**STANDARD 4**

**CARE AND MANAGEMENT OF THE RESPONDENT**

**Roles of Safeguarding Personnel in Relation to this Standard**

Church authority

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:
1. Ensuring that appropriate assistance is provided to those who have been accused of child abuse and, as required, to their families;
2. Ensuring that counselling, support and information is offered to an adult who has disclosed that they have abused a child.

Designated liaison person

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.

Advisor

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.

NBSCCCI

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.’

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 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.

Role of the Advisor

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 should not provide any character references for the respondent.
* The advisor does not manage the case file and will not have access to it.

Issues to consider when meeting with respondents

Meeting respondents can be stressful, particularly if there is not an established relationship.

Consideration should be given to the following issues:

* Consider a location where both the respondent and you will feel at ease. If you have anxieties about meeting the respondent in their home consider a neutral venue.
* Invite the respondent to be accompanied by a friend.
* Ensure you are accompanied either by another support person or another neutral person who may take notes.
* Advise the respondent that you will have another person with you and that person’s role.
* If meeting in a neutral venue ensure privacy and confidentiality but also consider personal safety issues.
* If responsibility rests with you to identify a suitable venue ensure refreshments are available.

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. 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.

Information regarding the above points must be forwarded to the DLP for placing in the minutes of meetings section of the case file. 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.

Training

All advisors must attend a local full-day awareness-raising programme 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. Both of these training needs should be included in the annual training plan, which is produced by the safeguarding committee (Guidance 5.2).

Informing the Respondent

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.

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. 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.
2. If the threshold for reporting has been reached, a preliminary investigation/collecting the proofs in accordance with canon law will be initiated by the Church authority (Canon. 17173/Canon 6954) by decree. 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
1. 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.
2. 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.
3. The Church authority will judge the level of risk in consultation with the statutory authorities, DLP, and NCMC. A decision will be made at this stage as to whether an interim management plan is required, which may include restrictions to sacred ministry.

VIII A written reminder is given to the respondent from the Church authority to advise them to continue following the child safeguarding policies and procedures.

IX. If required, the DLP and advisor (with respondents permission) 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.

At the conclusion of the process outlined above 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 the appropriate child protection referral form is completed by the person who initially heard the allegation (Guidance 2.1A).
* 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, the DLP will provide an initial assessment of risk 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.
	+ The assessment of risk is used to complete the risk management update tool. 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.

**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:

* The threshold for reporting to the statutory authorities has been reached;
* 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 DLP’s 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: All actions should be confirmed in writing and a date of review of actions set.
* The Church authority will judge the level of risk and may be assisted in doing so by the statutory authorities, DLP, and NCMC. A decision will be made at this stage as to whether an interim management plan is required, which may include restrictions to sacred ministry.
* A written reminder is given to the respondent from the Church authority to advise them to continue following the child safeguarding policies and procedures.
* If required, the DLP and advisor (with respondents permission) 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.

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.

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.

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 and the NCMC. 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

1. ministry or apostolate.
2. Agreement should be reached, if possible, between the Church authority and the respondent in relation to the following:
	* 1. 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;
		2. 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 cleric, he must be required to return his celebret to the Church authority prior to taking administrative leave.

* + 1. During this meeting, the respondent should be advised of the canonical process that will be initiated following conclusion of any statutory authority enquiries.

After this meeting – if the respondent has been removed from ministry – the following should be considered:

* 1. 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;
	2. 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;
	3. 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.
	4. The Church Authority must ensure that all public references to the respondent are removed on an interim basis, e.g details on parish websites or communications (newsletters etc) school websites; external boards.
	5. If the respondent is to remain out of a ministry for an extensive period, consideration should also be given to the removal of photographs and commemorative acknowledgements of the respondent.

**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.

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

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.

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.

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.

Practical Steps

It may be appropriate for the Church authority to attend in person to listen and talk to the people of the parish. The Church authority should:

* Consider inviting another person to accompany him such as the DLP or another priest to provide additional support for the parishioners and for him.
* Explain to parishioners that the aim of the meeting is to be available to listen to their anxieties.
* Respond honestly to questions. As far as possible providing parishioners with facts without breaching any data protection rights of individuals.
* Invite anyone who has a safeguarding concern to come forward and report.
* Highlight the needs of anyone who has been harmed and recognise their right to receive support from the Diocese.
* Make himself personally available to meet people on an individual basis.
* Advise the parish about the safeguards that are in place and working today, including the manner in which you respond to suspicions, concerns, knowledge or allegations.
* Invite people to pray with him.

**Guidance on Support to the Family Members of Respondents**

When an allegation is made against a cleric or religious, there may be an impact on their family members. In some situations the family may not be aware of the allegation, if the respondent finds it difficult to share that an allegation has been made. The Church authority should discuss with the respondent what information can be shared and by whom. If there are children belonging to family members, contact with the children should be discussed as part of any management plan.

Once family members become aware of the allegation, they may face a range of conflicting emotions. Whatever their views, they should be offered pastoral support to assist in dealing with the challenges during any criminal inquiry, church inquiry and any assessment by Tusla of risk presented to children within the family. The feelings experienced by family members may include fear, denial, shame, anger, isolation, stigmatisation, and concern for the respondent.

It is important that an offer of pastoral care is offered by the Church authority, along with an assessment of their needs which will include:

* To have their concerns and anxieties heard and acknowledged;
* To know that their family member will be treated in a fair and just manner;
* To know how the civil and Church processes involved will proceed;
* To be kept informed on a regular basis;
* To have practical advice and support;
* To have advice on how to respond to the media, should the situation arise;
* To have spiritual guidance and support.

Action required

* An agreement should be reached between the Church authority and the respondent about what information is shared with relevant family members
* A written offer of pastoral support should be made to relevant family members with the agreement of the respondent. This support may include visits from a support person, a meeting with the Church authority
* Advice should be given on how to respond to any media queries
* Practical support should be offered if there are court proceedings where the family member may wish to attend.

**Guidance on Church Process Regarding**

**Allegations Against Deceased Clerics and Religious**

All allegations must be received with openness to listening and responding pastorally to the complainant. If an allegation relates to a cleric or religious who is deceased, it may not be possible to establish the credibility of the allegation.

The following response should be made:

* The allegation must be reported following Guidance 2.1M.
* he DLP offers to meet with the complainant to receive their account.
* A pastoral response should be provided which includes an offer of a support person and counselling.
* Information to establish the facts should be gathered from the complainant and any case records.
* If there are other allegations against the deceased cleric/religious and there is a pattern evident in the new allegation, it may be assumed that the allegation is credible.
* If the allegation is deemed credible, an offer to meet the Church authority should be made to the complainant.
* The Church authority should offer pastoral care and may consider offering an apology for the harm suffered.
* If there are no previous allegations against the respondent and there is no semblance of truth to the allegation, the complainant should be advised accordingly.
* All allegations against deceased clerics and religious must be reported to An Garda Siochana who have a responsibility to assess whether a criminal offence occurred.

In the case of allegations against a deceased cleric or religious, while prosecution is not possible the Gardaí will require notification of the allegation as it may assist with solving an investigation.

All allegations against deceased clerics and religious must be reported to Tusla who have a responsibility to provide support to children and their families (including adult carers).

All allegations against deceased clerics and religious must be reported to the National Board who have a responsibility to monitor the management of allegations in the Catholic Church in Ireland.

1. Following the conclusion of the statutory investigation, the preliminary investigation under canon law – which was opened by decree by the Church authority 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:

- 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.

**Care and management of the respondent**

Consider any assessment reports, including clinical risk assessments, the initial risk assessment and the risk management tool used to complete the interim management plan.

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.

Conclusion of this report should enable the Church authority to decide whether there is a case to answer, and that the case it is not manifestly false or frivolous.

At this point there are two possible outcomes:

* 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. The preliminary investigation is ended by decree;
* 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.

At this point there are two options:

* 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;
* If the allegation is unsubstantiated within the statutory forum, but where there continue to be reasonable grounds for concern regarding a reserved delict, 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).

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.).

While advice from the CDF is being awaited, the interim management plan should be reassessed using the risk assessment framework, 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.

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:

* 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;
* If the respondent continues to be the responsibility of the Church authority, a permanent management plan is created, including the provision of monitoring.

**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, 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 by decree and the respondent should be confirmed as being ‘in good standing’.

When an accusation is shown to be false (malicious/unfounded), 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.

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

Following the initial investigation report prepared by the delegated person, if there is a case to answer, then the preliminary investigation must be concluded by decree and the respondent should be confirmed as being ‘in good standing’.

Delicts

One of the delicts against morals that is reserved to the CDF is the delict against the Sixth Commandment of the Decalogue 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 delictus (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.

If the allegation is unsubstantiated within the statutory forum, but where there continue to be reasonable grounds for concern regarding a reserved delict, 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.

**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 interment.

Careful thought should be given by the Church authority to the way the requiem liturgy and interment 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.
* The role other priests of the diocese/members of the religious community play in the funeral Mass.
1. 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.
1. How should interment 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.