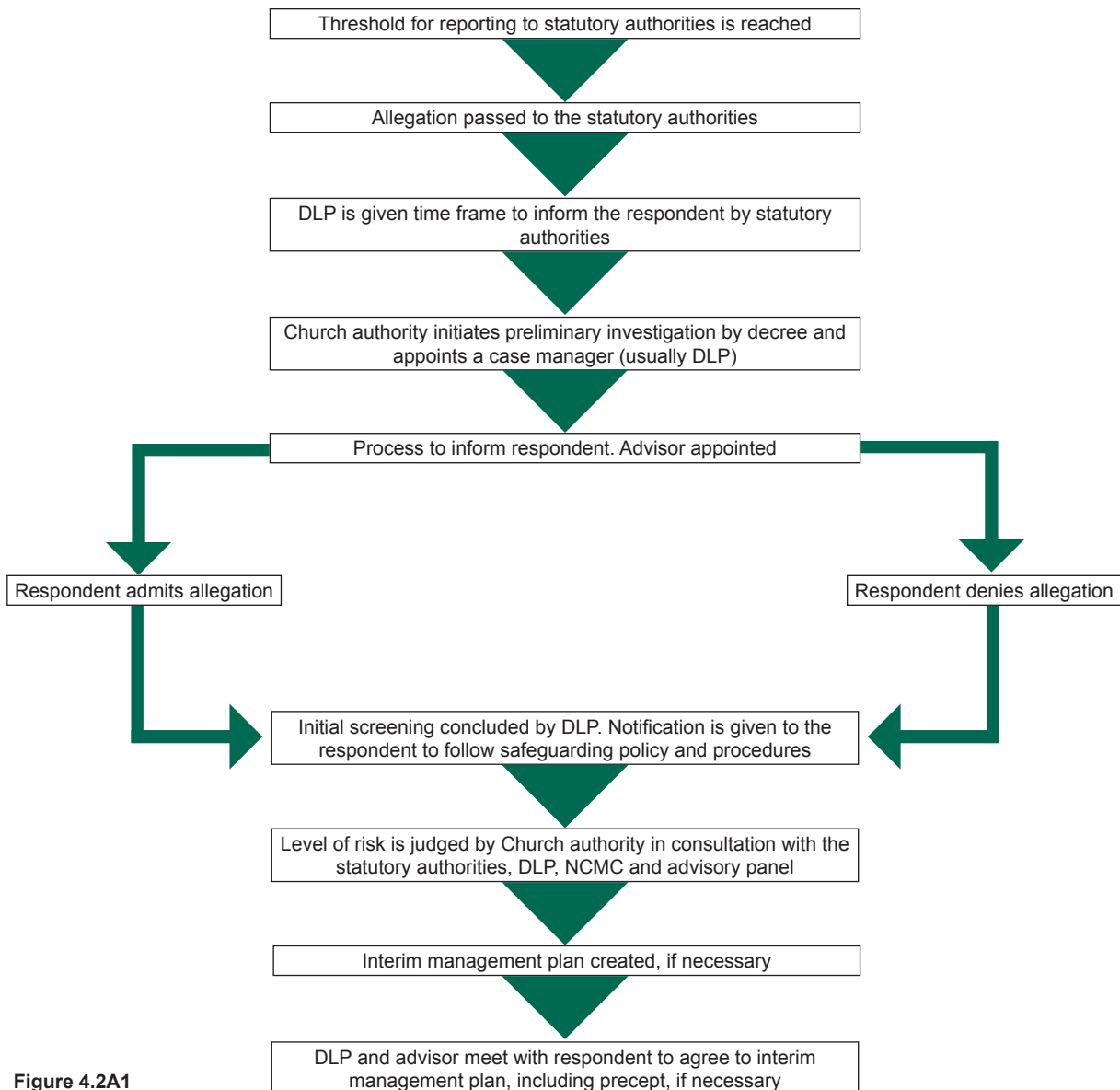


Figure 4.2A1

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1. On receiving a complaint, if the threshold for reporting has been reached, the DLP will inform the statutory authorities, whose role it is to investigate the allegation and assess the risk to children (Guidance 4.2B). If there is any uncertainty about whether the suspicion, concern or allegation meets the threshold for reporting, the DLP should consult with the statutory authorities, who will advise on the requirements for notification (Guidance 2.1A).
2. If the threshold for reporting has been reached, a preliminary investigation in accordance with canon law will be initiated by the Church authority (CIC, c. 1717;³ CCEO, c. 1468⁴). This canonical inquiry will be paused to allow any statutory investigation to take place.
3. The statutory authorities inform the DLP about when they can tell the respondent that a child abuse matter has arisen.
4. Following the approval of the statutory authorities, the Church authority arranges a meeting with the respondent. In arranging this meeting:
 - The Church authority should inform the respondent that they will be accompanied by the DLP;
 - The respondent should be offered the services of an advisor and the role description outlined to them;
 - The respondent should be informed that they can be accompanied by another person at this meeting for their own support.
5. At the meeting:
 - The respondent must be informed of their rights to both canonical and civil legal advice;
 - The respondent must immediately be advised of their right to remain silent – they may admit, deny or decide not to respond at this stage;
 - The respondent needs to be given enough detail about the suspicion, concern or allegation and about the person making it in order to be able to offer a response, if they choose to do so. However, if a written statement has been given by the complainant, this cannot be given to the respondent, but a summary of its content can be shared.
6. After the meeting:
 - A dated, written record of the meeting is forwarded to the respondent for signing. This record should detail what they have been informed of, and their response (if any);
 - The respondent is given written information about the Church procedure, so that they are clear about the process that will be followed.
7. The Church authority will judge the level of risk in consultation with the statutory authorities, DLP, NCMC, advisory panel and advisor (Guidance 4.2B). A decision will be made at this stage as to whether an interim management plan is required (4.2B Template 2), which may include restrictions to sacred ministry (Guidance 4.2C).

3 Preliminary Investigation, Canon 1717 §1: Whenever the ordinary receives information, which has at least the semblance of truth, about an offence, he is to enquire carefully, either personally or through some suitable person, about the facts and circumstances, and about the imputability of the offence, unless this enquiry would appear to be entirely superfluous.

4 Canon 695 (1): 'A member must be dismissed for the delicts mentioned in Canon 1397, 1398 and 1395, unless in the delicts mentioned in Canon 1395 (2) the superior decides that dismissal is not completely necessary and that correction of the member, restitution of justice, and reparation of scandal can be resolved sufficiently in another way.'

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8. A written reminder is given to the respondent from the Church authority to advise them to continue following the child safeguarding policies and procedures (4.2B Template 4).
9. If required, the DLP and advisor will meet the respondent and present them with the interim management plan, which the respondent will be asked to agree to and sign. During this meeting, the respondent must be advised that the preliminary investigation will be resumed following the conclusion of any statutory authority enquiries (Guidance 4.3A).

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4.2B Guidance on the Risk Assessment for Cleric and Religious to Produce an Interim Management Plan

At the conclusion of the process outlined in Figure 4.2A1, there are two levels of risk assessment that will have been completed:

1. **Initial enquiry to establish if the threshold for reporting has been reached**

- On receipt of an allegation, the DLP should ensure that a child protection referral form is completed by the person who initially heard the allegation (Guidance 2.1A, Template 1).
- The DLP will then conduct an internal inquiry to establish if the threshold for reporting to the statutory authorities has been reached. This will involve:
 - Establishing the name of the complainant, the nature of the allegation and the name of the respondent;
 - Checking if the respondent was in the reported location at the time of the alleged abuse.
- The DLP will conclude this stage by informing the statutory authorities. If there is any uncertainty about whether the suspicion, concern or allegation meets the threshold for reporting, the DLP should consult with the statutory authorities who will advise on the requirements for notification (Guidance 2.1A).

2. **Initial assessment of risk, which results in notification to comply with the child safeguarding policies and procedures, or an interim management plan**

- At the conclusion of the process of informing the respondent (Guidance 4.2A), the DLP will provide an initial assessment of risk (4.2B Template 1) for the Church authority, to help them to judge the level of risk. The DLP may advise on restrictions to the respondent's ministry, if appropriate (Guidance 4.2C).
- The assessment of risk is used to complete the risk management update tool (4.2B Template 2). This form is used to give a brief overview of the risks associated with the case. It must be regularly updated as required.
- This assessment of risk is used to develop an interim management plan if required (that can be initiated by precept if necessary), which the respondent is asked to sign and date (4.2B Template 3).

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4.2B Template 1: Example Risk Assessment Framework

This template is an example of one that can be used to help the Church authority assess risk. It is not an accredited clinical risk assessment framework (Guidance 4.4B).

Subject of assessment
Contact details
Diocese/order
Church authority
Contact details
Allegation details <ul style="list-style-type: none">• Summary of the nature and circumstances of allegation.• Respondent response during initial screening.• Complainant's views of offence(s).
Ministry with children
Issues to be considered when assessing risk <ul style="list-style-type: none">• Is the allegation recent or of a historical nature?• Has the allegation continued over a significant period of time? What is the frequency and severity of the alleged offence(s)?• What is the number, gender and age range of complainants?• Have there been any other previous complaints?• Is there any evidence to support complaints?• What is the respondent's attitude to the allegations/complainants?• What is the respondent's role in the Church?• Does the respondent have access to children? Can they continue to work in public? Detail what they can/cannot do.• Are there other contributory factors that may increase risk (e.g. alcohol, single accommodation, refusing to comply with safeguarding process, etc.)?• Are there any issues with the respondent's accommodation?• Who has the respondent shared information about the allegations with?• What action has the respondent taken to protect themselves or others?
Positive factors <ul style="list-style-type: none">• What internal strengths does the respondent have?• What external supports have they put in place for themselves (personal/environmental)?
Restrictions on ministry required

Completed by _____ Role _____

Date _____

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4.2B Template 2: Example Risk Management Update Tool

This form should be completed following the risk assessment framework (4.2B Template 1), and is used to provide an overview of the case. This should be easily accessed when storing information, and must be regularly updated throughout the case management process.

Details of respondent	
Nature of allegation Dates/age/gender/degree of harm/ frequency/number, etc.	
Response to allegation Where is the allegation on the denial–full responsibility continuum?	
Legal status <ul style="list-style-type: none">• Convictions• Investigation in process• Awaiting DPP/CPS decision• No complaint to Gardaí/PSNI• Outcome of investigation by Tusla/ HSC	
Status of ministry	
Sex offender registration <ul style="list-style-type: none">• Yes/no• Duration• Conditions	
Agencies involved in management and support and probation	
Monitoring arrangements <ul style="list-style-type: none">• Frequency• By whom	
Review date	

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4.2B Template 3: Example Interim Management Plan

Using the information from the initial assessment of risk carried out – and following the risk assessment framework (4.2B Template 1) – an interim management plan is drawn up, if deemed appropriate, based on the level of risk assessed by the Church authority and the DLP. The purpose of a management plan is primarily to safeguard children, but it should also include support for the respondent. At a minimum, a management plan should include the restrictions that have been put in place regarding:

- Status of public ministry;
- Contact with children;
- Clerical clothing;
- Residency;
- Monitoring requirements.

Example interim management plan

I, _____ (Church authority) withdraw from you
_____ (respondent) all faculties to preach, hear Confessions or exercise any public priestly ministry in the Diocese of _____, and hereby issue the following instructions to you in accordance with my care for the well-being of the faithful of the diocese entrusted to my pastoral care.

I further direct that you:

- Do not exercise the ministry of a priest in public in any form;
- Do not in future wear clerical dress in public, and I hereby dispense you from the obligation to do so.

Safe behaviour

This written agreement sets out the parameters of the expected conduct that has been established to ensure the ongoing safeguarding of children (and vulnerable adults – add if required).

The above-named person of this agreement will:

- Live at/with _____;
- Agree in writing with the local superior any time (including destination and accommodation details) they are away from this address, e.g. overnight/holidays. Any unforeseen time away from this address will be notified immediately to the Church authority;
- Avoid being alone with children, and take responsibility for behaving appropriately and removing themselves immediately from any such situations, unforeseen or otherwise;
- Must not have any contact with the complainant or their family;
- Discuss any activities or social functions on Church property with child safeguarding personnel, and attend only with the agreement of the Church authority.

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Support offered

I have asked _____ to act as your advisor. Their role is to:

- Keep you informed of the process of the case;
- Help direct you to counselling and support;
- Record the dates and times that they have met or been in contact with you. They will report this to the DLP. Should any relevant child safeguarding issue arise during the meetings you have with the advisor, they must report these to the DLP.

The advisor will not:

- Act as your counsellor;
- Act as your spiritual guide;
- Manage or have access to your case file.

Monitoring arrangements

Who monitors
Frequency of visits
Consultation with statutory authorities
Information sharing

Review of interim plan

When
By whom
Shared with

Signed and dated _____ Respondent

Signed and dated _____ Church authority

Signed and dated _____ DLP

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4.2B Template 4: Example Notification to Follow Child Safeguarding Policy and Procedures

Dear _____,

As you are aware, a recent allegation has been made against you in relation to child abuse. The matter has been notified to the statutory authorities for their inquiries. Following conclusion of those inquiries, I will initiate a canonical inquiry.

While I appreciate this is very difficult for you, I must take the allegation seriously and have to address any potential risk to children. At this stage it is not my intention to restrict your ministry; however, in the interests of safeguarding children, and as required of all Church personnel, I require that you fully observe the child safeguarding policy and procedures of the diocese/order.

In particular:

- I require that at no time will you have unsupervised contact with children or young people;
- In order to facilitate this, you must ensure that while present with altar servers there must be another adult present at all times;
- Any contact you have with children must be open, in the presence of other adults, and involve absolutely no physical contact.

During the statutory authority investigation, and any subsequent Church inquiry, I will appoint an advisor to support you. You are also entitled to the services of both a canon and a civil lawyer.

Please contact me to confirm that you agree with these arrangements, and let me know if you wish to avail of the services of an advisor.

Following this, I will ask the designated liaison person to draft the above into a written agreement, which I will ask you to sign.

It goes without saying that while this is a serious allegation that must be investigated, the matter will only be shared on a need-to-know basis with appropriate Church and statutory personnel. I have, as I am required to do, informed the National Board for Safeguarding Children in the Catholic Church in Ireland of this allegation.

I appreciate this is a difficult time for you, and hope you recognise that we all have a responsibility to ensure the safety of children in our care.

Please be assured of my prayers during this time.

Yours,

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4.2C Guidance on Leave from Sacred Ministry

Among the actions that may be necessary during both a statutory investigation and a Church inquiry is the restriction of a respondent's exercise of their office and/or sacred ministry and apostolate. A respondent may be asked to withdraw from a particular office and from other forms of sacred ministry and apostolate, including public celebration of the Eucharist and other sacraments during the course of any statutory – as well as Church and canonical – investigation. The respondent may also be required to cease from wearing clerical attire.

There are two factors that will determine the Church authority's action in this regard:

1. The threshold for reporting to the statutory authorities has been reached;
2. An initial assessment of the potential risk to children has been conducted.

Prior to deciding how to respond, advice may be sought on either or both of these issues from the NCMC, from an advisory panel supporting the relevant Church authority, or from the statutory authorities.

Each case will have to be considered on its own merits. The advice provided to the Church authority should specifically include an assessment of the credibility of the allegation, and the potential risk arising as a consequence.

If a decision has been made by the Church authority that it is necessary and appropriate to ask that a period of leave from sacred ministry be initiated, the following procedure must be employed.

This procedure outlines the processes to be engaged when leave and restriction from sacred ministry and apostolate are required. It should be read in conjunction with the process outlined in Standard 2: Procedures for Responding to Child Protection Suspicions, Concerns, Knowledge or Allegations (Guidance 2.1A), which sets out in detail actions to be taken following receipt of an allegation.

All actions should be confirmed in writing and a date of review of actions set.

The process of leave for sacred ministry begins at Point 7 in Guidance 4.2A:

7. The Church authority will judge the level of risk and may be assisted in doing so by the statutory authorities, DLP, NCMC, advisory panel and advisor (Guidance 4.2B). A decision will be made at this stage as to whether an interim management plan is required (4.2B Template 2), which may include restrictions to sacred ministry (Guidance 4.2C).
8. A written reminder is given to the respondent from the Church authority to advise them to continue following the child safeguarding policies and procedures (4.2B Template 4).
9. If required, the DLP and advisor will meet the respondent and present them with the interim management plan, which the respondent will be asked to agree to and sign. During this meeting, the respondent must be advised that the canonical process, which has been paused, will resume following conclusion of any statutory authority enquiries (Guidance 4.3A).

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- a. While the allegations are being investigated, the presumption of innocence applies. Leave from sacred ministry is therefore a precautionary measure. It does not impute guilt, nor should the action (of leave from ministry) per se prejudice any statutory or canon law process.
 - b. If the respondent is in a role that involves contact with children and young people, and if it is in the interests of safeguarding children and young people, then the respondent should be invited to request leave from sacred ministry and apostolate for the course of the statutory and/or canonical investigations. Where this is agreed, there should be clarity regarding what the restrictions on sacred ministry and apostolate are.
 - c. Limitations to sacred ministry and apostolate are made in accordance with canon law, and should be considered by the Church authority. If the respondent declines to request leave from ministry, and if continuing sacred ministry or apostolate would constitute a risk to children, advice may be sought from the statutory authorities, the NCMC, or an advisory panel. The Church authority should also take canonical advice on how to proceed in each case. The Church authority can issue a decree or precept outlining, at least in summary form, their decision, and outlining the respondent's restrictions on the exercise of their ministry or apostolate.⁵
 - d. Agreement should be reached, if possible, between the Church authority and the respondent in relation to the following:
 - How to bring to completion the transfer of any unfinished tasks, in relation to the respondent's ministry, that do not involve access to children and young people;
 - Residency of the respondent: consideration may be given to allowing the respondent to continue to reside in their current accommodation if it is perceived not to present any risk to children, and where alternative accommodation is available for any administrator/ replacement. This should be agreed with the respondent, together with a reasonable time frame for vacating the current residence (if considered necessary). The Church authority should also ensure that reasonable costs incurred in obtaining suitable alternative accommodation are met;
 - If possible, the respondent should be supported to engage in other work/study during the period of leave from sacred ministry and apostolate, as long as it does not involve sacred ministry and apostolate or contact with children;
 - If the respondent is engaged in ministry in Northern Ireland, there is a legal requirement to refer the respondent to the Independent Safeguarding Authority (ISA) if the respondent has been invited to take administrative leave for causing harm, and if it is judged that there is the risk of harm to a child or vulnerable adult. If the respondent is a priest, he must be required to return his celebret (Guidance 1.1C) to the authority prior to taking administrative leave.
10. During this meeting, the respondent should be advised of the canonical process that will be initiated following conclusion of any statutory authority enquiries (Guidance 4.3A for clerics,

⁵ The right to the respondent's reputation, privacy, financial support, accommodation and advisor; restrictions on public exercise of ministry, public celebration of Mass and other sacraments; restrictions on use of clerical dress; and possible prohibition regarding contact with children.

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or Guidance 4.3D for non-ordained religious). After this meeting – if the respondent has been removed from ministry – the following should be considered:

- a. When an allegation has been received and a priest or religious is taking leave from sacred ministry and apostolate, the Church authority is responsible for what is communicated about this change, to whom, and how this is communicated. The preferred approach is for any public communication to be agreed with the respondent, where the presumption of innocence should be emphasised;
- b. Great care needs to be taken not to prejudice the outcome of any civil, criminal or canonical investigation, and consultation with relevant statutory authorities may assist in this regard;
- c. Consideration may also be given to the inclusion in any public communication, if one is to be made, of information regarding how people affected can access pastoral support.

Appeals

Where restrictions to sacred ministry and apostolate have been directed through a decree or precept, there is the possibility of an appeal in accordance with canon law.

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4.2D Guidance on Supports to Parishes and Others Affected When a Priest has Taken Leave from Sacred Ministry

Introduction

When a priest leaves a parish in which he has lived and worked for some time, there is usually a period of advance notice during which he can take his leave and parishioners can say their goodbyes. The pastoral relationship between a priest and parishioners can be very close and mutually satisfying, so when it is drawing to a close it is to be expected that there will be some sense of loss and sadness, but there is also an opportunity to mark the priest's departure with liturgy and other celebrations.

However, when a priest has to step aside at short notice because a concern has arisen about a possibility that he may have abused a child, a crisis situation arises for him and for the parishioners who are given no time to prepare for his leaving. The feelings that can arise for parishioners in these circumstances can be varied, and can include shock, disappointment, anger and confusion. People can feel abandoned, especially if they had been working closely with the priest in some element of parish life.

Affected parties

Cradock and Gardner⁶ describe the different 'target populations' in a parish that can be adversely affected by the sudden departure of their priest. These include:

- Complainants and their families;
- Potential complainants and their families;
- The respondent priest's family and friends;
- The other priests and religious in the parish;
- Lay ministers;
- Parish and parochial school staff;
- Parish leadership teams;
- Parish council members;
- The wider parish community.

Cradock and Gardner speak of the allegation, or concern, as being the precipitating event that triggers needs in these various target populations. The challenge to the parish and the diocese in which it is located is to identify and bring together the resources that are required to effectively address these needs.

⁶ Cradock, C. and Gardner, J., 'Psychological Intervention for Parishes Following Accusations of Child Sexual Abuse', *Slayer of the Soul: Child Sexual Abuse and the Catholic Church*, Rossetti, S., ed. (Connecticut: Twenty-Third Publications, 1990).

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General principles for interventions

Cradock and Gardner suggest that there are three general principles that should guide the responses to be made:

1. The Church, through the Church authority, must take the initiative in this situation in reaching out to, rather than retreating from, the members of the parish community;
2. Opportunities must be established in which relevant groups of parishioners can air their fears and concerns, and obtain the information that they need;
3. It is always best to use the parish's natural networks and leadership, with other professionals providing consultation, education, guidance and support as needed.

It is the Church authority's prerogative to decide, in consultation with the respondent priest and other key parties, if an announcement or other form of explanatory statement will be made to parishioners concerning their departing priest. A decision regarding the composition and issuing of a press release may also be required.

Some obvious sensitivities need to be addressed, not least the fact that the priest is innocent by law, at least until some future time when a full investigation of concerns has been concluded, and so his name and reputation must be protected. In some situations, the respondent priest remains living in the parish with the permission and support of his Church authority.

Confidentiality is required, and advice will be needed on what can be shared, by whom and with whom. Parishioners cannot be told everything, but they do need an explanation for the sudden unavailability of the priest for a period. What they are told should be the truth.

Appropriate interventions

The parish community will need the support and assistance of the diocesan safeguarding team, as the situation is too emotionally challenging and complex for parishes to deal with on their own. The availability of the diocesan DLP to meet with concerned parishioners provides an important opportunity for people to share any child safeguarding concerns they may have.

An action plan needs to be devised by members of the safeguarding team, in consultation with the Church authority and key people in the parish, including the other priests ministering there.

Cradock and Gardner suggest that the method for devising an action plan involves three steps:

1. Assessing the target groups and needs;
2. Determining resources and interventions;
3. Assigning roles and a timetable. Who are the vulnerable individuals and groups? What problems are anticipated? Who is in the best position to deal with these? What context or setting would be most effective for doing so? In what order should the steps be taken, and when? These are the kinds of questions that will lead to a systematic plan of action.

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According to Cradock and Gardner, parishioners in this situation need:

- Assistance in managing feelings; their strong and potentially ambivalent feelings need to be normalised for them. These may include for some a sense of betrayal, and for some a crisis of faith;
- Information and education about an unusual and distressing event that will be outside their previous experience. Some may have a lot of questions or worries and anxiety about the unknown.

Some parishioners may want to pray together about their concerns, and consideration can be given to how this can be facilitated.

It can happen that parishioners are divided in their attitude and loyalties, with some expressing compassion towards the priest and disbelief about what is being suggested, while others may blame the priest or the Church authority, and may express strong anger towards one or other. It is not unusual for people to come together to support and advocate on behalf of the respondent priest.

Particular stress can be experienced by other priests of an affected parish who, in the short term, have an increased workload as they take up the duties of the respondent priest. They do so at the same time they are coming to terms with their own feelings about what has happened, while also trying to support and assist the parishioners. It is important that they have someone from whom they can draw support and encouragement.

Without any undue haste, a return to regular parish routines as soon as is practicable should be supported, as people are reassured by familiar routines.

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4.3A Guidance on the Process for Clerics Following the Conclusion of Any Investigation by the Statutory Authorities

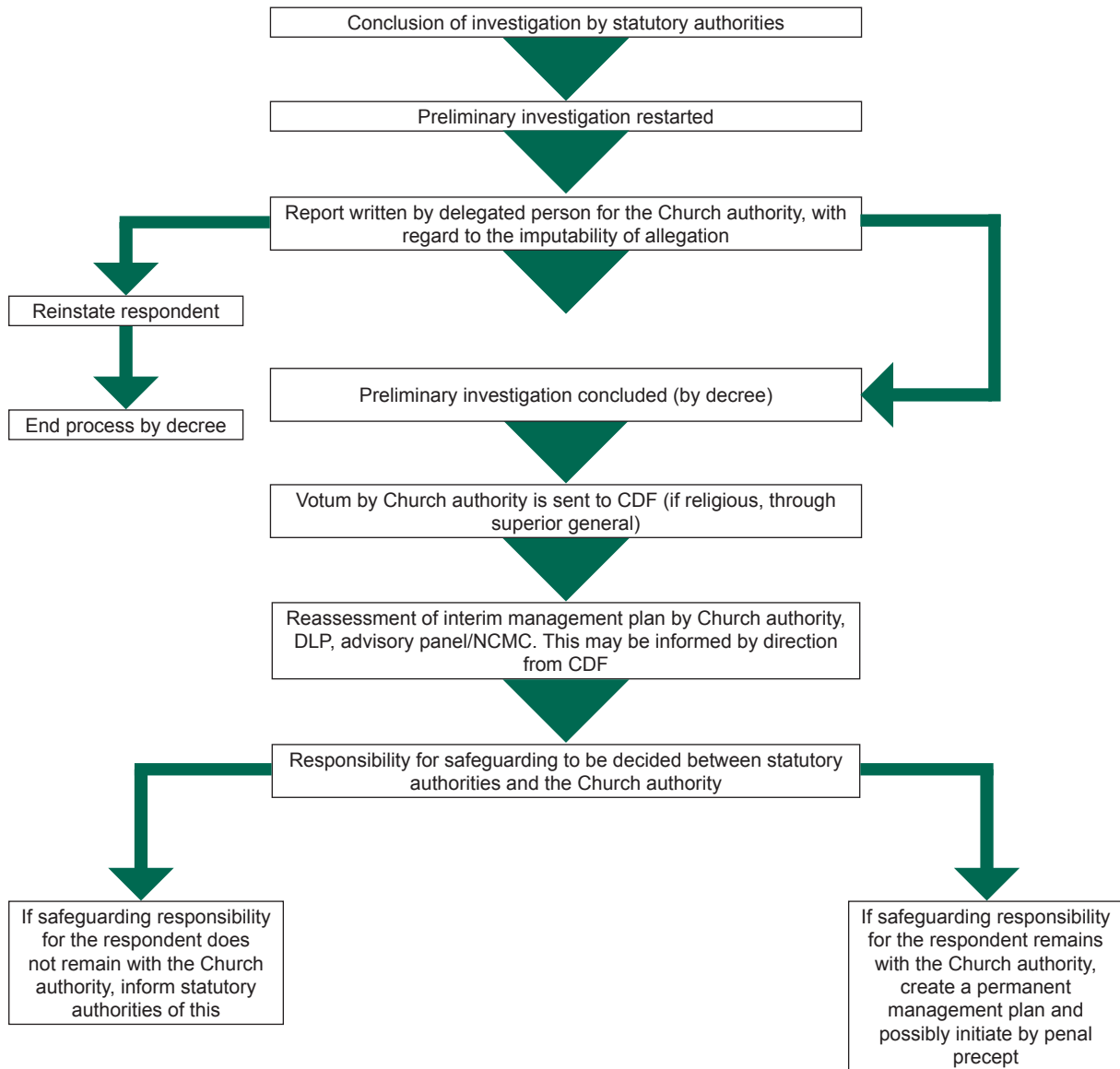


Figure 4.3A1

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Figure 4.3A1 shows the process for clerics after the process outlined in Guidance 4.2A has been concluded. The following should be read alongside the processes outlined in Guidance 2.1A and Guidance 4.2A.

1. Following the conclusion of the statutory investigation, the preliminary investigation under canon law – which was opened by decree by the Church authority (Guidance 4.2A) – is restarted.
2. A person is appointed by the Church authority (delegated person) to conduct the preliminary investigation, which is recorded on the decree. This can be the DLP, with the support of a canon lawyer, but other suitable personnel may be appointed to conduct this task at the prerogative of the Church authority.
3. The delegated person should produce a written investigation report, which includes:
 - A summary of the allegations, which will contain the following information:
 - Dates, venues of allegation;
 - Age(s) of complainant(s) at time of allegation;
 - When the allegation was notified to the diocese or religious order;
 - Age of respondent at the time of the alleged abuse, and their age now;
 - When the allegation was reported, any action taken by the statutory authorities, and any outcomes from those actions;
 - A statement (if not already taken) should be received from the complainant, including as much detail as possible, e.g. the name(s) of any witnesses, or existence of corroborative evidence. If any statements have been made to the statutory authorities, a copy of these should also be obtained;
 - A statement detailing the response of the respondent to the allegation should be taken following the initial screening (Guidance 4.2A);
 - Include any relevant information about any previous allegations;
 - Information on where the respondent was at the time of the allegation, and any other relevant information or corroborative evidence presented by the respondent;
 - The respondent's knowledge of and attitude to the complainant at the initial screening meeting;
 - The respondent's attitude to the Church process and to taking leave from ministry;
 - Third-party information: any corroborating evidence that could prove or disprove the allegation;
 - The views of any other relevant people, statutory authorities, other priests/Sisters/ Brothers or anyone else who may have been aware of the allegation, bearing in mind issues of confidentiality and data protection requirements (Appendix B);

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- Consider any assessment reports, including clinical risk assessments, the initial risk assessment (4.2B Template 1) and the risk management tool (4.2B Template 2) used to complete the interim management plan (4.2B Template 3).
 - An assessment of findings that will include a clear statement on whether there is a case to answer, and that the case is not manifestly false or frivolous.
4. Conclusion of this report should enable the Church authority to assist in deciding whether there is a case to answer, and that the case it is not manifestly false or frivolous.
 5. At this point there are two possible outcomes:
 - a. If the preliminary investigation finds there is no case to answer or the allegations are manifestly false or frivolous, the respondent should be returned to ministry (Guidance 4.3B). The preliminary investigation is ended by decree;
 - b. If the preliminary investigation finds there is a case to answer or the allegation is not manifestly false or frivolous, the preliminary investigation is ended by decree.
 6. At this point there are two options:
 - a. In circumstances where an allegation has been substantiated within the statutory forum, in terms of a criminal prosecution, this information must be incorporated into a report that is forwarded with the Church authority's votum to the CDF, using 4.3C Template 1;
 - b. If the allegation is unsubstantiated within the statutory forum, but where there continue to be reasonable grounds for concern regarding a reserved delict,⁷ 4.3C Template 1, along with the votum of the Church authority, should be compiled and forwarded either directly to the CDF (for diocesan clergy) or through the superior general to the CDF (for a member of a religious order).
 7. The CDF, after reviewing the acts of the preliminary investigation and the votum of the Church authority, will authorise the appropriate canonical process to be followed (e.g. a judicial penal process, an administrative penal process, confirm precept, etc.).
 8. While advice from the CDF is being awaited, the interim management plan (Guidance 4.2B, Template 3) should be reassessed using the risk assessment framework (4.2B Template 1), and if changes are required a new copy should be signed and dated by the respondent and the Church authority. The risk management tool should be updated with this information (4.2B Template 2).
 9. Upon receiving a decision from the CDF, a decision has to be made by the Church authority, with the statutory authorities, as to where the responsibility for safeguarding lies in relation to the respondent. At this point there are two options:
 - a. If the respondent is not the responsibility of the Church authority, the Church authority must inform the statutory authorities, and the process of involvement in relation to safeguarding ends;
 - b. If the respondent continues to be the responsibility of the Church authority, a permanent management plan is created, including the provision of monitoring (Guidance 4.4A).

⁷ The more grave delicts against morals, which are reserved to the CDF.

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4.3B Guidance When Preliminary Investigation Finds there is no Case to Answer or that the Allegation is Manifestly False or Frivolous (Return to Ministry)

Following the initial investigation report prepared by the delegated person (Guidance 4.3A), if the respondent denies the allegation and there is insufficient evidence that there is a case to answer, and the statutory authorities are not taking any further action, then the preliminary investigation must be concluded and the respondent should be confirmed as being 'in good standing'.

When an accusation is shown to be false (malicious/unfounded),⁸ the respondent should be returned to ministry. To do this, the following should serve as a guide to the steps that may be taken:

1. Once it has been established that there is no case to answer, and that all state authority investigations or prosecutions are concluded, the Church authority should meet with the respondent to consider how and when a return to ministry can be achieved;
2. It is important that all outstanding matters are addressed prior to any return to ministry. Therefore, in preparation, the respondent should be provided with counselling and support to assist them to deal with any residual anger/distress. This preparation for a return to ministry should include spiritual direction, reflection and discussions with the Church authority. It is understandable that the respondent may be angry at the process, but this anger should be addressed appropriately so as not to interfere with future ministry;
3. Following counselling, spiritual direction and reflection, the Church authority should meet the respondent to agree what ministry they will undertake. If the ministry involves a return to a previous community/parish/service, agreement should be reached about how to communicate the return. Consideration should be given to the Church authority accompanying the respondent to the first liturgy, where a statement can be made about the respondent being a priest/religious in good standing;
4. The respondent should continue to be provided with support for an agreed period after the return to ministry;
5. The respondent should be reminded of the child safeguarding policy and procedures and code of behaviour when ministering to children, and should agree to working within these procedures.

At any stage of this process, the Church authority can consult the NCMC or their own advisory panel.

⁸ Words such as 'false', 'unfounded', 'unsubstantiated' and 'malicious' are often used in the same context when describing an allegation. However, the meanings are different. The term 'false' can be broken down into two categories: 1) malicious – this implies a deliberate act to deceive. For an allegation to be malicious, it will be necessary to have evidence that proves this intention; 2) unfounded – this indicates that the complainant misinterpreted the incident or was mistaken about what they saw. For an allegation to be classified as unfounded, it will be necessary to have evidence to disprove the allegation. An unsubstantiated allegation is where there is insufficient identifiable evidence to prove or disprove the allegation. The term does not imply guilt or innocence.

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4.3C Guidance When Preliminary Investigation Finds there is a Case to Answer and that the Allegation is Not Manifestly False or Frivolous Against a Cleric

Delicts

One of the delicts against morals that is reserved to the CDF is the delict against the Sixth Commandment of the Decalogue⁹ committed by a cleric with a minor below the age of eighteen years.

This delict includes:

- The acquisition, possession or distribution by a cleric of pornographic images of minors under the age of fourteen, for purposes of sexual gratification, by whatever means or using whatever technology, cf. *Normae de gravioribus delictis* (Art. 6) CDF May 2010;
- Sexual abuse of a minor that occurs in the context of the Sacrament of Reconciliation.

Burdens of proof

In the canonical process there are three different stages, with three different levels of proof.

These are referred to by three different terms:

1. *Semblance of truth* – the lowest level of proof; this is what is required for the Church authority to begin the preliminary investigation;
2. *Probability* that a delict did or did not occur – a threshold that is a little higher than the semblance of truth. This is what the preliminary investigation looks for. The word ‘probable’ is used here in the literal sense, i.e. the possibility of proving a delict in a canonical trial;
3. *Moral Certainty* – what a canonical trial looks for.

When are the CDF notified?

Although the CDF can be consulted at any stage during the case management process, the formal notification begins at Point 5 in Guidance 4.3A.

- In circumstances where an allegation has been substantiated within the statutory forum, in terms of a criminal prosecution, this information must be incorporated into a report that is forwarded with the Church authority’s votum to the CDF, using 4.3C Template 1.

⁹ The Decalogue is another word for the Ten Commandments.

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- If the allegation is unsubstantiated within the statutory forum, but where there continue to be reasonable grounds for concern regarding a reserved delict,¹⁰ 4.3C Template 1 – along with the votum of the Church authority – should be compiled and forwarded either directly to the CDF (diocesan clergy) or through the superior general to the CDF (religious order).

The CDF will investigate using the burdens of proof outlined on the previous page, and will make a determination on the status of the respondent based on the facts presented, affording all canonical rights and entitlements to the respondent.

A respondent who has received a conviction for an offence against a child, or who has been found guilty under canon law, may be requested to seek laicisation. If they refuse, a process of dismissal, in accordance with the norms of canon law, may be initiated. Once it has been established, by whatever means, that sexual abuse has occurred, the respondent should not be permitted to return to ministry and the statutory authorities are informed.

In circumstances where a decision has been made to allow the respondent to remain a priest/ Brother/Sister, a permanent management plan must be put in place (Guidance 4.4A). This requires that, among other things, the respondent refrains from having any unsupervised contact with children, does not wear clerical/religious clothes and does not exercise any form of public ministry, and that they remain under supervision. Specific measures are determined by the Church authority, with advice from the advisory panel or NCMC. Compliance is monitored by the DLP or other properly appointed personnel. The DLP is responsible for putting in place a system of monitoring by taking on this responsibility or appointing someone else to do so.

Those who remain a member of the diocese/religious order and who are 'out of ministry' should be provided with support and encouraged to rebuild their lives in a spirit of repentance and reparation. Any new concerns must be reported to the statutory services, in accordance with the procedure outlined in Standard 2 (Guidance 2.1A). In certain circumstances, such concerns are also notified to the CDF.

If the CDF inquiries are inconclusive and further inquiries are required, an appropriate interim management plan should remain in place, proportionate to the level of risk to children, whilst the advice of the advisory panel, NCMC and the statutory authorities is sought.

¹⁰ The more grave delicts against morals, which are reserved to the CDF.

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4.3C Template 1: CDF Form

Diocese				
Ordinary				
CDF protocol no.				
Name of cleric				
Personal details of cleric	Date of birth		Age	
	Date of ordination		Years of ministry	
Original diocese of incardination				
Contact address of the cleric				
Procurator (attach original signed mandate)				
Contact address of the procurator				

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Assignments			
Year	Parish	Location	Appointment

Accusations against the cleric				
Year	Name of complainant	Age of complainant	Imputable acts	Denunciation

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Criminal proceedings against the cleric			
Year	Type of case	Conviction (or other outcome)	Sentence (attach copies of any relevant court documents)
Measures adopted by the diocese			
Year	Measures		
Sustenance provided by the diocese to the cleric			

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Response/recourse made by the cleric	
Year	Response/recourse
Church authority's votum	

Signature	Date
Witness signature	Date

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4.3D Guidance on the Process for Non-Ordained Religious, Following the Conclusion of Any Investigation by the Statutory Authorities

The flow chart below shows the process of inquiry for religious after the conclusion of the process outlined in Figure 4.2A1, and should be read alongside that process and Guidance 2.1A.

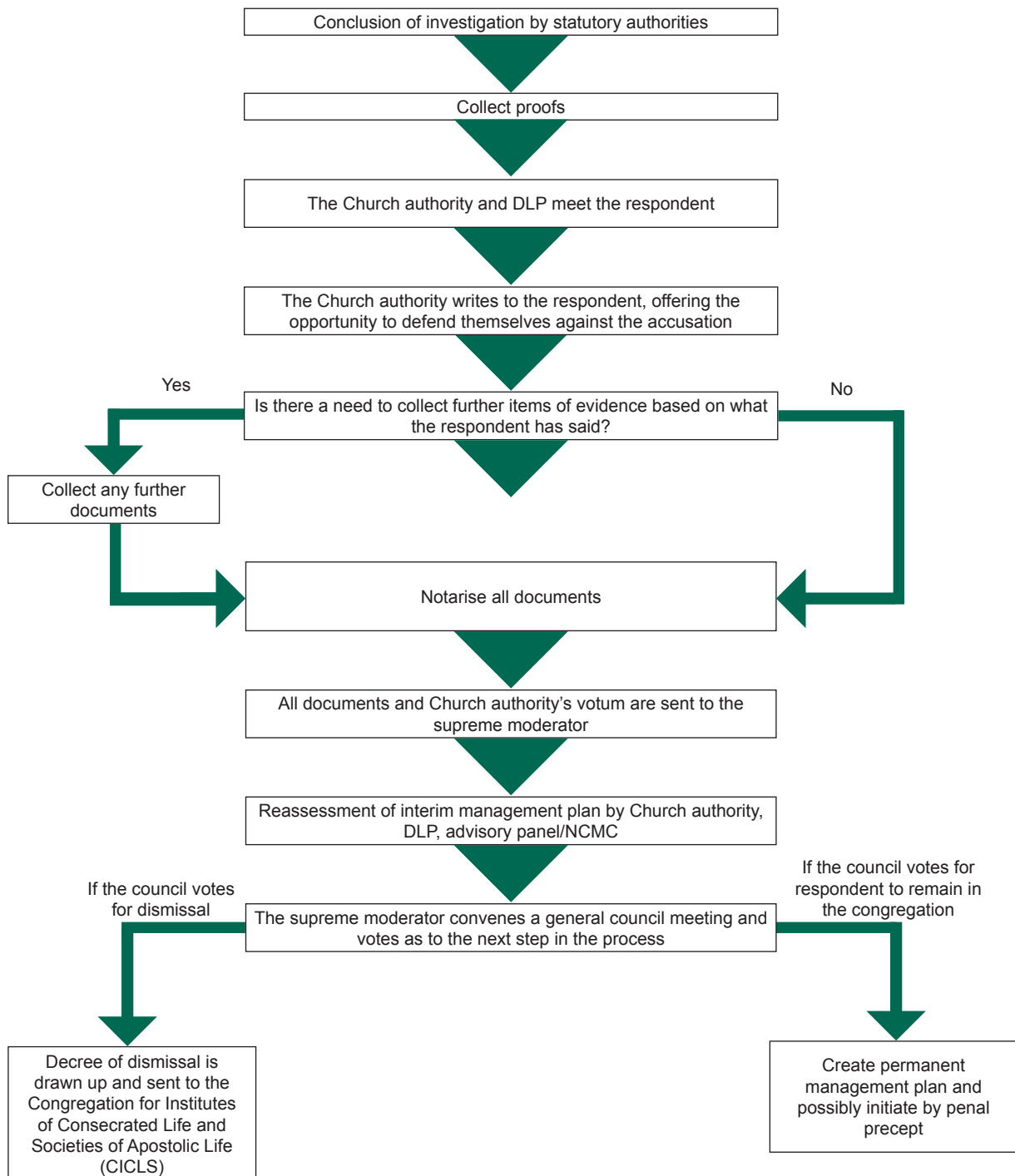


Figure 4.3D1

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1. Following the conclusion of the statutory investigation, the Church authority, or their delegate, will seek to collect any available information to prove the existence of the facts alleged and the possible imputability of the respondent. Though not stated here explicitly, by analogy with Canon 1717, what is needed to initiate such a collection of proofs is a *semblance of truth*, meaning that the threshold in terms of certainty is low. The proofs to be gathered are not yet meant to be exhaustive demonstrations of the facts, but something that supports the allegation and would merit taking the next step. Unlike the norms of CDF for clerics, there is no need to seek authorisation from any other authority, e.g. the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLS). The Church authority has the power to act at once.
2. In accordance with Canon 695, the respondent is to be confronted with the accusation and with the proofs gathered to sustain it. This must not be done informally in a private meeting, as once the process has been initiated, all contacts between the Church authority and the respondent must be formal, i.e. they must be minuted, and there must be at least one other person present when the meeting takes place. This communication of information is consistent with the principles of natural justice (a requirement that ensures procedural fairness).
3. Having informed the respondent religious of what has been alleged, and of the proofs collected heretofore, the Church authority offers them the opportunity for defence. The communication of this offer is best done in writing, since the copy of the letter handed over or posted will serve as proof of whether or not this has been done in an adequate and satisfactory manner. If the offer of defence is made personally, there must be at least one other witness present who will be able to testify to what is said or done. In this circumstance, the Church authority is to bear in mind the principles and rights outlined in Canons 630 §5 and 1728 §2. Any breach of these rights could invalidate the whole procedure. Any defence presented by the respondent must be signed and dated by them. As with all documents in this kind of formal process, an email is neither sufficient nor satisfactory.
4. In light of what the respondent has to say, the Church authority may seek further items of evidence, e.g. statements, letters, etc. When all these have been obtained, they must put them all in order, with the pages numbered and each of them notarised. To ensure that no accusation is ever brought that a document was withdrawn or inserted illicitly, the documents must be bound and accompanied by an index.
5. Once all of the documents have been notarised, the Church authority should present the material to their council, along with an explanation of the situation and an outline of what steps have and will be taken. Having heard their opinion or obtained their consent – in accordance with the proper law of the institute – the Church authority must send all the material to the supreme moderator of the institute, along with a votum in which they express a personal opinion and communicate the opinion of the council concerning their preferred outcome for the individual religious in question. At this point, the process at provincial level is finished.
6. While advice from the supreme moderator is being awaited, the interim management plan (4.2B Template 3) should be reassessed using the risk assessment framework (4.2B Template 1). If changes are required, a new copy should be signed and dated by the

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respondent and the Church authority. The risk management tool must be updated with this information (4.2B Template 2).

7. As soon as the supreme moderator receives the documentation, they should call a meeting of the general council, which should be composed of at least four members (not including the supreme moderator). Together, all must seriously and attentively study the material with a view to verifying the existence of the offence, the imputability of the respondent, the impact on the one abused (justice), and the impact on the wider community of the faithful (scandal). After weighing up all these dimensions, the council must vote collegially. For dismissal, an absolute majority of those voting is required and sufficient.
8. The supreme moderator, along with the general council, may vote in the following ways:
 - a. If the respondent is dismissed and the Church retains no responsibility for them, the decree of dismissal must then be drawn up in accordance with Canon 700 and communicated at once to the CICLS. It is only at this point that the Holy See becomes formally involved in the process. Of course, if there are doubts or anxieties at any stage of the procedure, the congregation may be consulted, but, unlike the case for clerics, there is no authorisation needed to initiate this process.
 - b. If the respondent remains a part of the Church, a permanent management plan is created, including the provision of monitoring (Guidance 4.4A).

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4.3E Guidance on the Funerals of Clerics or Religious against whom there is a Case to Answer

Pastoral concern for complainants must be considered in the situation where a priest/religious dies following receipt of a credible allegation. However, consideration must also be given to the family and friends of the priest or religious when deciding how to conduct the funeral and internment.

Careful thought should be given by the Church authority to the way the requiem liturgy and internment is conducted. Publicly praising the respondent's qualities as a priest could have a seriously detrimental impact on complainants. Although each case is different, consideration should be given to the following:

1. Who will take responsibility for the funeral arrangements? If the Church authority is responsible, consider the following issues:

- The appropriateness of a death notice from the Church authority in public communications;
- How to inform complainants of the respondent's death, and whether they should be made aware of the funeral (A letter such as that shown in 4.3E Template 1 may be appropriate)
- The role other priests of the diocese/members of the religious community play in the funeral Mass.

2. Give consideration to how the requiem Mass should be conducted:

- Discuss whether the location and timing of the funeral Mass would have a negative impact on the complainants;
- Carefully choose the readings;
- Ensure that the homily does not negatively affect the complainants;
- Balance the needs of the complainants with the deceased's family members.

3. How should internment be conducted?

- Consider which burial site is most appropriate;
- Address what an appropriate inscription on the headstone should be.

This is not an exhaustive list, but it should be used as a guide to help the Church authority deal as sensitively as possible with this situation.

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4.3E Template 1: Example Notification Letter to Complainants on the death of a Respondent

Dear (Insert name of complainant)

I hope you do not mind me contacting you and sharing information about the recent death of (insert name of respondent) who was a member of (insert name of Church body). As you will know (insert full name of the respondent) name had been out of ministry and was ill for some time. He passed away on (insert date of death).

I hope this information does not cause you any additional stress, please feel free to contact me on (insert contact details) if you want any further information or if you want to obtain any counselling or support.

I sincerely hope that you are doing well.

With my best wishes

(Insert name of Church authority)

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4.3F Guidance on Hospitalisation of Clerics or Religious against whom there is a Case to Answer

When a respondent requires hospitalisation or a stay in a convalescence home, a number of steps should be taken:

1. The DLP should be informed that the respondent has been hospitalised;
2. The DLP should contact the child safeguarding officer in the hospital and inform them of the allegations so that the social worker can assess if there is any risk to children posed by the incoming patient;
3. The social worker should be asked to consider who should be informed of the respondent's circumstances, and to take responsibility for sharing this information;
4. The steps taken should be recorded and sent to the hospital social worker for confirmation of receipt and acceptance of their role;
5. The Church authority should be informed of the steps taken by the social worker to protect children;
6. The respondent must be informed that the restrictions, already imposed, remain in place when in hospital or in a convalescent home;
7. The childcare manager in the Tusla area where the respondent normally resides will be informed of the respondent's hospitalisation and the steps taken to ensure the safeguarding of children;
8. Documentation of these steps should be recorded in the respondent's case file.

Advice on information sharing is on a case-by-case basis and should be sought from Tusla/HSCT (Health and Social Care Trust).

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4.4A Guidance on Monitoring of Clerics and Non-Ordained Religious Following the Conclusion of the Canonical Investigation

In circumstances where a decision has been made to allow the respondent to remain a priest/ Brother/Sister, a further risk assessment (4.2B Template 1) should be carried out. This may include the commissioning of a clinical risk assessment report on the respondent (Guidance 4.4B), and amending the risk management update tool (4.2B Template 1). These forms should then be used to create a permanent management plan that should be put in place (Guidance 4.4A). This will take the same format as the interim management plan (4.2B Template 3), but it will also include more detail regarding the permanent monitoring of the respondent.

The DLP is responsible for putting in place a system of monitoring by either taking on this responsibility or appointing someone to take on this role.

The monitoring role involves:

- Meeting with the respondent on a regular basis, as per the permanent management plan;
- Assessing the support needs of the respondent and putting in place care and management mechanisms to ensure that their spiritual, psychological, health and social needs are addressed and met;
- Assessing whether or not the plan is being adhered to;
- Advising the respondent and the DLP (if the DLP is not the person in the monitoring role) where there is evidence of non-compliance. The DLP will advise the Church authority of this;
- Keeping records of all contact made with the respondent, and recording any issues emerging in relation to child safeguarding matters and passing them to the DLP (if the DLP is not the person in the monitoring role);
- Passing on all child safeguarding concerns to the DLP (if the DLP is not the person in the monitoring role);
- Reviewing the permanent management plan at regular intervals (depending on the assessed needs and the level of risk), in conjunction with other child safeguarding personnel;
- Liaising with the respondent's family members, as required;
- Maintaining professional links with the statutory authorities and preparing reports, as required;
- Liaising with the Church authority and the NBSCCCI, where appropriate;
- Liaising with child safeguarding personnel, e.g. advisors, where appropriate.

The services of an advisor should be available to the respondent throughout the entire process, should the respondent wish. The advisor will provide a vital service in ensuring that the support needs of the respondent are heard and met during this time.

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4.4B Guidance on Clinical Risk Assessments

At this point in the process, if the credibility of the allegation has been established, a clinical risk assessment may be required to predict future risk and inform a permanent management plan (Guidance 4.4A).

If the Church authority believes this to be necessary, they can commission such an assessment from an expert in the area of professional practice.

In outlining what the risk assessment being commissioned should address, the Church authority should ensure the following:

- That the assessment is being conducted by a specialist with relevant qualifications;
- That a recognised, up-to-date framework for assessment is being used;
- That a letter of instruction, setting out the reasons for the referral and the expected outcomes of the assessment, is sent;
- That the risk assessment report should include:
 - The personal history of the respondent and of their religious vocation;
 - The respondent's sexual history;
 - The history of the respondent's offending behaviour;
 - A clear statement about the credibility of the allegation;
 - The respondent's attitude to the complainant(s), including evidence of empathy;
 - The respondent's attitude to the diocese/religious order in developing a safety plan;
 - The methodology or clinical framework used to assess the level of risk of the respondent abusing in the future;
 - Guidance on an appropriate management plan.

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CARE AND MANAGEMENT OF THE RESPONDENT GUIDANCE FOR INDICATOR 4.4

4.4C Guidance for those who Accommodate Clerics and/or Religious who Remain the Responsibility of a Different Church Authority

In circumstances where a decision has been made to allow the respondent to remain a priest/ Brother/Sister, but where it has been decided to allow them to live in a different religious order/ diocese, additional consideration should be given to the following, alongside the guidance outlined in 4.4A:

- Information sharing: how should information regarding the complaint be shared with people in the order/diocese in which the respondent will live? Consultation should be sought with the statutory authorities regarding this, bearing in mind the principles of data protection, privacy and confidentiality;
- Management plan: how is the management plan set up by the DLP (see Guidance 4.4A) monitored and reviewed?
- Record-keeping: which records should be maintained by the receiving order/diocese and which should be maintained by the DLP?
- Support: how is support offered to the respondent in the receiving order/diocese?