



diocese
of limerick
our catholic community

Safeguarding Children in the Diocese of Limerick

In 2016, the National Board replaced the 2009 Standards and Guidance with Safeguarding Children Policy and Standards for the Catholic Church in Ireland. This is a One Church Policy which the Diocese of Limerick adopted and agreed to implement.

In implementing this One Church policy, The Diocese of Limerick reviewed all its arrangements and this document is the outcome of that review.

This document of detailed procedures, developed in 2017, accompanies the National Board Policy Standards and Guidance

This document is based on the National Safeguarding Boards Policy and Standard. As the National Boards Guidance is the subject of regular update it is important to access the National Boards Website at www.safeguarding.ie in order to ensure access to the most up to date guidance.

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The Diocese of Limerick actively promotes the welfare of children and encourages their participation in the life of the Church.

All children have a fundamental right to be respected, nurtured, cared for and safeguarded; this right is embedded in Gospel values, best practice guidelines and international and domestic laws.

The National Board for Safeguarding Children in the Catholic Church in Ireland has developed comprehensive safeguarding standards which are designed to support best practice in providing safe environments and child protection procedures.

The Diocese of Limerick, along with all church bodies, has committed to comply with these standards. Arising from this the Diocese has revised all its safeguarding policies, procedures and resources. The diocese has also committed itself to working in partnership with the statutory authorities

All priests and every person holding an appointment from or within the Diocese or in a parish, or volunteering within Diocesan/parish structures must adhere to these policies and procedures and act at all times to create safe environments for children and ensure that all concerns are responded to appropriately.

All religious communities and lay catholic organisations ministering in the Diocese are expected to adhere to the National Board for Safeguarding Children in the Catholic Church in Ireland Policy and Standards and ensure that the welfare of children is always considered paramount.

All Church personnel must work to ensure that all aspects of safeguarding children are managed professionally.

In keeping with these commitments, the diocese will provide:

- Arrangements in all of its activities to promote the welfare of children and to keep them safe
- Information to facilitate recognition of, responding to and reporting of child abuse
- Access to advice and support for complainants, respondents and other persons effected by abuse
- Training and education to equip Church personnel for their roles and responsibilities

I wish to acknowledge the work of the many people throughout the Diocese who promote the welfare of children and provide assurance to their families.



Bishop of Limerick

Safeguarding Children National Policy, Standards and Guidance

The 'Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016' and associated Guidance was developed and issued by the National Board for Safeguarding Children in the Catholic Church in Ireland in 2016.

The Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016 is available together with the entire version of the National Board's Guidance Document on the National Board's website at www.safeguarding.ie

Child Safeguarding Policy Statement of the Diocese of Limerick

Safeguarding Children

diocese of limerick
our catholic community

Diocese of Limerick
Safeguarding Children Policy Statement

As a constituent member of the Catholic Church in Ireland, we recognise and uphold the dignity and rights of all children, are committed to ensuring their safety and wellbeing, and will work in partnership with parents/guardians to do this. We recognise each child as a gift from God, and we value and encourage the participation of children in all activities that enhance their spiritual, physical, emotional, intellectual and social development.

All Church personnel (including clergy, religious, staff, volunteers and any other Church personnel) have a responsibility to safeguard children through promoting their welfare, health and development in a safe and caring environment that supports their best interests and prevents abuse.

For further information please visit the Diocesan Website
www.limerickdiocese.org

+ **Brendan Leahy**
Bishop of Limerick

If you are concerned about the welfare and safety of children or wish to raise a matter from the past you may contact any of the following:

Diocesan Safeguarding Service
Ger Crowley,
Director of Safeguarding (DLP)
087 3233564 | 061 315856 | ger@ldo.ie

An Garda Síochána
Divisional Headquarters,
Henry St, Limerick
061 212400

Tusla - The Child and Family Agency
Area Managers Office, HSE Building, Ballycummin Avenue, Raheen Business Park
061 482792 | www.tusla.ie

There are Seven Safeguarding Standards that every Diocese/Church Body is required to meet to fulfil this Child Safeguarding Policy Statement

The Seven Child Safeguarding Standards are: -

Standard 1 Creating and Maintaining Safe Environments

The Diocese provides an environment for children that is welcoming, nurturing and safe. It provides access to good role models whom the children can trust, who respect, protect and enhance their spiritual, physical, emotional, intellectual and social development.

Standard 2 Procedures for Responding to Child Protection, Suspicions, Concerns, Knowledge or Allegations

The Diocese has clear procedures and guidance on what to do when suspicions, concerns, knowledge or allegations arise regarding a child's safety or welfare that will ensure there is a prompt response. They also enable the Diocese to meet all national and international legal and practice requirements and guidance.

Standard 3 Care and Support for the Complainant

Complainants who have suffered abuse as children receive a compassionate response when they disclose their abuse. They, and their families, are offered appropriate support, advice and pastoral care.

Standard 4 Care and Management of the Respondent.

The Bishop has in place a fair process for investigating and managing child safeguarding concerns. When the threshold for reporting has been reached, a system of support and monitoring for respondents (cleric or religious) is provided.

Standard 5 Training and Support for Keeping Children Safe

Church personnel are trained and supported in all aspects of safeguarding relevant to their role, in order to develop and maintain the necessary knowledge, attitude and skills to safeguard and protect children.

Standard 6 Communicating the Church's Safeguarding Message

The Diocese appropriately communicates the Church's child safeguarding message.

Standard 7 Quality Assuring Compliance with the Seven Standards

The Diocese develops a plan of action to quality assure compliance with the safeguarding standards. This action plan is reviewed annually. The Diocese only has responsibility to monitor, evaluate and report on compliance with the indicators under each Standard that apply to it, depending on its ministry.

Roles of Safeguarding Agencies and Personnel

The role of key personnel within the Diocesan Child Safeguarding Structure of the Catholic Church in Ireland across the Seven Safeguarding Standards is set out in Appendix 1.

In summary, key responsibilities are:

Bishop

The Bishop is responsible for:

- Ensuring that appropriate personnel and procedures are in place to recognise and respond to allegations of abuse;
- Ensuring that practice and policy on reporting allegations is compliant with statutory and canonical law. This includes liaising with the Congregations of the Holy See, as appropriate.

Designated Liaison Person (DLP)

The role of the DLP is:

- Hearing safeguarding concerns;
- Passing on safeguarding concerns to the statutory authorities where there are reasonable grounds for concern;
- Managing the case file and all associated documents;
- Liaising with the support person, advisor and the Bishop;
- Informing the National Board for Safeguarding Children (NBSCCCI) of an allegation/concern;
- Conducting internal inquiries.

The Bishop has delegated authority to the D.L.P. to ensure that all day to day responsibilities are met

Support Person for Complainants

The role of the support person is:

- Attending the initial meeting of the complainant with the DLP (if agreed in advance with the complainant) in order to support the complainant, keeping them informed of the progress of their case, and helping them to identify and access support;
- Recording the dates of any meetings or contact they have with the complainant, and reporting to the DLP as appropriate. They will pass on written records to the DLP, as appropriate, during regular meetings with the DLP.

Advisor for Priest Respondents

The role of the advisor is:

- Meeting the respondent with the DLP and the Bishop in order to support the respondent, keeping them informed of the progress of their case, and helping them to identify and access support;
- Recording any meetings or contact they have with the respondent and reporting to the DLP, as appropriate. The advisor will not be responsible for managing the file, and will pass on written records to the DLP, as appropriate, during regular meetings with the DLP.

An Garda Síochána

It is the responsibility of the Gardaí to investigate if a crime has been committed. They will liaise with the DLP, as appropriate.

Tusla (the Child and Family Agency)

It is the responsibility of Tusla to promote the welfare of children in the Republic of Ireland who are not receiving adequate care and protection. They will liaise with the DLP, as appropriate.

National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI)

The National Board provides standards and guidance and supports and audits their implementation in practice.

The NBSCCCI will be advised of safeguarding allegations, suspicions or concerns by the DLP relating to clerics or religious; monitor and report on these allegations; and retain records of this information safely and securely; and offer advice and support.

Who to contact if you are concerned about the Welfare and Safety of Children

Diocesan Safeguarding Service

Ger Crowley

Director of Safeguarding

Designated Liaison Person (D.L.P.)

T: 087 3233564 / 061 350000

E: ger.crowley@limerickdiocese.org

Fr. Noel Kirwan

Deputy Designated Liaison Person

T: 061 414624

E: nkirwan62@gmail.com

Terry Boyle

Parish Safeguarding Support Worker

T: 086 1304775

E: terry.boyle@limerickdiocese.org

Vetting Service

*Diocesan Office, Social Services Centre,
Henry St., Limerick.*

Vetting Administrator

T: 061 350000

E: Vetting@limerickdiocese.org

**Aoife Walsh, Fr. Chris O'Donnell
Terry Boyle, Patrick Brosnan,
Olivia Giltinane**

Safeguarding Trainers

T: 061 350000

E: Finola.downes@limerickdiocese.org

Parish Safeguarding Representatives

Contact local Parish Priest or Terry Boyle

T: 086 1304775

E: terry.boyle@limerickdiocese.org

Safeguarding Committee
(Training & Information)

Chair: Teresa Bulfin

T: 061 350000

E: Finola.downes@limerickdiocese.org

Case Advisory Committee

Chair: Gerry Mahon

T: 061 350000

E: Stephanie@limerickdiocese.org

Vetting Committee

*Diocesan Office, Social Services Centre,
Henry St., Limerick.*

Chair: John Murphy

T: 061 350000

E: vetting@limerickdiocese.org

Statutory Organisations

<p>An Garda Síochána</p>	<p><u>National Garda Bureau of Criminal Investigation</u> Harcourt Square, Harcourt Street, Dublin 2. +353 1 6663445</p> <p><u>An Garda Síochána Protective Services Unit:</u> Garda Divisional Headquarters Henry Street, Limerick. Tel: 061 212448/437 Email: limerick.psu@garda.ie</p> <p>www.garda.ie</p>
<p>Tusla - Child and Family Agency</p>	<p>Area Manager, Child and Family Agency, Mid-West, Ballycummin Ave, Raheen Business Park, Raheen, Limerick. Tel 061-482792 Web: www.tusla.ie</p>
<p>Limerick Duty & Intake Social Work Service</p>	<p>Limerick Duty & Intake Social Work Service Health Centre, Roxtown Terrace, Old Clare Street, Limerick. Tel: 061 483097 / 061 483098 Email: limerickdutysocialwork@tusla.ie Duty Hours: 09.00 - 17.00</p>

Counselling and Support Services

<p>Towards Healing</p> <p>Is an organisation that has expertise in providing a compassionate response to those who have experienced abuse. This service is funded by the Church, and offers direct services to survivors through a range of counselling, helpline and restorative justice approaches.</p>	<p>☎: 1800 303 416</p> <p>More information can be found at www.towardshealing.ie</p>
<p>Towards Peace</p> <p>Towards Peace offers spiritual support and guidance to survivors of abuse.</p>	<p>☎: 01 5053028</p> <p>For further information, visit www.towardspeace.ie</p>
<p>Limerick Social Service Counselling Service</p>	<p>☎: 061 314111</p> <p>Further information at http://www.lssc.ie</p>
<p>HSE National Adult Counselling Services</p>	<p>☎: 1800 234 115/ 061 411900</p> <p>Further Information at: http://www.hse.ie/eng/services/list/4/Mental_Health_Services/</p>
<p>Barnardos:</p>	<p>☎: 1850 222 300/ www.barnardos.ie</p>
<p>Childline:</p>	<p>☎: 1800 66666 - www.childline.ie</p>
<p>Childline - text support</p>	<p>Text 'Talk' to 50101.</p>
<p>Connect:</p>	<p>☎: 1800 666 666. www.connectcounselling.ie</p>
<p>Irish Society for the Prevention of Cruelty to Children Limerick - (ISPCC)</p>	<p>☎: 061 400077 Fax: 061 316789 Email: limerick@ispcc.ie www.ispcc.ie</p>
<p>In addition, the following counselling and support services can also be availed of by Church personnel, parents/guardians and children in relation to child safeguarding matters.</p>	<p>www.webwise.ie www.hotline.ie www.internetsafety.ie www.samaritans.org www.oneinfour.ie</p>

Standard 1

Creating and Maintaining Safe Environments

**This Section of the Procedures Document
Sets out how the Diocese of Limerick implements
Standard One
of the National Board for Safeguarding Children in the
Catholic Church in Ireland
'Safeguarding Children Policy and Standards for the Catholic
Church in Ireland 2016'**

**Its purpose is to identify what needs to be in place in each Parish and Youth
Ministry to keep children and young people safe**

*(National Safeguarding Children Policy and Standards for the Catholic Church in
Ireland 2016 is available to Parishes in the Diocese together with the National
Board's Guidance Documentation on their website at www.safeguarding.ie.)*

Roles of Safeguarding Personnel

The role of key personnel within the Diocesan Child Safeguarding Structure of the Catholic Church in Ireland across the Seven Safeguarding Standards is set out in Appendix 1.

In relation to Standard 1, responsibilities are:

Bishop

- Appointing a safeguarding committee, and, along with that committee, ensuring that Local Safeguarding Representatives (LSR's) are in place across the Diocese;
- Ensuring, with parish priests or local superiors, that all those who are recruited as Church personnel are suitable and appropriate for their role;
- Ensuring compliance with civil law and policy in creating and maintaining safe environments, and regarding areas such as vetting, safe recruitment, adult-to-child ratios, codes of conduct and risk assessment.

Safeguarding Committee

- Producing a three-year plan for how to implement and maintain Standards 1, 5, 6 and 7 across the Diocese. This includes the development of procedures and practice around creating and maintaining safe environments;
- Liaising with the local safeguarding representatives to identify areas where guidance and support on policy or practice is needed;
- Ensuring that records for activities related to child safeguarding are produced and stored appropriately as set out in Appendix 33 which is in keeping with Guidance of the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI).

Local Safeguarding Representative (LSR)

Checking and providing advice and support so that all Church activities are being carried out in line with the safeguarding policies and procedures of the Diocese;

- Liaising with the child safeguarding committee around areas where further child safeguarding advice and support are required.

Safeguarding Service

The safeguarding service, under the Director of Safeguarding, is responsible for the day to day delivery of safeguarding services in support of Parishes and Diocesan agencies.

A linkage to the National Board website is provided on page 12 to facilitate access to its material and information. The Diocese of Limerick wishes to acknowledge the work of the National Board for Safeguarding Children.

Leaders of Youth Ministry

Role: To ensure that safe practices and codes of behaviour are maintained, and that all safeguarding concerns are addressed within Diocesan policy and procedures

Leaders of Youth Ministry must:

- Complete the application form (Appendix 6)
- Complete Garda vetting
- Complete the prescribed one-day safeguarding training programme every three years

Sacristan

Role: To ensure that the sacristy protocol is adhered to and that safe practise and codes of behaviour are maintained and all safeguarding concerns are addressed in compliance with Diocesan policy and procedures.

Sacristans must:

- Complete the application form (Appendix 6)
- Complete Garda vetting
- Complete the prescribed one-day safeguarding training programme every three years

Parish Safeguarding Checklist

The checklist identifies those elements that need to be in place in each parish to ensure the creation and maintenance of safe environments for children and young people.

Information to be Displayed and Available:

- Diocesan **Safeguarding Children Policy Statement** in all appropriate places.
- Poster and leaflet providing **information for young people.** Appendix 3
- Poster and leaflet providing **information for parents/guardians.**
- Diocesan **Sacristy Safeguarding Protocol Poster.**
- Copy of the **Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016**, in each Parish Office and Sacristy.

Requirements in respect of Volunteers that have access to, or have an involvement with, children, young people and/or vulnerable persons within and on behalf of the parish.

- Completed the appropriate **Volunteer Application form** (Appendix 8).
- Submitted the required **References** (Appendix 8)
- Completed **Confidentiality Declaration** forms. (Appendix 8)
- Undergone **Garda vetting**
- Received the appropriate **safeguarding information** and/or **training.**
- Been advised as to the content of the diocesan **safeguarding policy & procedures**
- Signed the **agreement to comply** with the diocesan safeguarding policy & procedures (Appendix 8)
- Forms and paperwork relating to the above are securely stored locally.

Parish Safeguarding Representative:

- Has the Parish appointed **Parish Safeguarding Representative(s)** who have been appropriately trained and Garda vetted?

Registers for individuals/groups/organisations, involving children, associated with the parish or diocese, i.e.-

- Altar Servers
- Youth Choir
- Adult Choir with children involved
- Sacramental preparation
(includes 'Do This in Memory' and 'You should be My Witness' Programmes)
- Children's Liturgy
- Mass Readers
- Youth Club
- Youth Retreat
- Other groups

Groups/organisations involved with children on behalf of the parish:

- Has each group been **approved** to work within the Parish by the Parish Priest?
- Has each group been provided with the **Information Pack** for Parish groups involving children?
- Is each group **complying** with the **requirement** in the Information Pack for Parish groups involving children?

Children involved in ministry:

- Has each parent/child signed a **Joint Consent** Form? (Appendix 24)
- Has each parent/child received a copy of the **Information Leaflet** for parents/children involved in Parish/Diocesan youth activities? (Shown in Appendix 3)

Training

- Have all Safeguarding Representatives and Leaders of Groups working with young people, attended the One Day Training Programme?
- Have all other staff who have ministry with children attended a Safeguarding Information Session?
- Is there any other form of role-specific training which would enhance safeguarding in your parish?

Non-church groups working with children and using Church property (Page 16)

- Has each group completed the appropriate Application Form? (Appendix 27)
- Has the Parish Priest given permission for the group?
- Has each group confirmed that it has:
 - Its own Insurance indemnifying the Church.
 - Its own Safeguarding Policy including Vetting

Sacristy:

- Is the Sacristy Poster on display in the Sacristy?
- Is the Sacristy sign in/out book always completed? (Appendix 23)
- Is the Sacristy Protocol followed?
- Are visiting clergy asked for Celebret/Letter of Permission to Minister?

The Storage of Records and Information:

- Are all safeguarding-related information/records stored securely?

Dealing with Complaints or Concerns:

- Have all safeguarding complaints/concerns been reported to the Designated Liaison Person/Director of Safeguarding?

This checklist is to be read in association with the Parish Audit Form (Appendix 2).

All procedure forms are available on the Diocesan website www.limerickdiocese.org

Sacristy Safeguarding Protocol

The safeguarding arrangements within Sacristies are as outlined in the Sacristy Safeguarding Protocol (Appendix 3). This Protocol must be displayed on all sacristies within the Diocese.

- It is the responsibility of the Parish Priest to ensure that in every Sacristy an identified person is responsible for ensuring compliance with the Protocol and the maintenance of the Sacristy Register.
- Children are welcome and encouraged to participate in the life of the Parish, and their welfare is promoted by observing the following protocol:
- Priests, sacristans, altar servers and other persons involved in any form of ministry must sign the Sacristy Register
- Visiting priests must show a valid celebret or letter of good standing from their Diocese/Ordinary, to be recorded in the Sacristy Register
- Other visiting religious or lay people involved in ministry will also show permission from the Diocesan Office to be involved in ministry within the Diocese
- Visiting priests and any other persons involved in any form of ministry will show confirmation that they have been vetted by the Diocese of Limerick (except in once-off unregulated situations, for example funerals or weddings, where involvement with children/vulnerable persons is incidental)
- Other persons should not be left alone with children/vulnerable persons in the Sacristy.

Everyone involved in ministry must comply with the Safeguarding Policy and Procedures of the Diocese of Limerick

Safe Recruitment Procedures

The Bishop acknowledges that safe care starts with the appointment of suitably qualified, skilled and vetted personnel who have the desired competencies and skills to carry out their function in an effective, efficient and safe manner. Whoever is employed by the Church, either in a pastoral or voluntary role, must be recruited in accordance with diocesan recruitment protocols, and deemed suitable for the role that they are being asked to undertake.

Safe recruitment means that the Bishop will ensure that:

- All reasonable steps are taken to ensure that the Church eliminates applicants who might pose a risk to children;
- Those engaged in the recruitment process are suitably trained and experienced to undertake this task;
- The Church's recruitment procedures are transparent, adhere to best practice and comply with the rules of natural justice, appropriate record-keeping and human resource management;
- The Church is committed to the policy of inclusion and equality.

Appointment procedures (clerics/religious)

For clerics/religious who are part of the Diocese in which they are ministering, the following procedure must be completed. All priests and religious should have gone through a formation programme that should include safeguarding children. In addition to this, the Diocese must ensure the following takes place prior to any appointment:

- That the cleric/religious is inducted in the Church's child safeguarding policy; that they sign a declaration form stating that there is no reason why they would be considered unsuitable to work with children (Appendix 7). Approval for Ministry in the Diocese of Limerick (Appendix 14) is conditional on the cleric/religious agreeing to follow Diocesan Safeguarding Policy and Procedure.
- Requiring the cleric/religious to undergo relevant vetting/clearance procedures set out in the Diocese of Limerick Vetting Procedure.
- Ensuring that the cleric/religious attends training, in particular child safeguarding training as detailed under Standard 5 Training and Support for Keeping Children Safe of the NBSCCCI.
- It should be noted that any Clerics/Religious who is coming to work or volunteer in the Diocese of Limerick, who worked or volunteered in another country for more than one year, must provide a certificate of police clearance from the country or countries in which they have lived for a year or more, prior to coming to Ireland. Advice and support in obtaining a police clearance certificate can be found at www.fingerscan.ca and also at www.coru.ie/en/registration/police_clearance.

If a cleric or religious is not part of the Diocese and applies for a voluntary or paid role within the Diocese, they must follow the recruitment procedures for paid or voluntary staff. If the cleric or religious is visiting the Diocese and is seeking to minister, the procedures set out on page 21 for visiting clergy and persons wishing to be involved in any form of temporary ministry in the Diocese of Limerick must be followed.

Recruitment procedures (paid staff)

The following procedures apply to the process of all appointments. It should be noted that these procedures do not affect the applicant's rights under the relevant employment legislation.

- Use a recruitment and selection checklist to ensure that effective practices are followed (Appendix 4).
- Use an application form, including reference requests (Appendix 6).
- Interview applicants to discuss their application form. This interview will include applicants being advised of their responsibilities towards children, and assessment of their suitability will include an awareness of child protection and safe care practices.
- Interview boards will be comprised of experienced and qualified personnel with a proven ability to draw out and explore the information that the candidate has included on their application form.
- All paperwork associated with the application process should be kept in accordance with record storage policy. All references, reports and communications in respect of the applicant should be in writing, and access to them will only be available to appropriate personnel within the Church. Candidates will be advised that their application and the follow-up process of recruitment will be dealt with in the strictest confidence.
- The successful applicant will be offered a position subject to:
 - a. Suitable references (Appendix 9).
 - b. Signing a confidential declaration form (Appendix 7).
 - c. Proof of qualifications, where applicable.
 - d. Relevant Diocesan vetting/clearance procedures.
 - e. Positive proof of identification.

Once appointed, the following elements are critical:

- Ensure probationary periods are served, where appropriate;
- Ensure that the member of Church personnel is inducted in the Church's child safeguarding policy and that they agree to follow the policy and procedures of the Diocese of Limerick.
- Ensure professional support, supervision and appraisals are offered to Church personnel, where appropriate.
- Provide ongoing training to Church personnel, in particular child safeguarding training detailed under Standard 5: Training and Support for Keeping Children Safe of the NBSCCCI.

Recruitment procedures (volunteers)

Reasonable steps should be taken to ensure that all volunteers who work with children in the Church are assessed as 'safe'. This includes conducting the following procedures for all volunteers:

- Complete and read carefully the Application Form (Appendix 8). This includes a statement that there is no reason why they would be considered unsuitable to work with children.
- Vetting through the Garda Vetting Bureau

Guidance on International Child Safeguarding Policy and Procedures

This guidance provides an overview of the main principles that should be contained in a child safeguarding policy, for those Church bodies working in other countries outside of Ireland. The broad principles are outlined in this guidance which are then replicated in 1.10B Template 1.

1. Begin the Child Safeguarding Policy by stating your commitment to safeguarding children which will be based on agreed principles.

There are a number of Principles which should underpin a child safeguarding policy, irrespective of geographic boundaries. These are:

- **Gospel Values** – Children had a special place in the heart of Jesus (Luke 18:17) and therefore there is a sacred obligation on the Church to ensure that children are welcomed, cherished and protected in a manner consistent with gospel values and children's central place in the life of the church. It would be helpful if reference to the charism of the Church body is included here.
- **Children's Rights, National and Canon Law** – The UNCRC outlines the 42 rights to be implemented by those who have signed and ratified the convention (including the Holy See and most countries across the world). This section should also include reference to local and legislation which safeguards children; and Canon law requirements of the Holy See including reference to grave delicts against children and norms issued by the Holy See.

2. Identify what is abuse

- In line with canon and civil law of the country

3. Outline the commitments Church personnel should honour

In Ireland the following commitments are included:

- Caring for children by creating environments which are safe (this includes codes of behaviour and the safety of children in the physical planning and development of projects (e.g. open spaces, etc.)
- Reporting allegations of abuse to the statutory authorities (police and social services). This may include information on what to do, if it is unsafe to report to equivalent authorities in each country.
- Caring for complaints of abuse through pastoral support and counselling.
- Caring for those who have been accused through offering counselling, but also by ensuring that risk is assessed and managed including taking appropriate canonical action if necessary, to restrict the respondent's ministry.
- Caring for others affected by providing training for all members in relation to good safeguarding practice; offering support; having good communication about your policy and procedures (newsletters, resources etc).

4. Set Safeguarding Standards

- These will largely be based on the commitments above. The standards of Ireland can be used as an example these can be viewed at www.safeguarding.ie
- If there are two or more Church bodies ministering, identify who is accountable and what policies will be followed.

5. Get agreement from all members to follow standards

It is important that all members read and understand the policy of the Church body. There should be a personal commitment to following these through the signing of an agreement similar to *NBSCCCI Guidance 5.1A Template 1*.

6. Put Training and induction in place

All Church personnel must have an understanding of what constitutes child abuse and what to do to prevent abuse as well as how to respond if there is a concern.

There must be clear statements about what is acceptable and not acceptable when ministering with children within the congregation.

7. Set out Governance arrangements

- Superior General accountabilities
- Local Leader responsibilities
- Review and evaluation
- State how often you will do refresher training with staff
- Ensure that safeguarding practice is mainstreamed across all project, programme and organisational review

Requirements for Involvement in any form of Ministry in the Diocese of Limerick

People wishing to be involved in any form of Ministry within the Diocese of Limerick must have written permission from the Bishop of Limerick.

This permission is obtained through the Chancellery.

It is important to seek permission well in advance of the proposed ministry using the relevant procedure in this document.

If a difficulty arises in obtaining foreign police clearance or if you are unsure about any matter please set out the difficulty in writing or by email to the Chancellery Office, Limerick Diocesan Centre, St. Munchin's, Corbally, Limerick chancellery@limerickdiocese.org giving full details and the Chancellery will respond to you directly.

This procedure is available in a separate document on the Diocese of Limerick Safeguarding website, it applies to:

- A. Priests/Deacons who wish to minister at a once-off event or multiple events e.g. Funeral (maximum of 3 days)
- B. Priests/Deacons who wish to be registered as a Temporary Solemniser for a Wedding
- C. Priests/Deacons who wish to minister for longer periods (including Priests wishing to be given faculties within the Diocese)
- D. Religious Brothers and Sisters (Non-Ordained/in any form of consecrated life who wish to minister in the Diocese)
- E. Lay Ministers who wish to minister in the Diocese

The Procedure is available at:

https://www.limerickdiocesefsafeguarding.com/sites/lds/assets/File/Policy%20and%20Procedures/20191118_Requirements_for_Ministry_DOL.pdf

Visiting Clerics or Visiting Persons in Any Form of Consecrated Life Ministering at National Shrines and International Shrines

Definitions

A Shrine is a Catholic Church or other sacred place which with the approval of the local Bishop is by reason of special devotion frequented by the faithful as pilgrims (Canon 1230).

To be considered a National Shrine the approval of the National Episcopal Conference is necessary. For it to be described as International, the approval of the Holy See is necessary (Canon 1231).

For Visiting Clerics or those in any form of consecrated life, ministering in Shrines and National Shrines in Ireland

- Prior to the visit, where there is an intention to engage in public ministry, all visiting clerics and those in any form of consecrated life must adhere to Diocesan requirements set down for visiting Clergy, Non-ordained Religious and Lay Ministers.

In particular:

- If the visiting cleric is ministering at a one-off event which isn't considered a regulated activity the cleric must provide his celebret for inspection by the parish priest or duly delegated person and this should be noted beside the visitor's signature in the register.
- If the ministry is for a short-term basis, the visiting cleric must follow the requirements set out in Diocesan procedure.
- If the ministry is being carried out by a non-ordained religious then the guidance outlined for the Diocese must be followed.

Visiting Clerics celebrating or concelebrating mass at Shrines outside Ireland

- If the Shrine is outside of Ireland all child safeguarding requirements of the organisation within which the ministry takes place must be followed, in accordance with **NBSCCCI Guidance 2.1J**.
- The main celebrant must allocate responsibility for each cleric wishing to concelebrate to have their celebret cards checked to ensure they are in good standing.
- A cleric who is out of ministry due to child safeguarding concerns must not attempt to celebrate any sacrament in public while abroad.

Diocese of Limerick Vetting Policy and Procedure

Summary of key Elements

It is a criminal offence to allow anyone to engage in ministry with children or vulnerable persons, without being vetted.

The law states that vetting is required for any:

- work or activity which is carried out by a person, a necessary and regular part of which consists mainly of the person having access to, or contact with, children (and/or vulnerable persons).
- Any work or activity as a minister or priest or any other person engaged in the advancement of religious beliefs, to children (and vulnerable persons) unless such work or activity is merely incidental to the advancement of religious beliefs to persons who are not children (or vulnerable persons).

Therefore, anyone who is 18 or over and involved in ministry, employed/contracted or volunteering who has any contact with children and/or vulnerable persons which is more than incidental must be vetted. Those who are aged 16 years and under 18 years may be vetted, but this can only be carried out with the written consent of their parent/guardian and the young person themselves.

For other Church personnel whose contact with children and/or vulnerable persons is incidental, vetting is not required.

Deciding Who Needs to be vetted

The person appointing, contracting or permitting a person to be involved in Diocesan/Parish activity is responsible for ensuring that vetting takes place.

Example:

Eucharistic Ministers who only distribute the Eucharist within the main body of the church during public Mass or other liturgical celebrations do not need to be vetted.

However, Eucharistic Ministers who bring the Eucharist to homes, hospitals, care homes and other institutions where there are children and/or vulnerable persons present do need to be vetted.

Re-Vetting -The Dioceses of Limerick has a **3 Year Re-Vetting Policy** or more frequently if considered appropriate for the particular role.

Diocesan Vetting Service to Primary Schools

The Diocese of Limerick provides a vetting service for primary schools specifically for the vetting of non-teaching staff employed by the Board of Management of schools or engaged as volunteers by the Board of Management.

Process for Person Resident in Ireland

- A copy of the e-Vetting Invitation Form (NVB 1) and Guidelines is available from the Diocesan Vetting Service 061 350000, to download www.limerickdiocese.org or email vetting@limerickdiocese.ie
- The Applicant completes Sections 1 and 2. (Please ensure that the Form is completed fully and clearly).
- Section 3 to be completed by the Parish/Organisation's Contact Person i.e. person in charge of the Parish/Organisation.
- The Parish/Organisation's Contact Person must validate the identity of the applicant (**photographic proof of identification** and **proof of current address** original documents to be presented). In respect of Parish/Organisation copies to be attached to the e-Vetting Invitation Form (NVB1). In respect of schools' copies to be retained by the school*Please see below Proof of Identity.
- The completed e-Vetting Invitation Form (NVB 1) should then be posted to the Vetting Service at the Limerick Diocesan Office, Henry Street, Limerick.
- Once the Vetting Invitation Form (NVB 1) has been processed the Applicant will receive an email directly from the National Vetting Bureau (NVB) which will give him/her access to their on-line Vetting Application Form (NVB 2).
- The Form (NVB 2) must be completed on-line within 30 day or the link will become inactive.
- Once Application Form (NVB2) is processed, the National Vetting Bureau will send a Disclosure to the Diocesan Liaison Person. In respect of Parish/Organisation the Disclosure is retained by the Diocese and the outcome is communicated in writing to the Parish/Organisation Contact Person. In respect of schools the Disclosure is forwarded to the school
- No person should be engaged until correspondence is received from the Diocesan Office.

Proof of Identity

At least two forms of identification must be produced to validate the identity of the applicant when completing the e-Vetting Invitation Form (NVB 1)

- Photographic ID i.e. current passport or new format drivers' licence
- Proof of Current Address i.e. original utility bill or bank statement (issued within the last six months)

If these are not available other forms of identification/proof of current address may be used as outlined in Section 3.

Each identity document is awarded a number of points. The combination of identity documents provided must result in a combined score of 100 or above as per Section 3, please see Proof of Identity Check List (Appendix 5). Where an individual cannot reach 100 points an affidavit witnessed by a Commissioner for Oaths will suffice.

Process for Person Resident Abroad – Clergy/Priest

- See Diocesan Policy for the relevant process

Diocese of Limerick Vetting Policy and Procedure

This section outlines who should be vetted and the procedures that apply in the Diocese of Limerick.

Legislative Basis

Vetting is carried out through the National Vetting Bureau under the National Vetting Bureau (Children and Vulnerable Persons) Act 2012 to 2016.

From the date of commencement of the legislation in April 2016, it is a criminal offence to allow anyone to engage in ministry with children or vulnerable persons, without being vetted.

The National Vetting Bureau (Children and Vulnerable Persons) Act 2012 to 2016 sets out the circumstances in which vetting is required:

Any work or activity which is carried out by a person, a necessary and regular part of which consists mainly of the person having access to, or contact with, children (and/or vulnerable persons).

Any work or activity as a minister or priest or any other person engaged in the advancement of religious beliefs, to children (and vulnerable persons) unless such work or activity is merely incidental to the advancement of religious beliefs to persons who are not children (or vulnerable persons).

In other words, anyone who is 18 or over and involved in ministry, employed/contracted or volunteering who has any contact with children and/or vulnerable persons which is more than incidental must be vetted. Those who are aged 16 years and under 18 years may be vetted, but this can only be carried out with the written consent of their parent/guardian and the young person themselves.

For other Church personnel whose contact with children and/or vulnerable persons is incidental, vetting is not required.

For the Purposes of the Vetting Legislation

“child” means a person under the age of 18 years

The current definition of a vulnerable adult within the Republic of Ireland is taken from “The National Vetting Bureau (Children and Vulnerable Persons) Act 2012” which states:

“vulnerable person” means a person, other than a child, who: -

- a. is suffering from a disorder of the mind, whether as a result of mental illness or dementia;
- b. has an intellectual disability;
- c. is suffering from a physical impairment, whether as a result of injury, illness or age, or
- d. has a physical disability, which is of such a nature or degree;
 - i. as to restrict the capacity of the person to guard himself or herself against harm by another person, or
 - ii. that results in the person requiring assistance with the activities of daily living including dressing, eating, walking, washing and bathing.

Deciding Who Needs to be Vetted

The person appointing, contracting or permitting a person to be involved in Diocesan/Parish activity is responsible for ensuring that vetting takes place. The key issue is to focus on what the person will be doing, for example:

Eucharistic Ministers who only distribute the Eucharist within the main body of the church during public Mass or other liturgical celebrations do not need to be vetted.

However, Eucharistic Ministers who bring the Eucharist to homes, hospitals, care homes and other institutions where there are children and/or vulnerable persons present do need to be vetted.

Examples of Roles that typically will require Vetting:

- Clergy (Bishops, Priests, Deacons), Chaplains;
- Sacristans, Parish Secretaries and Diocesan Staff;
- Youth Group Leaders such as those responsible for youth choirs, parish run youth clubs, Pope John Paul II Award leaders, youth liturgy groups, etc.;
- Supervisors of Altar Servers;
- Leaders of Communion Programme: “Do This in Memory of Me”;
- Leaders of Confirmation Programme: “You shall be my witnesses”;
- Those whose ministry, work, activity, includes the coaching, mentoring, counselling, teaching or training of children and/or vulnerable persons;
- All other roles that bring a person into contact, which is more than incidental, with children and/or vulnerable persons through his/her ministry, work or activity.

Vetting is not required for Church personnel whose contact with children and/or vulnerable persons in unregulated activity is ‘merely Incidental’

Examples of Roles that typically may Not Require Vetting

- Collectors, Car park attendants, gardeners, cleaners etc.:
- Those present in the Sacristy who don’t have an official role with children and/or vulnerable persons. (Note: However, these persons should never be left alone with children and/or vulnerable persons);
- Readers of the Word.

Diocesan Vetting Service to Primary Schools

Vetting for Primary Teachers is provided through Teaching Council.

General Information

The Diocese of Limerick provides a vetting service for primary schools that operate under the patronage of the Bishop of Limerick. This service is specifically for the vetting of non-teaching staff employed by the Board of Management of schools or engaged as volunteers by the Board or Management. Examples of such staff are:

Special Needs Assistants, Secretaries, Cleaners, Caretakers, School Volunteers. Chairpersons of the Board of Management must also be vetted by the Diocesan Vetting Service.

The decision on who is required to be vetted lies with each school Board of Management, and each school should familiarise itself with the Department of Education and Skills circulars and guidance.

Persons must be subject to vetting if they have or are expected to have access to, or contact with children and/or vulnerable persons. As each school/Board of Management is an individual employer, it must satisfy the vetting requirements i.e. each school must obtain a vetting disclosure before employing a person or permitting the applicant on school premises where they may have access to or contact with children or vulnerable persons.

The Diocese cannot provide a vetting facility for persons providing services to the school who are not employed by or engaged by the Board of Management of the school. Therefore, the Diocese suggests the following:

- **Volunteers are coming from other Organisations** for example the GAA, vetting will normally be undertaken by that organisation who will confirm in writing to the school that it has been undertaken in accordance with current Garda vetting requirements and the vetting does not contain any disclosure/specified information which would render the staff/volunteer(s) unsuitable to carry out relevant work/activities with children and/or vulnerable adults.
- **Any External Contractor** for example photographer etc providing a service he/she must ensure and confirm, in writing, to the school that they have been vetted, and the vetting does not contain any disclosure/specified information which would render the staff/volunteer(s) unsuitable to carry out relevant work/activities with children and/or vulnerable adults.
- **Students (post-primary or third level)** coming on any type of school placement/work experience to a primary school. It is the responsibility of the placing organisation to obtain vetting and confirm same, in writing, to the school, and the vetting does not contain any disclosure/specified information which would render the staff/volunteer(s) unsuitable to carry out relevant work/activities with children and/or vulnerable adults.
- **All Those using the school facilities in their own right After School Hours** must obtain vetting other than through the Diocese of Limerick. The relevant organisation must provide written confirmation to the school that the operator has been vetted in accordance with current Garda Vetting requirements and the vetting does not contain any disclosure/specified information which would render the staff/volunteer(s) unsuitable to carry out relevant work/activities with children and/or vulnerable adults.

Staff employed before April 2016 who have not been vetted must be vetted by December 2017. Teaching staff that fall into this category shall be vetted by the Teaching Council.

The provisions in relation to re-vetting have not as yet been commenced and therefore it is a matter for each organisation to decide on its policy regarding re-vetting.

The Diocese of Limerick now uses the online system of Garda Vetting.

The following sets out the steps involved in completing the Vetting Invitation Form (NVB1) which can be found at Appendix 5 on the Diocesan Safeguarding Website

<http://www.limerickdiocesessafeguarding.com>

- The applicant completes Section 1 and Section 2 and provides **photographic proof of identification** and **proof of current address**
- The Chairperson of the Board of Management or Principal (i.e. Contact Person) completes Section 3.
- Please note that in order for the Diocese to process the invitation, the Chairperson or Principal must validate the identity of the applicant (**photographic proof of identification** and **proof of current address** to be presented and copies to be sent to the Vetting Service with the NVB 1 and also kept on file by the school). *Please see below Proof of Identity.
- The completed Vetting Invitation Form (NVB 1) should be posted to the Vetting Service at the Limerick Diocesan Centre, St. Munchins, Corbally, Limerick for processing
- The applicant will receive an email directly from the National Vetting Bureau (NVB) to the email address provided on the NVB 1, which will give him/her access to their on-line Vetting Application Form (NVB 2)
- The Form (NVB 2) must be completed on-line within 30 day or the link will become inactive.
- Once Application Form (NVB2) is processed, the National Vetting Bureau will send a Disclosure to the Diocesan Liaison Person who will forward the Disclosure to the school Contact Person.
- Please note that **no applicant can commence the role/position** until this Disclosure is returned to the school Contact Person

General queries in relation to vetting should be directed to St Senan's Education Office 061-347777 or the CPSMA 1850 407 200

Note: The Diocesan Appeals process does not apply to Primary Schools, who need to have their own appeals arrangements.

*** Proof of Identity**

An applicant must provide photo ID and proof of current address

At least two forms of identification must be produced:

- **Photographic Identification i.e. current passport or new format drivers' licence**
- **Proof of Current Address i.e. original P60 or P45, utility bill (issued within the last six months) or bank/building society/credit union statement**

If these are not available other forms of identification/proof of current address may be used as outlined in Section 3 of the NVB 1 Form.

Each identity document is awarded a number of points. The combination of identity documents provided must result in a combined score of 100 or above as per Section 3.

Where an individual cannot reach 100 points an affidavit witnessed by a Commissioner for Oaths will suffice.

Retrospective Vetting

Department of Education & Skills circular letter 0016/2017 details the retrospective vetting requirements in respect of teaching staff, non-teaching staff and non-employees of a school.

An application for vetting of Staff and other individuals engaged by a Board of Management, that are subject to the provisions of the National Vetting Bureau (Children and Vulnerable Persons) Act 2012, employed/engaged before the 29th, April 2016 who have not been vetted must be made by

31st, December 2017. Teaching staff that fall into this category shall be vetted by the Teaching Council.

Re-Vetting

The provisions in relation to re-vetting have not as yet been commenced and therefore it is a matter for each organisation to decide on its policy regarding re-vetting.

Online Vetting & Completion of Forms NVB1 and NVB2

The Diocese of Limerick now uses the online system of Garda Vetting.

The following sets out the steps involved in completing the Vetting Invitation Form (NVB1) which can be found at Appendix 5:

The applicant completes Section 1 and Section 2.

The Chairperson of the Board of Management or Principal completes Section 3.

Please note that in order for the Diocese to process the invitation, the Chairperson or Principal must validate the identity of the applicant (**photographic proof of identification** and **proof of current address** to be presented and copies to be kept on file by the school). **Please see Proof of Identity requirements on page 35 below.*

- The completed e-Vetting Invitation Form (NVB 1) should then be posted to the Vetting Service at the Limerick Diocesan Office, Henry Street, Limerick.
- Once the application has been processed the Applicant will receive an email directly from the National Vetting Bureau (NVB) which will give him/her access to their on-line Vetting Application Form (NVB 2)
- The Form (NVB 2) must be completed on-line within 30 days or the link will become inactive.
- Once Application Form (NVB2) is processed, the National Vetting Bureau will send a Disclosure to the Diocesan Liaison Person who will forward the Disclosure to the school.
- Please note that **no applicant can commence the role/position** until this Disclosure is returned to the school.

It is the responsibility of a Board of Management to:

- Obtain and keep records of proof of identity and current address of vetting applicants
- Ensure that confidentiality and data protection responsibilities are met in respect of all Garda vetting data
- Manage all decisions regarding a vetting outcome.

The National Vetting Bureau is empowered to inspect the arrangements in schools with regard to these matters.

Further Information

General queries in relation to vetting should be directed to:

CPSMA **Tel.** 1850 407 200 **Web.** www.cpsma.ie

St Senan's Education Office, **Tel.** 061-317742 **Web.** www.stsenansed.ie

How the Diocesan Vetting Process Operates

Applications for Garda Vetting are now submitted electronically in a process known as **e-Vetting**. The National Vetting Bureau (NVB) is no longer accepting paper applications.

Please find below the relevant forms, downloads and an outline of how the e-Vetting process works. For all related queries please contact: The Diocesan Vetting Service **Tel: 061 350000**
Email: vetting@limerickdiocese.org

The Process for Persons Resident in Ireland

- A copy of the e-Vetting Invitation Form (NVB 1) and Guidelines is available from the Diocesan Vetting Service 061 350000, to download www.limerickdiocese.org or email vetting@limerickdiocese.org
- The Applicant completes Sections 1 and 2. (Please ensure that the Form is completed fully and clearly).
- Section 3 to be completed by the Parish/Organisation's Contact Person i.e. person in charge of the Parish/Organisation.
- The Parish/Organisation's Contact Person must validate the identity of the applicant (**photographic proof of identification** and **proof of current address** original documents to be presented) and copies to be attached to the e-Vetting Invitation Form (NVB1). *Please see below Proof of Identity.
- The completed e-Vetting Invitation Form (NVB 1) should then be posted to the Vetting Service at the Limerick Diocesan Office, Henry Street, Limerick.
- Once the Vetting Invitation Form (NVB 1) has been processed the Applicant will receive an email directly from the National Vetting Bureau (NVB) which will give him/her access to their on-line Vetting Application Form (NVB 2).
- The Form (NVB 2) must be completed on-line within 30 day or the link will become inactive.
- Once Application Form (NVB2) is processed, the National Vetting Bureau will send a Disclosure to the Diocesan Liaison Person. The Disclosure is retained by the Diocese and the outcome is communicated in writing to the Parish/ Organisation Contact Person
- No person should be engaged until correspondence is received from the Diocesan Office.

The Process for Persons Coming from Abroad

- Vetting or equivalent police clearance is required of religious/clergy involved in ministry, in respect of periods of six months or more resident abroad.
- A copy of the e-Vetting Invitation Form (NVB 1) and Guidelines is provided to the Applicant by the Bishop/Superior of the Religious Congregation.
- The Applicant completes Sections 1 and 2. (Please ensure that the Form is completed fully and clearly).
- Section 3 is to be completed by the Bishop/Superior of the Religious Congregation
- The Applicants presents **photographic proof of identification** and **proof of current address** (original documents to be presented) for verification by the Bishop/Superior of the Religious Congregation. Copies of all identification documentation to be attached to the e-Vetting Invitation Form (NVB1) * Please see below Proof of Identity.
- The completed e-Vetting Invitation Form (NVB 1) should then be posted to the Vetting Service at the Limerick Diocesan Office, Henry Street, Limerick.

- Once the application has been processed the Applicant will receive an email directly from the National Vetting Bureau (NVB) which will give him/her access to their on-line Vetting Application Form (NVB 2).
- The Form (NVB 2) must be completed on-line within 30 day or the link will become inactive.
- Once Application Form (NVB2) is processed, the National Vetting Bureau will send a Disclosure to the Diocesan Liaison Person who will communicate, in writing, the outcome to the Parish/ Organisation Contact Person
- The Diocesan Liaison Person will communicate the vetting outcome, in writing to the Bishop/Superior of the Religious Congregation

* **Proof of Identity**

A vetting applicant must provide photo ID and proof of current address

At least two forms of identification must be produced by the applicant when completing the e-Vetting Invitation Form (NVB 1)

- **Photographic ID - i.e. current passport or new format drivers licence**
- **Proof of Current Address i.e. original utility bill or bank statement (issued within the last six months)**

If these are not available other forms of identification/proof of current address may be used as outlined in Section 3 of the NVB 1 Form.

Each identity document is awarded a number of points. The combination of identity documents provided must result in a combined score of 100 or above as per Section 3, please see Proof of Identity Check List (Appendix 5).

Where an individual cannot reach 100 points an affidavit witnessed by a Commissioner for Oaths will suffice.

E-mail

The applicant must provide a valid email address. If the applicant does not have their own email address, they can provide an email that their form may be sent to. This can be the email of a friend or family member or one can be provided for the applicant by the Parish/Organisation requesting the vetting. If the applicant does not have access to an electronic device one should be provided for the applicant by the Parish/Organisation requesting the vetting to enable them complete the online NVB2 Form.

Role Being Vetted for

Please provide a full description of the role being applied for on the e-Vetting Invitation Form (NVB 1). It is not sufficient to state 'volunteer'. The role must be specified, such as, 'Leader of Children's Choir'. If the applicant carries out multiple roles, he/she should state, the one that involves most contact with children or vulnerable persons.

Minors

The legislation is directed at applicants aged 18 years or over at date of signing the form. Applications can be made for those aged 16 and 17 years of age. The decision to vet 16- and 17-year olds is a policy decision for the Parish/Organisation in question and this is not a legal requirement. Where an application is being made for a 16-17-year-old, the consent of the parent/guardian must also be obtained and Consent Form (NVB3) must be completed in addition to the NVB1.

Parent and Guardian Consent

The email address and telephone number of the parent/guardian (not the young person) must be provided when the applicant is completing NVB1. Form NVB3 is completed by the parent/guardian. Proof of identity and current address must be obtained for the parent/guardian and the young person.

Re-Vetting

The Dioceses of Limerick has a **3 Year Re-Vetting Policy** or more frequently if considered appropriate for the particular role.

Retrospective Vetting

Section 21 of the Act, which commenced in April 2016, concerns retrospective vetting of employees, volunteers and others who have never previously been vetted and who are already (i.e. prior to April 2016) employed, contracted, permitted or placed by the Church to undertake relevant work or activities with children or vulnerable persons. Church Authorities are required to ensure that applications for statutory vetting have been made in respect of all such persons before 31 December 2017.

Visiting Priests & Clergy

Visiting priests and clergy can apply for vetting in advance

Vetting is required in both jurisdictions where a member of the Church ministers across Northern Ireland and the Republic of Ireland.

E-Vetting Invitation Form (NVB 1) and Guidelines are available from the Diocesan Vetting Service 061 350000, to download www.limerickdiocese.org or email vetting@limerickdiocese.org and Appendix 5.

The Invitation Form (NVB1) that the applicant completes, gives permission for a vetting disclosure to be obtained and shared with the relevant personnel in the Parish/Organisation, in line with Data.

Please Note the On-line Vetting Application Form (NVB 2) is only issued to the Applicant. The Organisation (Diocese/Parish/School/Diocesan Agency) does not have access to this Form.

Parent/Guardian Consent Form (NVB 3) is required for applicants under 18 years of age where vetting is applicable

On Receipt of a Vetting Disclosure from the Vetting Bureau

The vetting Disclosure must be assessed by the employing/appointing person (parish priest, chair of board of management, etc.) to consider if any information disclosed might affect the engagement of the person. Personnel accessing vetting disclosures must also observe confidentiality.

If the vetting disclosure contains information that might mean an applicant may be unsuitable for the post, the “employer/appointing person” must make a copy of the disclosure available to the applicant to establish first that the identity details are correct, and second, whether the information shared means that the application must not precede

Two types of information may be disclosed:

1. Criminal record information
2. Specified information, for example information provided by Tusla or the H.S.E. to An Garda Síochána

The “employer/appointing person” will:

- assess the information returned from the National Vetting Bureau
- decide if there is any reason not to employ, contract or engage the applicant, from a criminal information or specified information perspective

- Inform the applicant of the decision

If the applicant wishes to appeal the decision, the employer/appointing person must set up a review meeting (see Appeals).

In this instance the employer/appointing person for a Parish or Diocese may request support from the Safeguarding Service on how to proceed.

The schools process and appeals are a matter for the school authority.

Appeals

In respect of decisions based solely on the Vetting Disclosure

It must be noted that any appeal can only be made in relation to the decision not to employ, contract or engage the applicant on the grounds that they are not suitable to work with children and/or vulnerable persons, based solely on the vetting disclosure.

If the applicant wishes to appeal the decision, they should be informed in writing about the process of an appeal.

An Appeals Committee has been established by the Diocese to hear appeals; the final decision regarding the appeal rests with this Appeals Committee. Note: This only applies to Diocesan positions and not to Schools.

The National Vetting Bureau (Children and Vulnerable Persons) Act 2012 states that the information contained in the vetting disclosure made to the organisation shall not be used other than in accordance with the Act. Any breach of this requirement is an offence.

An applicant will be told that the appeal process will require that information disclosed to the National Vetting Bureau can be shared with the panel members, and that any representations made by him/her may be shared with the statutory authorities. Any detail provided, for example to explain the background to a conviction, may be shared with the National Vetting Bureau to ensure it is a realistic representation of the facts.

Representation from the applicant will be requested in writing to offer them the opportunity to explain any circumstances in relation to the information received that might further inform the appeals panel. The panel will arrange an oral hearing if the applicant wishes.

The role of the appeals panel is to decide if the original decision was reasonable or unreasonable, and to confirm or overturn the decision.

Role of Appeals Panel

- To receive and hear requests for review of decisions not to appoint on the basis of information received through the vetting process;
- To review any oral or written information provided by the applicant and relevant Church personnel, if deemed appropriate;
- To make a judgement regarding whether the decision not to employ/appoint was reasonable and to consider if:
 - The decision to refuse was based on a potential risk to children and/or vulnerable persons
 - The relevance of the specific role was taken into consideration?
 - Make the final decision regarding the appeal.

Time Frame

- An appeal must be lodged with the “employer/appointing person” within twenty-eight days of being informed of the decision not to appoint. The applicant will be asked to provide written representation within fourteen days of receipt of correspondence requesting this. Failure to provide this information within the time frame suggested, or failure to seek an extension, will result in the matter being closed and the original decision standing.

- The appeals panel will aim to review all information within fourteen days of receipt of same, make its decision and communicate its decision to the applicant.

Diocesan Vetting Service - Terms of Reference

- Executive responsibility is held by the Director of Safeguarding
- The Vetting Committee is advisory in relation to policy, procedures, organisation and approach.
- A Consultative Group is brought together as required to advise on policy issues.
- The role of the Vetting Appeals Committee is as outlined above
- In the event that any member has any conflict of interest, this should be declared in advance of any meeting to the Director of Safeguarding and that member may be required to absent themselves from part of the meeting
- The composition of the Vetting Committee is as follows:

Vetting Committee

Mr. John Murphy *Chairperson*
 Mr. Ger Crowley, Director of Safeguarding
 Liaison Persons

Vetting Consultative Group

Mr. John Murphy *Chairperson*
 Mr. Ger Crowley Director of Safeguarding
 Liaison Person
 Fr Michael Cussen *Parish Priest*
 Ms. Patricia O'Rourke *Parish Representative*
 Mr. Derek Heverin *Parish Representative*
 Any other person who may, from time to time, be appointed by the Bishop

Vetting Appeals Committee

Very Rev Donough, Canon O'Malley *Chancellor*
 Mr. Terry Boyle, *Parish Support Worker*
 Ms. Winnie Davern, Administrator
 Any other person who may, from time to time, be appointed by the Bishop

The Diocesan Complaints Officer may also make a proposal in relation to any resolution or other appropriate actions, for example, an apology. The Diocesan Complaints Officer may also issue a recommendation in relation to any relevant change in practice. Note: The Diocesan Complaints Officer may seek the assistance of personnel with expertise relevant to the nature of the complaint.

Codes of Behaviour for Adults

The recruitment of suitably qualified and experienced personnel is a vital aspect of the Church's child safeguarding policy. However, in order to maintain a high level of child protection awareness and safe care, codes of behaviour are equally important.

A code of behaviour is a clear and concise guide to what is and is not acceptable behaviour and practice when working with children. It is an essential part of the safeguarding procedures of any Diocese that has ministry with children. Adults working with children have a duty of care to children. Church personnel who work with children should sign a code of behaviour (if it is not contained in the overall safeguarding policy) to indicate that they have seen the code and agree to follow it in full from commencement of their work within the Church.

It is very important that everyone in the Diocese is clear about what is and is not acceptable behaviour when working with children. It is also important to involve children and parents/guardians in the process of developing a code of behaviour. When considering what sorts of behaviour are appropriate in dealing with children, it is important to bear in mind that the intentions of adults are less important than the impact of their behaviours on children. For this reason, a key aspect of any code of behaviour is the creation of an environment where it is safe for children to ask questions and express their concerns, confident in the knowledge that what they say will be heard, taken seriously and acted upon.

In general, codes of behaviour should contain:

- Positive statements indicating what sorts of behaviours are appropriate, e.g. listening;
- An awareness of the scope of bullying and how to cope with the problem, as it may occur in any group context;
- Prohibitions indicating behaviours that are never acceptable, e.g. hitting a child;
- Good practice guidelines that indicate what is generally acceptable or unacceptable, but that also allow for exceptions, e.g. in a medical emergency; taking a child in your car without a second member of staff/adult if there is no one else around.

Where it becomes necessary to depart from the code of behaviour, the reasons for doing so should be carefully recorded, and steps should be taken to avoid the recurrence of such a situation in the future.

The Diocese of Limerick has adopted the Code of Behaviour for Adults set out by the National Board for Safeguarding Children. That code is incorporated in the application form for General Church Ministry (Appendix 8) which is part of this Procedure. It should be read in conjunction with guidance on one-to-one contact with children and young people on page 44 of this procedure

Code of Behaviour for Children and Young People Involved in Parish/Diocesan Events

The Code of Behaviour for Children and Young People outlines the behaviour expected from them while participating in Parish youth events.

Children and young people deserve to be respected and treated fairly. They have a right to express their opinions and to have their voices heard and we should endeavour to include children/ young people and their parents in any decision-making process that will affect them. Therefore, it is recommended to include the children/young people in drawing up a Code of Behaviour using the Guidance below. This could give the children / young people more ownership of the Code of Behaviour. They could even make a poster that they all sign and display on the wall where you gather.

It is also a good idea to read out the Code of Behaviour occasionally at the beginning of events to remind young people about what it is they have agreed to adhere to.

Children / Young People should always be made aware of whom they can talk to if they have a problem or concern.

This Code of Behaviour is included on the Diocesan General Church Ministry Form at (Appendix 8) in this document.

Guidance to be followed for any trips away with children and young people is addressed on page 50 of this procedure document.

Creating a Code of Behaviour with Children

Children should be involved in drawing up a code of behaviour for themselves; however, it is important that in working with children, an appropriate adult with relevant skills and competencies participates to support them in developing the code of behaviour.

The methods used in creating a code of behaviour should be age and ability appropriate, with children being encouraged to avoid merely drawing up a list of prohibitions. Instead, the code should be comprised of positive statements about respect, and should consider what consequences ensue if the code is broken.

In developing the code, consideration should be given to the following:

- Treating everyone with respect;
- Treating property with respect;
- Not consuming alcohol, tobacco or illegal drugs;
- Agreeing not to bring any physical item into the Church activity that may cause offence or harm to others;
- Acting as a good role model;
- Attending activities on time;
- Signing in and out;
- Turning off your mobile phone;
- Telling someone you trust if you feel uncomfortable with any situation or individual;
- Not using bad language when communicating by phone or email;
- Never bullying anyone or sending threatening messages;
- Challenge and report abusive and potentially abusive behaviour (Appendix C);
- For an example of a workshop to create a code of behaviour with children, refer to Appendix 21.

Dealing with Breaches of Codes of Behaviour for Children and Adults

If a child/young person or an adult breach the code of behaviour, efforts should be made to resolve the issue by:

- Discussion with and support for the adult or the child/young person;
- A child/young person or adult may be asked to apologise for their behaviour;
- In the case of a child/young person, involving their parents/guardians;
- Agreeing on sanctions.

Sanctions may include:

- Time out of group activity;
- For children/young people, a parent/guardian may be asked to attend group activities with their child for a period of time;
- For adults, retraining in leadership skills, code of behaviour, etc. may be required;
- For children/young people, the code of behaviour should be revisited and agreed upon;
- Monitoring behaviour and support on an ongoing basis;
- In serious cases, suspension or even exclusion from the group should be considered;
- Formal reporting to statutory authorities.

Safe Care for Children

Our generation will show that it can rise to the promise found in each young person when we know how to give them space. This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be; to pass on to them lasting values that make life worth living; to give them a transcendent horizon for their thirst for authentic happiness and their creativity for the good; to give them the legacy of a world worthy of human life; and to awaken in them their greatest potential as builders of their own destiny, sharing responsibility for the future of everyone. If we can do all this, we anticipate today the future that enters the world through the window of the young.

– Pope Francis (2014)

To build a safe and solid environment for children, each Church authority must strive to be child-centred in their practice and behaviour. In practical terms, this will include clear written procedures outlined in the following templates and guidance documents.

A: Guidance on **Safe Care** for Children

- Template 1: Attendance Register for Large Groups (Appendix 22)
- Template 2: Attendance Register for Sacristy. (Appendix 23)
- Template 3: Child and Guardian Joint Consent (Appendix 24)

B: Guidance on **One-to-One Contact** with Children and Young People is included on Page 41, of this procedure document.

C: Guidance on Dealing with **Accidents**, (page 43).

- Template 1: Form for Dealing with Accidents/Incidents (Appendix 25)

D: Guidance on Maintaining Adequate **Supervision** Ratios (page 44).

E: Guidance on the Participation of Children with **Specific Needs** (page 45)

F: Guidance on **Trips Away** with Children and Young People (page 47)

E: Guidance on the **Pope John Paul II** Award (page 54)

One-to-One Contact with Children and Young People

In general, Church activities should not involve one-to-one contact, and should usually be supervised by at least two adults (NBSCCCI 1.4C). However, there may be two circumstances where this may occur:

1. In a reactive situation, for example, when a young person requests a one-to-one meeting with you without warning, or where a young person has had to be removed from a group as part of a code of behaviour (refer to guidance on page 44, and Appendix 21 of this procedure);
2. As part of a planned and structured piece of work (for example, one-to-one music tuition).

The points below provide some guidance in relation to these situations.

Reactive situations

- If you need to talk to a young person alone, try to do so in an open environment, in view of others.
- If this is not possible, try to meet in rooms with visual access, or with the door open, or in a room/area where other people are nearby. You should advise another adult that such a meeting is taking place and the reason for it. A record should be kept of these meetings – including names, dates, times, location, reason for the meeting and outcome – and stored appropriately and securely as set out in Appendix 33 of this procedure and Appendix B of the National Board for Safeguarding Children in the Catholic Church in Ireland NBSCCCI Guidance advice.
- Avoid meetings with individual children where they are on their own in a building.
- One-to-one meetings should take place at an appropriate time, e.g. not late at night, and in an appropriate venue.

Planned and structured pieces of work

- The particular activity should have a clear rationale and aims for involving one-to-one work.
- Parents/guardians must be fully informed as to the nature and purpose of this work, and must give written consent as set out in Appendix 24.
- A clear code of behaviour must be agreed and adhered to by both parties. This should include limits of confidentiality and safeguarding procedures as in Appendix 21.

Intimate Care Policy

- Intimate care is any care which involves washing, touching or carrying out an invasive procedure to intimate personal areas. The issue of intimate care is a sensitive one and requires everyone involved to be respectful of a child's needs. The person's dignity should always be preserved with a high level of privacy, choice and control. There should always be a high awareness of safeguarding issues, with behaviour being open to scrutiny and undertaken in partnership with parents and guardians and with the child.

- Diocesan personnel are not ordinarily involved in the provision of intimate care and consequently are not authorised to undertake such care, without the explicit approval of the person with overall responsibility for the activity. It is recognised however that on occasion the need for intimate care may arise. The provision of such care should ordinarily be limited to suitably qualified personnel, such as nurses and doctors who will follow their own professional codes.
- The provision of intimate care must always be carefully planned, with an emphasis on supporting people to achieve the highest level of autonomy that is possible. The need for intimate care support will wherever possible be anticipated and be the subject of written agreement with the parents/guardians and the child in advance (Appendix 21). In this, planning consideration will be given to determining how many carers may be involved, and where possible one adult will be assigned. Ideally there will be a rota of carers which is aimed at ensuring that over-familiar relationships are discouraged from developing, whilst at the same time guarding against the care being carried out by a succession of completely different carers.
- Wherever possible intimate care should be provided by a person of the same sex, subject to the wishes of the person receiving the intimate care.
- If a child becomes distressed or unhappy about being cared for by a particular person this should be discussed with the parents/guardians and the safeguarding representative. Any allegations or complaints should be reported as part of the Diocesan Safeguarding Policy.
- Health and Safety issues may arise when changing a child or dealing with accidents. One should always wear an apron and gloves when dealing with blood or human waste. Any soiled material should be disposed of in sealed polythene waste disposal bags or equivalent.
- Physical contact should generally take place within a culture of limited touch. Any physical contact should only be in response to the needs of the child, be of limited duration and appropriate to age, stage of development etc. All physical contact must be open to scrutiny and every effort should be made to ensure that contact is not intrusive or subject to misinterpretation.

Dealing with Accidents

It is essential that all Church personnel (clergy, religious or lay volunteers) are familiar with the procedures outlined below. If a child has an accident and injures himself/herself while attending a Church-run event, these procedures should be followed:

1. Assess the injury and reassure the child. If the injury is severe or the child has lost consciousness, please contact the emergency services immediately by phoning 999 or 112. You can phone 112 from a mobile that has no credit and even from a phone that has no SIM card. The 112-emergency number is a European emergency number and can be called from anywhere in Europe. If the emergency services are to be called, contact with the child's parents/guardians must be made urgently. Contact information should be found on the child's membership/consent form. If the parents/guardians are not available, it may be necessary for a leader to travel with the child to the hospital. If medical treatment is required, Church personnel may be asked about known allergies or existing medical conditions. Again, this information should be found on the child's membership/consent form;
2. If the injury is minor, local application of treatment should be available from the first aid box. There should be a fully stocked first aid box to hand at all Church-related events. Remember to make a note of what has been used from the first aid box so that it can be replaced at the earliest opportunity. Under no circumstances should any medication be given to a child;
3. As soon as possible after the accident, write up a report using an accident/incident report form (Appendix 25). Once completed, this form should be stored in a safe place, in line with data protection, and treated as a confidential document;
4. Always inform parents/guardians of any accident that has occurred involving their child, regardless of how minor you consider it to be. It is good practice to give a copy of the accident/incident report form to parents/guardians;
5. It is good practice to keep blank copies of the accident/incident form with the first aid box so that one can be easily filled out in the event of an emergency.

Maintaining Adequate Supervision Ratios

In planning a trip or activity, it is critically important to consider how many adults are needed to supervise children in a safe manner. It is recommended that a certain number of adults be available to supervise a certain number of children; however, this is also dependent on whether the children have specific needs or requirements, and on the duration of the activity.

At a minimum, two adults are required for each activity.

In addition, the minimum following ratios should be applied, depending on the number of children:

- zero to one years = one member of staff to three children
- one to two years = one member of staff to five children
- two to three years = one member of staff to six children
- three to six years = one member of staff to eight children
- seven to twelve years = one member of staff to eight children
- thirteen to eighteen years = one member of staff to ten children

Child Age Range	Children Nos	Staff Required
0 - 1	3	1 staff
1 - 2	5	1 staff
2 - 3	6	1 staff
3 - 6	8	1 staff
7 - 12	8	1 staff
13 - 18	10	1 staff

If it is an overnight activity, additional staff/volunteers should be considered. If the group is mixed, a gender balance should be maintained.

Adult volunteers must have submitted the correct application form, obtained Garda vetting, taken part in induction and training appropriate to their role.

Participation of Children with Specific Needs

Some children have specific needs that place additional responsibilities on those who care for and work with them. It is often the situational and environmental factors that disable the child, rather than the physical or intellectual difficulty the child experiences. Where possible, the environmental factors should be adapted to the child's needs. Prohibitive attitudes need to be addressed through education and information.

Children who have a disability have the same rights as any other child, in line with the UN Convention on the Rights of the Child.

Points to consider when including a child with specific needs in your group:

- Work in partnership with the child, parents/guardians and any professionals involved to establish how the child can be included;
- Make sure inclusion is possible before bringing the child into the group;
- Make reasonable adjustments;
- Be interested in the child and build a rapport with them;
- If the child has a communication impairment, acquiring some key skills in their communication method will be useful;
- Some specific training may be useful or required, e.g. the autistic spectrum, epilepsy and others;
- Risk assessments may be necessary to ensure the safety of some children with specific needs;
- Higher staff ratios may be required if the child has additional needs or behavioural problems;
- Intimate care issues: when introducing a child with specific needs into an activity, it is important to establish if they have intimate care needs, and who should provide or assist with this if it is necessary. It is important to remember that not every child with a disability has intimate care needs. Intimate care is, to some extent, individually defined and varies according to personal experience, cultural expectations and gender. It may be described as help with anything of a personal or private nature that the individual is unable to do themselves;
- Children with specific needs may be more likely than other children to be bullied or subjected to other forms of abuse, and they may also be less clear about physical and emotional boundaries;
- It is particularly important that children with specific needs are carefully listened to, in recognition of the fact that they may have difficulty expressing their concerns, and so that the importance of what they say is not underestimated.

Generally, Church personnel are not expected to be involved in the provision of intimate care of children. This should be undertaken by suitably qualified people. Decisions regarding who provides intimate care for a child should be discussed and agreed by everyone concerned: the child's views should be ascertained; parents/guardians should be consulted and their consent sought; a rota of carers of the same sex as the child should be agreed; and the age, stage of development and ethnicity of the child will need to be considered. Most importantly, it should be agreed in advance who will carry out intimate care and how it should be done. Guidelines to be

borne in mind when providing intimate care include: the sensitive nature of such tasks; the need to treat every child with dignity and respect; the need to ensure an appropriate degree of privacy; the need to involve the child as much as possible in their own care; and trying to ensure consistency in who provides care.

If a child appears distressed or unhappy, this should be discussed with parents/guardians, if appropriate, and the activity leader. Any concerns or allegations should be reported following the procedures outlined in the safeguarding policy and procedures document of the Diocese.

Trips Away with Children and Young People

Introduction

Trips away that involve young people can be an extremely rewarding and fulfilling experience for adults and children/young people involved. However, to do this safely and in a way that safeguards all concerned requires careful planning and consideration. Diocesan procedure must be followed at all times. Listed below are a number of areas that should be considered in planning a trip away.

Considerations for Planning Trips Away

Have you:

- Identified the aim and outcomes of the programme?
- Followed your Diocese's child safeguarding policy and procedures?
- Carried out a hazard assessment as set out on page 52 and (Appendix 29).
- Recruited and selected staff/volunteers using safe practice procedures (Appendix 4).
- Selected a key staff member who has overall responsibility for the trip?
- Selected staff for the trip who are appropriately trained, qualified and vetted (if appropriate) as set out in Diocesan procedure.
- Nominated a staff member who is responsible for first aid.
- Ensure that you have adequate and gender-based supervision in line with your safeguarding policies and procedures.
- Appointed a contact person at home who has access to all information and contact details?
- Checked your own insurance and ensured that you have coverage for all activities?
- Checked that the transport has appropriate insurance, qualified drivers and seatbelts?
- Carried out an equipment safety check?
- Checked the first aid kit?
- Ensured there is a contingency plan?
- Made provisions for returning home early?
- Allocated a budget and contingency fund?
- Checked out the locations and accommodation of the trip away to ensure they have:
 - Appropriate safeguarding policy, practices and procedures in place?
 - Insurance cover?
 - Appropriately trained and qualified staff?
 - Changing areas of boys and girls (if required)?
 - Disability access (if required)?

Have the young people/participants:

- Been involved as much as possible in the planning of the trip
- Agreed a code of behaviour.
- Agreed boundaries around unstructured time?
- Identified the aim and outcomes of the programme?
- Been given information on appropriate clothing, and contact details for leaders?
- Consented to the trip away (Appendix 24).

Have parents/carers:

- Met with leaders and been informed of the programme?
- Been given a copy of the Diocese's child safeguarding policy and procedures?
- Consented in writing (Appendix 24)
- Given contact details, medical details including allergies, illnesses, medications and dietary requirements, (Appendix 24)
- Been given contact details of the leaders and centre?
- Been given details for pick up and drop off of young people/participants?

Have staff:

- Been trained on the Diocese's code of behaviour and child safeguarding policy, on how to deal with a disclosure, and on dealing with challenging behaviour.
- Been assigned responsibilities and scheduled for breaks?
- Been made aware of how to handle an emergency, and who to contact in an emergency.
- Worked with young people to evaluate the success of the activity?

If staying overnight, have you checked?

- If there is 24/7 access to centre staff?
- If there are appropriate sleeping arrangements for young people, i.e. separate provision for boys and girls, and separate provision for leaders (within ear shot of young people)?
- The centre's supervision and security?

Hazard Assessment of Activities with Children

Introduction

Hazard assessment is an important part of working with children. It assists with managing both health and safety issues, and the welfare of children.

As adults we assess hazards throughout our lives, but when working with children it is important to consider potential hazards that may lead to risk to children and to the adults who work with them. Consideration of how to control or manage hazard is critical. It is important to identify acceptable levels of hazards, as all risk cannot be removed.

Whilst this guidance is concerned primarily with hazards associated with failure to follow effective safeguarding practice, it must be understood alongside the health and safety regulation and policy of the Diocese. Whilst the focus on hazard assessment should be on groups of children with whom you are working, as opposed to the physical venue, if a problem with the venue is discovered during the course of assessing (e.g. broken glass, electrical cabling, etc.) this needs to be raised with the appropriate authority in charge of health and safety for the Diocese.

What does the term 'hazard' mean?

A hazard is a potential source of harm or adverse health effect on a person or persons. This may include areas such as:

- Failure to comply with effective safeguarding practice, such as lack of supervision ratios or consent forms;
- Medical hazards, such as failure to take medication, or inappropriate intimate care practice;
- Physical hazards, such as dangerous electrical cabling, or proximity to water.

Assessing hazards

1. Identify the hazards: look for hazards in the nature of the activity, and in the place where you are holding the activity.
2. Identify who is at risk: decide who may be harmed and how. Everyone, or perhaps only certain people, may be at risk. Some groups may need special consideration as they may be more vulnerable to certain hazards.
3. Identify what the likelihood of harm may be.
4. Identify the consequences of injury or harm: the consequences could range from trivial to severe or even fatal. The most severe hazards need the most urgent attention.
5. Identify the controls that need to be put in place to limit the hazard.

These steps should be used to complete a hazard assessment form, (Appendix 29).

If no hazard exists, you don't need to note it on the form.

Reviews

Risk should be periodically reviewed, especially in circumstances when a venue changes, a new activity takes place or the members of the group change.

Anti-Bullying

We recognise the devastating effects and long-term damage that bullying can have on children/ young people and we hope to create safe 'bullying-free' environments for our children/young people.

What is bullying?

- Bullying is intentional, repeated and aggressive physical, verbal or psychological behaviour directed by an individual or group against others;
- Bullying can occur at any age, in any environment, and can be long or short term;
- Any child/young person can be a victim of bullying;
- Bullying can be perpetrated by adults towards children/young people, as well as children/ young people towards their peer group;
- Isolated incidents of aggressive behaviour, which should not be condoned, cannot be described as bullying. However, when the behaviour is systematic and ongoing it is bullying;
- Bullying results in pain and distress to the victim.

Bullying can be:

- **Emotional/psychological:** tormenting, excluding, extorting, intimidating, etc.
- **Physical:** pushing, kicking, hitting, punching, intimidating, damaging/stealing property, or any use of violence, etc.;
- **Racist:** racial taunts, i.e. insults about colour, nationality, social class, religious beliefs, ethnic or Traveller background, or use of graffiti or gestures;
- **Sexual:** unwanted physical harassment or contact, or sexually abusive comments. This may constitute actual sexual abuse, which should be reported;
- **Homophobic:** taunting a person of a different sexual orientation;
- **Verbal:** name-calling, sarcasm, spreading rumours, teasing, etc.;
- **Cyber:** misuse/abuse of email, mobile phones, internet chat rooms, social media, text messaging, or camera and video facilities;
- **Subtle:** such as an unwelcome expression or gesture that is repeated and focused on an individual;
- **Perpetrated by adults:** this can include adults who are not related to the child. When perpetrated by adults, rather than children, bullying behaviour could be regarded as physical or emotional abuse. However, other major forms of child abuse – such as neglect and sexual abuse – are not normally comprehended by the term 'bullying'.

Prevention

To help prevent bullying, the following strategies are suggested:

- Engage children/young people in discussions about what bullying is and why it cannot be tolerated;
- Encourage children/young people to take responsibility and report any incidents of bullying to their leader/person in charge;
- Review this bullying guidance with children/young people and parents involved in parish/ agency activities;
- Seek to promote positive attitudes of social responsibility, tolerance and understanding among all personnel.

Procedures to deal with bullying

- All incidents of bullying should be brought to the attention of the leader/person in charge;
- All incidents will be recorded on incident report forms and kept on file;
- Leaders should report to and seek guidance/support from the parish priest/priest in charge;
- Parents should be informed of any incidents of bullying, and should meet with the leader/ person in charge to discuss the problem. A record should also be kept;
- The bullying behaviour or threats of bullying must be investigated and the bullying quickly stopped;
- Both the victim and bully should be supported and helped throughout the process;
- If necessary and appropriate, the Gardaí should be consulted.

Guidance on Boundary Violations

Within the Church body there should be codes of behaviour for adult-to-child (*NBSCCCI Guidance 1.3A and 1.3B*) interactions which should not be breached. Those ministering with children must be aware of the boundaries, parameters and limits of these relationships, where a child - and their parents or guardians- entrust their welfare and safety to a member of Church personnel. Behaviour which is inappropriate but which does not meet the threshold of abuse must always be taken seriously and addressed.

All concerns relating to the abuse of a child which reach the threshold must be reported to the statutory authorities (*NBSCCCI Guidance 2.1A*).

The following table describes behaviours under a number of headings where children's boundaries are considered to be violated by an adult.

Area	Boundary violating behaviour by an adult involving children
Communication	<ul style="list-style-type: none"> Uses inappropriate language around children and young people Comments on a child's appearance (positively or negatively) Has sexual conversations with children and young people Uses discriminatory language about a child Has 'pet names' for children Humiliates a child Shares sexual jokes with children Uses obscene gestures or language when addressing children Sends texts or messages of a personal nature using digital media Shares inappropriate images with children Sharing inappropriate personal details with children Photographing, videoing or audio recording children when not authorised to do so Using personal electronic equipment to communicate with children, when it has been advised against communicating with children in this way. Sharing personal internet sites with children Creating or using personal chat-rooms with children
Physical Contact	<ul style="list-style-type: none"> Touching a child inappropriately (See Code of Behaviour for appropriate touch) Physically punishing a child Physical restraint of a child, unless in rare circumstance where an adult has to restrain a child to stop them running into traffic, diving into shallow water, hurting themselves or in a medical emergency Meeting a child in secret
Location	<ul style="list-style-type: none"> Meeting a child on their own Inviting a child to Church personnel's home or other location where the child will be on their own Entering toilet, changing room or shower which are occupied by children and where supervision is not appropriate Tutoring a child in a location which is inappropriate and where there is a lack of transparency and lack of consent from parents or guardians
Gifts/Favours	<ul style="list-style-type: none"> Targeting an individual child for special attention Giving gifts or money to a child Singling a child out for special duties or responsibilities

Concerning behaviours are those that are considered 'pre-offending behaviours. Depending on a detectable pattern, these behaviours might also be considered to constitute 'grooming'. Abuse may not have occurred yet, so a conversation with the offending adult may be a good and safe option, and in many cases can help to prevent behaviour becoming abusive (*NBSCCCI Guidance 1.3B*).

Prevention efforts are greatly improved when adults are able to recognize suspicious attitudes and patterns of behaviour and to take action. When adults know when and how to safely confront someone who is engaged in pre-offending behaviours, they can help stop abuse before it occurs. It may be that this behaviour is detected via a complaints process (*NBSCCCI Guidance 1.7A*) or through whistleblowing (*NBSCCCI Guidance 1.6A*).

If the behaviour is abusive, report it. If you are unsure whether the behaviour constitutes abuse, consult the DLP or the statutory authorities.

Action steps to address Boundary Violations

- Think about what is making you uncomfortable, then write it down
- Discuss your concerns with the DLP or Church Authority
- Consider whether it is appropriate to confront the behaviour yourself
- Choose a private time and place where you can talk to the subject without interruption
- Do not accuse or jump to conclusions, but do ask direct questions
- Describe what you saw or heard, and how it made you feel
- Express concern for all involved
- Separate the behaviour from the person
- Encourage behaviour change in the subject
- Encourage the subject to seek help
- If the behaviour continues, formally report it to the DLP.

Action by DLP or Church authority

- If a boundary violation has been reported, there must be a written record of what the behaviour is.
- A meeting should be arranged to advise the subject to discuss the violations (this meeting should be between the subject and the Church authority)
- A record of the meeting and its outcome should be maintained
- A written reminder should be issued by the Church authority to the subject to follow the Code of Behaviour of the Church body
- If required, appropriate training should be provided to the subject to ensure that the violation is not repeated.
- If the behaviour reoccurs, disciplinary action involving the subject should be considered.
-

Rights of person accused of boundary violation (the subject)

An individual accused of a boundary violation has a right to know the detail of what boundary is alleged to have been breached by them

If they accept that the breach occurred, they have a right to be given the opportunity to correct the behaviour through support from the Church authority.

At any meetings with the Church authority the subject should be given the opportunity to be accompanied and supported by a colleague or friend of their choice

If training, therapy or counselling for the subject is considered helpful, this should be provided by the Church authority

If the boundary violation leads to disciplinary action, the subject should be advised of their rights to access canon and civil law advice

Pope John Paul II Award

The Pope John Paul II Award values and encourages the participation of young people in activities that allow them to live their faith in Jesus Christ in their parish and wider community. The award is designed to facilitate involvement in school, parish, religious and community activities.

The majority of activities carried out as part of the award fall within the scope of the safeguarding policy of the Church or school, but there are other activities that do not. Therefore, it is imperative that the protocol below is strictly adhered to, especially when the activities engaged in by the participant in the award fall outside the scope and remit of safeguarding children covered by the diocese or congregation, parish or school policies and procedures.

In addition to what is set out in the Pope John Paul II Award handbook, in particular its code of ethics, the following protocol applies to those who engage in the award:

- Parental/guardian and children's joint consent is a requirement for all those participating in the award who are under eighteen years of age, (Appendix 26a and 24);
- A completed application form must be given to the award leader prior to engagement in the award, (Appendix 26a);
- For activities associated with the award that take place within diocesan, congregational, parish or school contexts, the participant must abide by the safeguarding policy and procedures of the relevant location, including its codes of behaviour;
- Specific activities may require additional parental/guardian consent, at the discretion of either or both the Pope John Paul II Award committee/coordinator and the award leader;
- It is highly recommended that participants in the award scheme carry out their parish involvement and social awareness activities in groups of two or more;
- Where activities associated with the award fall outside the scope of the diocesan, congregational, parish or school safeguarding policy, the following procedure applies (if unsure, please contact the Pope John Paul II Award committee/coordinator to verify if diocesan, congregational, parish or school safeguarding policy applies to any particular activity):
 - I. Activities must be approved by the Pope John Paul II Award committee/coordinator. It is the responsibility of the award leader to ensure that this happens using the parish and social activities form, (Appendix 26b).
 - II. The external organisation must complete the Safeguarding Agreement Form, (Appendix 26c).
 - III. The activity cannot commence until both forms are completed and returned to the award leader.

Use of Church Property and Hire for Private Functions

Individual adults (parents/guardians/family members) approaching the parish priest/local superior to use Church property for a private function do not meet the requirement for vetting by the Church authority. All parish/congregations are insured to cover one-off private events, and it is the sole responsibility of the parents/guardians to organise and supervise all children attending. As such, they are not required to confirm in writing that they have a safeguarding policy or appropriate insurance.

However, as a matter of good practice, each parish priest/local superior should ensure that key health and safety measures are covered prior to agreeing the property for use. For example, it would be good practice to draw up an agreement with a potential user (e.g. in the case of a child's private birthday party), highlighting the terms and conditions for the use of the Church property, which should include:

- That the Diocese will ensure the property is safe to use, including how accidents resulting from the condition of the property should be reported;
- That the Diocese is not responsible for the organisation, supervision or conduct of the children or adults involved in the event;
- That the safeguarding policy of the Diocese does not apply to the private party, and, as such, all safeguards are the responsibility of the organiser of the event and not the Diocese.

What is excluded as part of this guidance?

This guidance is specifically for events that involve children, and is not designed for non-child-related events. Additionally, this guidance does not cover the following situations:

- Ministry with children that is organised by the Diocese as part of sacramental celebrations (for example a Communion/Confirmation celebration involving a number of children). In these situations, the responsibility for safeguarding rests with the Diocese;
- Use of Church property for other parish-related or community-related activities such as funeral receptions and other such activities, which fall outside the remit of safeguarding children;
- Schools using Church property for sacramental celebrations. In these situations, it is advisable that the school and the Diocese agree who is responsible for safeguarding using National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI Guidance, ref 2.1J).

Procedures for External Groups who wish to use Church Property

The Diocese of Limerick welcomes other organisations/groups/ individuals within the community using our facilities. While using the Diocesan's facilities, we want to be assured that all reasonable steps have been taken to safeguard children, young people and vulnerable persons.

The responsibility for complying with good safeguarding practice (including safe recruitment and vetting) rests with the group using Church property and not with the Diocese of Limerick.

The Diocese of Limerick has its own policies and procedures in relation to safeguarding children. Any group operating under the name/auspice of the Diocese of Limerick will comply with these requirements.

As an outside body, the Diocese of Limerick requires detailed information in respect of your application to ensure that the safety and well-being of the children, young people and adults that work with them are maintained at all times.

Conditions of use of Church property by outside bodies:

1. It is the responsibility of any group using Church property to run activities involving children to ensure that they comply with all applicable child safeguarding and protection legislation and guidelines.
2. The group should have their own child safeguarding policy and procedures. The group is also responsible for liaising with Tusla to ensure that the policy and procedures meet the statutory requirements. The Church body cannot assist any outside group in developing a child safeguarding policy.
3. The Diocese of Limerick requires confirmation in writing from the group that they have a child safeguarding policy in place.
4. The group should have appropriate insurance for the proposed activity. Documentation to be provided will include the name of their insurers, the policy number, the period of cover of the policy, the limit of indemnity.

We would ask that you complete the application/questionnaire in Appendix 27 of this procedure.

What is excluded as part of this Guidance?

This guidance is specifically for events that involve children and vulnerable persons, and is not designed for non-child/vulnerable person's related events. Additionally, this guidance does not cover the following situations:

- Ministry with children that is organised by the Diocese as part of sacramental celebrations, for example a Communion/Confirmation celebration involving a number of children). In these situations, the responsibility for safeguarding rests with the Diocese;
- Use of Church property for other parish-related or community-related activities such as funeral receptions and other such activities, which fall outside the remit of safeguarding children;
- In situations where Schools use Church property for sacramental celebrations, it is advisable that the school and the Parish agree who is responsible for safeguarding (NBSCCCI 2.1J). Ordinarily, it will be the School who is responsible for safeguarding in these circumstances;
- This does not deal with the request for use of Church Property for private functions. Guidance on such requests can be obtained from the Diocesan Secretary.

External Organisations that offer advice and support regarding Child Safeguarding Policies

The following organisations may prove helpful in providing training and assisting external groups to create their own safeguarding policy.

- Tusla Information and Advice Officers <http://www.tusla.ie/children-first/roles-and-responsibilities/organisations/children-first-training>
- Barnardos <http://barnardos.ie/what-we-do/training-and-consultancy.html>
- National Youth Council of Ireland <http://www.nycitraining.org>

Guidance on Facilitating Community Service Orders on Church Property (NBSCCCI 1.5F)

The Probation Service, an Agency of the Department of Justice & Equality has responsibility for managing Community Service Orders imposed by the Courts. Community Service is a reciprocal arrangement where work undertaken is of benefit to the host organisation (in this case the Church) and may include gardening, painting, environmental clearance and ground work, and of benefit to the Probation Service as it facilitates the completion of Community Service Orders imposed by the Courts.

It is a requirement that all groups working with children in the Church body and/or using facilities owned by the Church body are insured, and that they have a child safeguarding policy in place.

The Probation Service does not work with children in the context of Church based Community Service sites. Adults undertaking Community Service may be placed on Community Service sites that are hosted in Church property. In these instances, it is possible that contact with children may occur as an incidental part of the Community Service placement.

Whilst the Church body is the host organisation for Community Service, the general principle is that the obligation to comply with requirements relating to insurance and child safeguarding rests with the Probation Service who are using Church property, and not with the Church body.

1. It is the responsibility of the Probation Service who are using Church property to ensure that they comply with all applicable child safeguarding and protection legislation and guidelines.
2. The Probation Service has their own child safeguarding policy and procedures and is responsible for liaising with Tusla, to ensure that the policy and procedures meet the statutory requirements.
3. The Church body should at no stage assist the Probation Service in developing a child safeguarding policy.
4. The Church body should have confirmation in writing from the Probation Service that they have a child safeguarding policy in place. It is not the role of the Church body to validate the adequacy of the policy; that is the responsibility of Tusla.
5. The Probation Service assesses people in relation to their suitability to undertake Community Service. This assessment includes receipt of criminal record/conviction information from the Gardai. If in the course of a Community Service Order new information comes to light the suitability of the person's placement in the Church will be reassessed in line with information received and this guidance document.
6. The management of the Community Service Order rests with the Probation Service. People undertaking Community Service will be supervised by the Probation Service (Community Service Supervisor) whilst on site undertaking Community Service.
7. The Probation Service will not place persons on Church Sites where they know that the person has been convicted of crimes relating to the abuse of children.
8. Based on information available, The Probation Service will do its utmost to ensure that persons convicted of crimes related to the abuse of vulnerable adults will not be placed on Church Sites.
9. The Church will have public liability insurance at the Community Service site, to ensure the property is safe for use.
10. The Probation Service is a Delegated State Authority and operates under State Indemnity. Community Service is an activity of the Probation Service and the activity and those performing it i.e. people undertaking community service and Community Service Supervisors operate under this indemnity. Should a Church Site require further details in relation to this the local Senior Probation Officer can arrange for the details to be issued by the Health & Safety Unit in the Probation Service.

Use of Technology

Church authorities need to assess the benefits of technology and how this can be used safely and effectively, in line with rules that respect the dignity and rights of all users, particularly children.

Detailed policies and procedures should be provided on the use of technology, including digital and online systems such as:

- The internet (Procedure, page 61);
- Texting and emailing (Procedure, page 62);
- Photography (Procedure, page 64);
- CCTV and webcams (Procedure, page 66).

The majority of occasions when people use mobile phones, computers or take photographs of children do not provide any cause for concern. However, there are occasions when this is not the case.

At the outset it is important to identify the risks associated with the use of technology, and then to minimise the risks by putting in place measures outlined below. GAP Paper 1 on Child Safeguarding and Digital Media may be useful to assist with this.

Consent

The consent of parents/guardians and children should always be sought prior to engaging in any activity that involves the use of IT equipment, such as those outlined above.

A Diocese may seek overall consent from its members/group leaders (Appendix 24), or it may ask for permission for set occasions (Appendix 30).

When seeking consent for the use of images or videos for Church purposes, the following should be considered:

- The issue of consent for photography/videoing for Church purposes should be addressed with parents/guardians and children prior to the sacramental day, and the policy should be explained to all families who will be attending;
- In seeking consent for photography/videos, children and families should be reminded about the rights to privacy and data protection of other children, their families and the wider community;
- Those organising an event for Church purposes, and who are seeking consent for photography/video usage, should be sensitive to the fact that many parents/guardians are reluctant to allow the general viewing of their children, or of children in their care, on sites such as YouTube, Facebook, etc.

Purpose

Guidelines should be clear as to the reason and purpose of the use of the particular form of technology:

- Provide a clear brief about what is considered appropriate in terms of content and behaviour and use of equipment;
- Provide guidance on acceptable language;
- Provide guidance on storage of information;
- Provide guidance on use of photography: if using an external photographer/videographer, seek confirmation about any publications that will be made by them after the event, and ensure that they have been vetted, have identification and do not have any unsupervised access to children or one-to-one photo sessions at events;
- Images of children should never be taken that capture them in what are commonly understood as 'non-public' activities. Children should be fully and appropriately dressed and related images should always be about the activity and not focused on any individual child;
- Images should not allow the identification of a child or their whereabouts. The full name of a child should not be used;
- Children in vulnerable circumstances (e.g. those in care or victims of any type of abuse) should not be photographed without the consent of those who hold parental responsibility;
- Provide guidance on the use of mobile phones, and especially on the use of mobile phone cameras, which can be easily used for offensive actions without the subject being aware of their use;
- Provide guidance on how to communicate this policy with parents/guardians and young people.

Use of the Internet

It is recognised that the internet is valuable and widely used. Within the Church context, clear guidelines must be developed and inserted into the code of behaviour for each Church activity involving children (Appendix 21).

The following are deemed unacceptable behaviours, and must be avoided in every situation:

- Visiting internet sites that contain offensive, obscene, pornographic or illegal material;
- Using a computer to perpetrate any form of fraud or piracy;
- Using the internet or email systems to send offensive and harassing material to others;
- Using obscene or racist language in computer-assisted communications;
- Publishing defamatory or otherwise false material generated by oneself or by others through social networking;
- Introducing any form of malicious software into the used network;
- Intentionally damaging any information communication technology equipment;
- Using another user's password, or giving that password to a third party.

It is important that the following are made clear to all who use the internet:

- All Church personnel/volunteers/group leaders must be made aware of their responsibility, and sign up to appropriate use of the internet as part of a code of behaviour.
- Responsibility is about safeguarding children, taking care of oneself, one's co-workers and group leaders;
- Anyone using a shared computer requires their own individual password;
- Training in appropriate and responsible internet and computer use is imperative in order to follow best practice in all activities that concern children, co-workers and volunteers.

Use of Texting and Email

Texting and email are very quick and effective methods of communication for those involved in Church activities. Usually this does not include adult members of Church personnel contacting young people directly, as contact is usually made via their parents/guardians. However there are certain circumstances where contacting young people directly may be necessary (i.e. in an emergency or on a trip away), any members of Church personnel using this method of communication with young people should ensure appropriate safeguards are in place as there are certain risks associated with the safe and appropriate use of texting and email, which must be managed.

The risks of text and email messaging for children and young people are:

- Inappropriate access to, use of, or sharing of personal details (names, numbers, email addresses);
- Unwanted contact with children/young people from adults text bullying by peers etc.;
- Being sent offensive or otherwise inappropriate materials;
- Grooming for sexual abuse;
- Direct contact and actual abuse.

The risks for adults include:

- Misinterpretation of their communication with young people;
- Potential investigation (internal or by statutory authorities);
- Potential disciplinary action.

Using bulk (or bundled) text and email messaging

A way to minimise the risks above is to use bulk text messages. This is where the same text or email message is sent to several young people involved with a particular activity or group. The advantage of this approach is that it presents fewer opportunities for misuse and abuse than personal, one-to-one texting or emailing arrangements between staff or volunteers and children/young people. Therefore, one-to-one texting or emailing should be strongly discouraged and should only occur in exceptional circumstances. The same applies to emailing young people.

The following guidance is provided to minimise risk to all:

1. Consent must be obtained from young people and their parents/guardians prior to sending young people text or email messages. Parents/guardians should be offered the option to be copied on texts and emails that their child will be sent.
2. The young people's mobile phone numbers or email addresses should be stored safely and securely in accordance with requirements for the Recording and Storage of Information set down by the National Board in its Standards and Guidance documentation (Appendix 33 and National Board Appendix B); with access only available to the specific identified members of Church personnel. The numbers or details should not be shared with anyone else, and should only be used for the purposes of the text and email messaging system regarding the Church activity;
3. All text and email messages must be sent via a bundle to a group of young people, i.e. the same standard text message is sent to every member of the group. The text and email messaging system should never be used to send text or email messages on an individual basis (i.e. to just one person);

4. All text and email messages sent must make it clear to the young people receiving them who has sent the message;
5. Young people should not be given the opportunity to text or email back to the system. It should only be used as a one-way communication channel;
6. The text and email messages that are sent must never contain any offensive, abusive or inappropriate language;
7. When this guidance is being provided in relation to Church-related activities, all of the text or email messages sent must be directly related to Church activities. The text or email messaging system and mobile phone numbers must never be used for any other reason or in any other way;
8. All of the text and email messages sent should include a sentence at the bottom that provides young people with the opportunity to unsubscribe from receiving further text and email messages.

Use of Photography

The use of photos on websites and in other online/hard copy publications can pose direct and indirect risks to children and young people. The Church authority wishing to use images of the children they work with, or are otherwise in contact with, should consider these guidelines.

The Church only has responsibility for safeguarding and the use of photography if it plans to use the photographs for Church purposes. Photographs taken at events organised by family and schools such as Communion, weddings or Confirmations do not fall under the responsibility of the Church, unless they are being taken for Church purposes.

Risks to children

Even if the child's personal identity (full name, address) is kept confidential, other details accompanying the photo can make them identifiable and therefore vulnerable to individuals looking to groom children for abuse. There is also a risk that the photo itself will be used inappropriately by others. Photos can easily be copied and adapted, perhaps to create images of child abuse, which can then find their way on to other websites.

How to minimise risks

- Establish the type of images that appropriately represent the activity and think carefully about any images showing children and young people on the Church website or publication;
- Never supply the full name(s) of the child or children along with the image(s);
- Only use images of children in suitable dress and focused on the activity, rather than one particular child;
- Obtain permission: the permission of parents/guardians and children should always be sought when using an image of a young person. Parents/guardians should be aware of the Church's policy on using children's images and of the way these represent the Church or activity. This must be recorded on a joint consent form for use of images of children. The child's permission to use their image must also be recorded if they are under eighteen years of age. This ensures that they are aware of the way the image is to be used to represent the activity (Appendix 30).

Using photographers

The Church often employs photographers for certain sacramental or Church activities.

When using a photographer, it is important to do the following:

- Provide a clear brief about what is considered appropriate in terms of content and behaviour;
- Ascertain if the photographer requires vetting and, if they do, put them through the process;
- Provide the photographer with a form of identification that must be worn at all times;
- Do not allow unsupervised access to children or one-to-one photo sessions at events;
- Do not allow photo sessions to take place away from the event, for instance, at a young person's home;
- Inform parents/guardians and children that a photographer will be in attendance, and ensure that they consent to both the taking and publication of photos or films;
- Seek confirmation on the extent of any publications that will be made by the photographer after the event.

If parents/guardians and parishioners are intending to photograph or video at an organised event, they should also be made aware of what is permitted and what is not.

Responding to concerns

Children and parents/guardians should be informed that if they have any concerns regarding inappropriate or intrusive photography, these should be reported to the Diocese to ensure that any reported concerns are dealt with in the same way as any other child protection or child safeguarding issue.

Use of CCTV and Webcams

The increasing use of CCTV and the internet has wide implications, and unless such systems are used with proper care and consideration, they can give rise to concern that the individual's 'private space' is being unreasonably invaded or eroded. Each Diocese must have an appropriate data protection policy in place that covers the use of webcam and CCTV images.

Section 2 (1) c (iii) of the Data Protection Act requires that data are 'adequate, relevant and not excessive' and fit for purpose for which they are collected.

If a data controller is satisfied that it can justify the installation of a CCTV system, it must carefully consider what it will be used for and if these uses are deemed reasonable in the circumstances.

Security of premises or other property is probably the most common use of a CCTV system and, as such, will typically be intended to capture images of intruders, or of individuals damaging property or removing goods without permission.

Using a CCTV to constantly monitor employees is highly intrusive and would need to be justified by reference to special circumstances. The retail sector is one example where there is evidence to suggest that money or goods could be removed without authorisation.

The location of CCTV is a key consideration, and its use within areas where individuals would have a reasonable expectation of privacy, e.g. toilets and changing rooms, would be difficult to justify.

Cameras placed so as to record external areas should be positioned in such a way as to prevent or minimise recording of passers-by, or of another person's private property.

Having acknowledged the positive and sometimes negative aspect of CCTV, each Diocese should draw up a policy and guidelines in order to maximise the benefit of such installations and minimise the possibility of a person's privacy being infringed.

The following should be considered:

- If CCTV cameras are in place, it is important to have very obvious signs informing Church personnel, parishioners, volunteers and the public that this is the case;
- All uses of CCTV must be appropriate and fit for a specific purpose. As CCTV infringes the privacy of persons captured in the images, there must be a genuine reason for installing such a system;
- If installing such a system, the purpose for doing so must be displayed in a prominent place and preferably behind a locked noticeboard where it will not be damaged or removed. In a Church, an obvious place would be within the porch and at all entrances;
- Images captured should be retained for a maximum of twenty-eight days (see Section 2 [1] c [iv] of the Data Protection Act). An exception for a longer duration would be where images need to be retained specifically in the context of an investigation;
- Tapes should be stored in a secure environment, along with a log of access to tapes. Access should be restricted to authorised personnel. Similar measures should be in place when using disc storage, with the creation of automatic logs of access to the images.

Web broadcasting

There are a number of data protection issues that must be met in relation to broadcasting on the internet. The policy should be reflective of these:

- Recording people via a web camera, and the subsequent displaying of such images over the internet, is regarded as the processing of personal data. It is imperative that it must be done with the consent of the individual;
- Camera shots (images) of the congregation should be wide shots, minimising the possibility of easily identifying individuals with close-up images;
- Signs should be placed at all entrances to the Church and in other prominent locations, informing those attending ceremonies or visiting the Church that web cameras are in operation;
- If the Church activity being recorded involves children (for example as altar servers, ministers of the word, choirs etc.) then their written consent and that of their parents/guardians is required.
- Service providers should be able to give regular and accurate information regarding the number of people who actually log in online to view. This information is important for future planning and assessing the value of web broadcasting;
- If connecting to the parish broadband, ensure that the broadband package has unlimited usage for uploading, or else there is a risk of incurring significant costs from the provider;
- It is imperative that live broadcasts can be terminated to stop transmission. This should be done by accessing the control panel of the system. If this is not accessible by the priest from the altar, someone should be delegated to break transmission if required.

Whistle-Blowing

All staff and volunteers within the context and agency of the Church authority must acknowledge their individual responsibility to bring matters of concern to the attention of their supervisor/ superior/manager.

This could be the parish priest, religious superior, bishop, provincial and/or relevant agency managers. Although this can be difficult to do, it is particularly important where the welfare of children may be at risk.

You may be the first to recognise that something is wrong, but you may not feel able to express your concerns out of a feeling that this would be disloyal to colleagues, or you may fear harassment or victimisation. These feelings, however natural, **must never result in a child or young person continuing to be unnecessarily at risk**. Remember, it is often the most vulnerable children or young people who are targeted. These children need an advocate to safeguard their welfare.

Don't think, 'what if I'm wrong?' Think, 'what if I'm right!'

Reasons for whistle-blowing

- Each individual has a responsibility to raise concerns about unacceptable practice or behaviour.
- To prevent the problem worsening or widening.
- To protect or reduce risks to others.
- To prevent yourself from becoming implicated.

What stops people from whistle-blowing

- Fear of starting a chain of events that spirals out of control.
- Disrupting the work or project.
- Fear of getting it wrong.
- Fear of repercussions or damaging careers.
- Fear of not being believed.

What the law says

There is legislation in both jurisdictions related to whistleblowing; and this applies to employees of Church bodies, as well as to agency workers in certain circumstances; to contractors and consultants engaged on contract by the Church body; and to trainees, temporary workers and those on work experience with the Church body. It does not apply to volunteers.

In the Republic of Ireland the legislation is the Protected Disclosures Act 2014, a guide to which can be accessed electronically at www.raiseaconcern.com/legislation/raiseaconcern-easy-guide-to-volunteers.

In Northern Ireland the law that covers whistleblowing is The Public Interest Disclosure (Northern Ireland) Order 1998, (as amended in October 2017). An easy-to-read guide to the effect of this legislation is available to download from www.economy-ni.gov.uk/sites/default/files/publications/economy/public-interest-disclosure-guidance.pdf

How to raise a concern

Whistle-blowing can be about a range of concerns, not just safeguarding. It is important to:

- Voice any concerns, suspicions or uneasiness as soon as possible. The earlier a concern is expressed the sooner and easier action can be taken;
- Try to pinpoint exactly what practice is concerning and why;
- Approach your immediate superior/supervisor/manager;
- If your concern is about your immediate superior/supervisor/manager, please contact your DLP, the statutory services or the NBSCCCI;
- Make sure a satisfactory response is secured – don't let matters rest;
- Ideally, concerns should be placed in writing, outlining the background and history, giving names, dates, locations and any other relevant information;
- You are not expected to prove the truth of your complaint, but you need to demonstrate sufficient grounds for concern.

What happens next?

- You should be given information on the nature and progress of any enquiries resulting from your concern.
- Your supervisor/superior/manager has a responsibility to protect you from harassment or victimisation.
- No action will be taken against you if the concern proves to be unfounded and was raised in good faith.
- Malicious allegations will be considered a disciplinary offence.
- Follow up if the person to whom you reported has not responded within a reasonable period of time, and if that follow up is not acted upon, report the matter to the relevant statutory authorities.

Self-reporting

There may be occasions when a member of staff or a volunteer has a personal difficulty, perhaps a physical or mental health problem, which they know to be impinging on their professional competence. Staff and volunteers have a responsibility to discuss such a situation with their line supervisor/superior/manager so that professional and personal support can be offered to the member concerned.

Whilst reporting will remain confidential, in most instances this cannot be guaranteed where personal difficulties raise concerns about the welfare or safety of children.

Complaints Procedure of the Diocese of Limerick for Safeguarding Concerns that are not Allegations of Abuse

Introduction

A complaint is defined as a grievance and/or the raising of a concern about breaches of codes of behaviour. Allegations or suspicions of child abuse do not fall into this category of general complaints, and should always be dealt with in accordance with National Board Guidance 2.1H.

This complaints procedure is not for use by Church personnel who would use the Diocesan whistle-blowing procedure to raise their complaint.

All complaints will be taken seriously and dealt with fairly and confidentially. Efforts will be made to quickly and informally resolve complaints through discussion with the parents/guardians, children/young people, volunteers/members of staff and clergy, as appropriate.

Parents/guardians, young people/children, volunteers, members of staff and clergy will be made aware that there is a complaints procedure. A copy of the complaints form is available in Appendix 28. If a parent/guardian, young person or child is not satisfied with any aspect of the running of a particular activity, or the behaviour of any individual involved in that activity, the following steps should be taken:

First step

All complaints of this nature should be resolved using an open dialogue with the Church personnel involved. If resolution is not possible, the following step should be taken.

Second step

1. The Director of Safeguarding should be contacted by completing a complaints form (Appendix 28). The Director of Safeguarding has eight weeks to consider the complaint.
2. A letter acknowledging receipt of the complaint should be sent within seven calendar days, enclosing a copy of the complaint's procedure.
3. All complaints must be thoroughly investigated.
4. The Director of Safeguarding may organise a meeting to discuss and hopefully resolve the complaint.

This communication may also take place by telephone if a meeting is not possible. They will do this within fourteen calendar days of sending the acknowledgement letter to the complainant.

5. Within seven days of the meeting or discussion, the Director of Safeguarding will write to the complainant to confirm what took place and to set out any solutions that were agreed upon.
6. If a meeting is not agreeable or possible, the Director of Safeguarding will issue a detailed written reply to the complainant, setting out their suggestions for resolving the matter within twenty- one calendar days of sending the acknowledgement letter to them.
7. If the complainant is still not satisfied at this point, they should contact the Director of Safeguarding again. At the conclusion of this step, the Director of Safeguarding may decide to take further action on the complaint. If, however, the Director of Safeguarding decides not to take further action, the process is completed.

SAFEGUARDING

Nothing in this Policy interferes with a person's right to engage in other processes. All complaints involving safeguarding children and vulnerable persons should be directed to: Mr. Ger Crowley, Director of Safeguarding, Limerick Diocesan Centre, St Munchins, Corbally, Limerick. Tel: 061 350000 Mobile: 087 3233564

**Complaints regarding the Director of Safeguarding/Designated Liaison Person and the Safeguarding Services should be directed to:
Fr. Tony Mullins c/o Limerick Diocesan Centre, St Munchins, Corbally, Limerick.
Tel: 061 350000**

Standards 2 to 7

**This Section of the Procedures Document
Sets out how the Diocese of Limerick implements
Standards 2 to 7
of the National Board for Safeguarding Children in the
Catholic Church in Ireland ‘Safeguarding Children
Policy and Standards for the Catholic Church in Ireland
2016’**

Standard - 2	Responding to Child Protection Suspicions, Concerns, Knowledge or Allegations
Standard - 3	Care and Support for the Complainant
Standard - 4	Care and Management of the Respondent
Standard - 5	Training and Support for Keeping Children Safe
Standard - 6	Communicating the Church’s Safeguarding Message
Standard - 7	Quality Assuring Compliance with The Standards

(National Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016 is available together with the entire version of the National Board’s Guidance Document on the National Board’s website at www.safeguarding.ie.)

Roles of Safeguarding Personnel

The roles of safeguarding personnel in the child safeguarding structure are outlined in Appendix 1.

Responsibilities of Safeguarding Personnel in Relation to Standard 2 are:

The Bishop

- Ensuring that appropriate personnel and procedures are in place to recognise and respond to allegations of abuse;
- Ensuring that practice and policy on reporting allegations is compliant with statutory and canonical law. This includes liaising with the Congregations of the Holy See, as appropriate.

Designated liaison person (DLP)

- Hearing safeguarding concerns;
- Passing on safeguarding concerns to the statutory authorities where there are reasonable grounds for concern;
- Managing the case file and all associated documents;
- Liaising with the support person, advisor and the Church authority;
- Informing the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) of an allegation/concern;
- Conducting internal inquiries.

Support person

- Attending the initial meeting of the complainant with the DLP (if agreed in advance with the complainant) in order to support the complainant, keeping them informed of the progress of their case, and helping them to identify and access support;
- Recording the dates of any meetings or contact they have with the complainant, and reporting to the DLP as appropriate. The support person will not be responsible for managing the file, and will pass on written records to the DLP, as appropriate, during regular meetings with the DLP.

Advisor

- Meeting the respondent with the DLP and the Church authority in order to support the respondent, keeping them informed of the progress of their case, and helping them to identify and access support;
- Recording any meetings or contact they have with the respondent and reporting to the DLP, as appropriate. The advisor will not be responsible for managing the file, and will pass on written records to the DLP, as appropriate, during regular meetings with the DLP.

An Garda Síochána

It is the responsibility of the Gardaí to investigate and establish if a crime has been committed. They will liaise directly with the DLP, as appropriate.

Tusla (the Child and Family Agency)

It is the responsibility of Tusla to promote the welfare of children in the Republic of Ireland who are not receiving adequate care and protection (Section 3, Child Care Act 1991). They will liaise with the DLP, as appropriate.

NBSCCCI

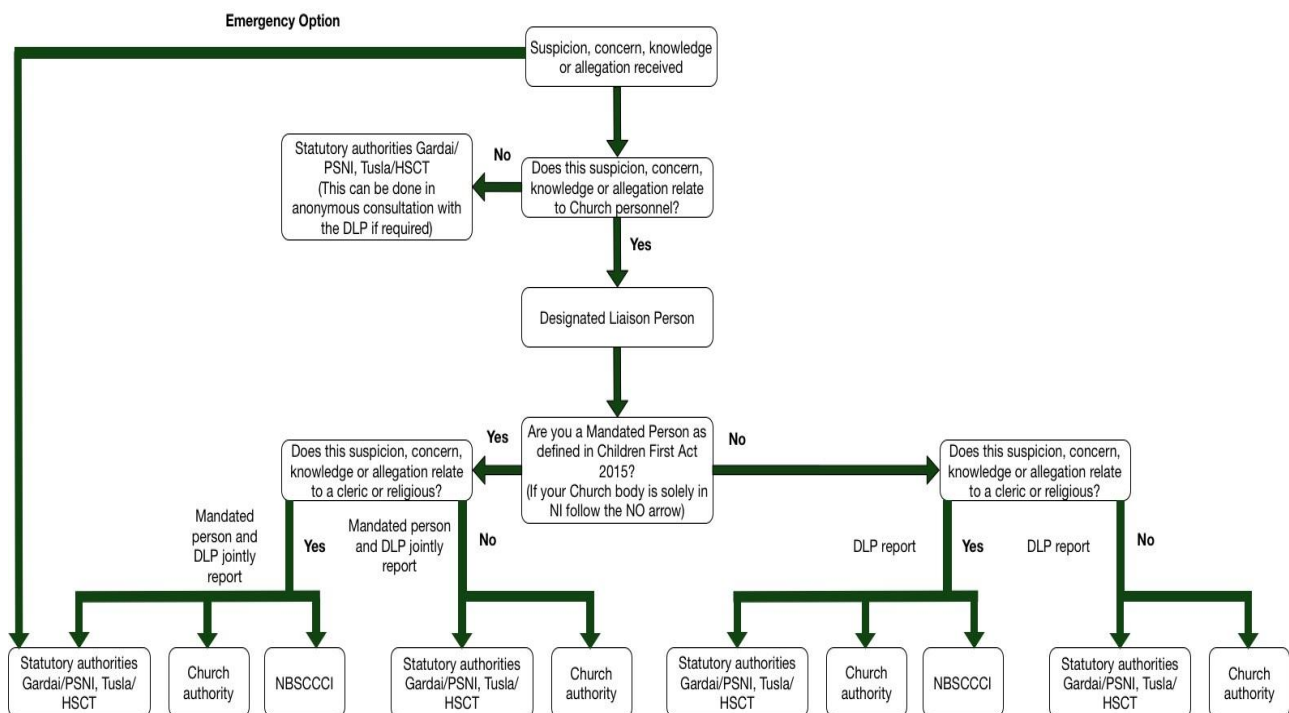
The NBSCCCI will be advised of safeguarding allegations, suspicions or concerns by the DLP relating to clerics or religious. Monitor and report on these allegations; and retain records of this information safely and securely. It will offer advice and support to people in the various roles listed, in relation to safeguarding concerns, suspicions or allegations that have been reported, and on the policy and processes for reporting.

Reporting Allegations of Abuse (Standard 2)

Children occupy a central place in the heart of the Christian community. They have a right to be listened to and heard.¹ The paramount consideration in all matters relating to children is their safety and protection from all forms of abuse. To create and maintain a safe environment, the Diocese must respond effectively and ensure all allegations, suspicions and concerns of abuse are reported, both within the Church and to statutory authorities. This responsibility to report is mandatory and legislation requires that mandated persons report suspicions, concerns, knowledge or allegations. Canon law also requires reporting of allegations to the statutory authorities in compliance with the obligations under national law². The only exception to this rule is the receipt of any information by a cleric under what is termed as the sacramental Seal of Confession. Clerics should note the requirements under Canon law relating to the sacrament of the seal of confession (Guidance 2.1G)

The reporting flow chart below refers to any child protection concern, *including* where the concern is about a situation or person involved in the Church. It is the responsibility of everyone in the Church to ensure that children who may need help and protection are not left at risk of abuse.

Figure 2.1A1



¹ United Nations Convention on the Rights of the Child 1989, Article 12

² Vos estis lux mundi, 2019

Following receipt of an allegation, suspicion or concern, the following steps will be taken

Act immediately on receipt of a suspicion, concern, disclosure or allegation of abuse, and refer the matter to the relevant DLP without delay.

In the Diocese of Limerick;

1. If the respondent is not a member of Church personnel

- **And the complainant is an adult** - the person who receives the allegation should complete form [http://www.tusla.ie/uploads/content/Retrospective Abuse Report Form FINAL.pdf](http://www.tusla.ie/uploads/content/Retrospective_Abuse_Report_Form_FINAL.pdf) and forward it to Tusla or they can use the web portal <http://www.tusla.ie/children-first/web-portal>.
- The person who receives the allegation should also report to the Gardai using the email address, nbciscmu@garda.ie (they can consult the DLP anonymously about this).
- **And the complainant is a child** - the person who receives the allegation should complete form [http://www.tusla.ie/uploads/content/Child Protection and Welfare Report Form FINAL.pdf](http://www.tusla.ie/uploads/content/Child_Protection_and_Welfare_Report_Form_FINAL.pdf) and forward to Tusla or they can use the web portal <http://www.tusla.ie/children-first/web-portal>.
- The person who receives the allegation should also report to the Gardai using the email address, nbciscmu@garda.ie (they can consult the DLP anonymously about this).

2. If the respondent is a member of Church personnel but is not a cleric or religious (lay personnel)

- **And the complainant is an adult** - The person who receives the allegation must report it to the DLP of the respondent's Church body who will assess if it meets the threshold for reporting, and complete this form for Tusla; [http://www.tusla.ie/uploads/content/Retrospective Abuse Report Form FINAL.pdf](http://www.tusla.ie/uploads/content/Retrospective_Abuse_Report_Form_FINAL.pdf) or use the web portal <http://www.tusla.ie/children-first/web-portal>.
- The person who receives the allegation should also report to the Gardai using the email address, nbciscmu@garda.ie.
- If the person who received the allegation is a mandated person, they will complete the Tusla form jointly with the DLP of the respondent's Church body. The DLP of the respondent's Church body will also report it to the Church authority.
- **And the complainant is a child** - The person who receives the allegation must report it to the DLP of the respondent's Church body who will assess if it meets the threshold for reporting and complete this form for Tusla; [http://www.tusla.ie/uploads/content/Child Protection and Welfare Report Form FINAL.pdf](http://www.tusla.ie/uploads/content/Child_Protection_and_Welfare_Report_Form_FINAL.pdf) or use the web portal <http://www.tusla.ie/children-first/web-portal>.
- The person who receives the allegation should also report to the Gardai using the email address, nbciscmu@garda.ie.
- If the person who received the allegation is a mandated person, they will complete the Tusla form jointly with the DLP of the respondent's Church body. The DLP of the respondent's Church body will also report it to the Church authority.

3. If the respondent is a member of Church personnel and is a cleric or religious

- **And the complainant is an adult** - The person who receives the allegation must report it to the DLP of the respondent's Church body who will assess if it meets the threshold for reporting, and complete this form for Tusla; [http://www.tusla.ie/uploads/content/Retrospective Abuse Report Form FINAL.pdf](http://www.tusla.ie/uploads/content/Retrospective_Abuse_Report_Form_FINAL.pdf) or use the web portal <http://www.tusla.ie/children-first/web-portal>.
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- The person who receives the allegation should also report to the Gardai using the email address nbc_i_scmu@garda.ie.
- If the person who received the allegation is a mandated person, they will complete the Tusla form jointly with the DLP of the respondent's Church body. The DLP of the respondent's Church body will also report it to the Church authority. The DLP of the respondent's Church body will also report it to the Church authority and the NBSCCCI using Guidance 2.1A Template 1.
- **And the complainant is a child** - The person who receives the allegation must report it to the DLP of the respondent's Church body who will assess if it meets the threshold for reporting and complete this form for Tusla; http://www.tusla.ie/uploads/content/Child_Protection_and_Welfare_Report_Form_FINAL.pdf or use the web portal <http://www.tusla.ie/children-first/web-portal>.
- The person who receives the allegation should also report to the Gardai using the email address nbc_i_scmu@garda.ie. If the person who received the allegation is a mandated person they will complete these forms jointly with the DLP of the respondent's Church body. The DLP of the respondent's Church body will also report it to the Church authority and the NBSCCCI using 2.1A Template 1.

Please note the steps outlined above are the procedures to be followed if the respondent is alive. If the respondent is deceased, see NBSCCCI Guidance 2.1M for further information and guidance.

If there is any uncertainty about whether the allegation/concern meets the threshold for reporting, a consultation should take place with the relevant DLP (anonymously if required) who may consult with the statutory authorities, who will advise on the requirements for notification. It is important to remember that the web portal is only for Tusla, and will not allow you to print out forms. It is therefore advisable to complete the form manually so it can be forwarded to the Gardai and retained in the case file (Guidance 2.2B).

Remember – it is not the role of Diocesan/Parish personnel to investigate.

4. Whenever possible and practical, take notes during the conversation. Always ask permission to do this and explain the importance of recording all information. Where it is not appropriate to take notes at the time, make a written record as soon as possible afterwards or before the end of the day. Record the time, date, location, persons present and how the allegation was received, e.g. by telephone, face-to-face conversation, letter, etc. This initial recorded information will be transferred to the appropriate forms and will become the first entry in a file of information about the case that will be retained by the relevant DLP. Please always sign and date the record.
5. The record will normally include:
 - Accurate identifying information of the complainant, as far as it is known. This should include the name, address and age of the complainant when the alleged abuse occurred;
 - Where the person who has raised a concern/allegation is a child, details of parents/guardians should also be given;
 - Name of the individual against whom the concern/allegation is being raised, and any other identifying information;
 - Dates when the concern arose, or when the incident occurred;
 - The person's own words they used to describe the event or incident. Do not make assumptions about the intended meaning of the words used;

- Details of any action already taken about the incident/concern/allegation;
- Do not be selective. Include details that to you may seem irrelevant. This may prove invaluable at a later stage in an investigation. All original records, including rough notes, should be passed immediately to the relevant DLP. Any copies of retained records should be kept secure and confidential.

In cases of emergency (and/or outside normal business hours), where a child appears to be at immediate and serious risk, an urgent report must be made to Tusla, as well as to the DLP of the respondent's Church body.

Where the appropriate Tusla staff are not available, An Garda Síochána must be contacted to ensure that **under no circumstances a child is left in a dangerous situation pending a Tusla intervention** (note emergency option set out in Figure 2.1A1 above).

6. In all cases, consideration should also be given as to whether an immediate referral is necessary in order to preserve and safeguard against the possibility of any loss, deterioration
7. or destruction of forensic or other potential evidence (note emergency option arrow in Figure 2.1A1 above).
8. Explain to the person raising the concern what will happen next. You should inform the person making the suspicion, concern or allegation that their identity and the identity of the respondent and complainant will be shared with the statutory authorities. The incident/concern should not be shared with anyone other than those who need to know, apart from the statutory authorities and appropriate Church authorities detailed in these procedures.
9. Written confirmation should be given to the person making the referral to the DLP of the respondent's Church body that the information has been passed on to the statutory authorities. If this has not happened, an explanation should be recorded (this will not be possible when dealing with anonymous allegations).

The appropriateness of the response given to a complainant is vital to ensure that they feel heard and taken seriously.

Further guidance is provided below (NBSCCCI Guidance) for:

- An adult making an allegation (Guidance 2.1B);
- A child making an allegation (Guidance 2.1C);
- An anonymous allegation (Guidance 2.1D);
- Someone who admits abusing a child (Guidance 2.1E);
- Someone who makes an allegation that does not relate to Church personnel (Guidance 2.1F);
- Managing child protection allegations, suspicions, concerns, knowledge, acts or omissions of Bishops or their equivalents (Guidance 2.1I);
- Allegations against lay church personnel (Guidance 2.1K);
- Mandated Persons (Guidance 2.1L).
- Responding to allegations against a deceased cleric or religious (Guidance 2.1M)
- Managing child protection allegations, suspicions, concerns, knowledge, acts or omissions of Church authorities (who are not or have never been supreme moderators (or equivalent) (Guidance 2.1N)
- Guidance on managing allegations, suspicions, knowledge and concerns that a cleric or religious has abused a child through child pornography (2.1O)

Responding to an Adult Making an Allegation of Abuse (NBSCCCI 2.1B)

The role of the DLP is to receive all safeguarding concerns and to pass on to the statutory authorities those that reach the threshold of reasonable grounds for concern. It is often very difficult for people to talk about abuse, so it is important to make sure that a safe environment of listening carefully and actively is created, in which a complainant feels able to disclose as much as they can remember. This will help those people whose responsibility it is to investigate the incident do so as thoroughly as possible.

People may tell you about:

- Abuse that happened to them when they were a child;
- Something they've been told by someone else and that they strongly believe is true (disclosure);
- Seeing signs of abuse, such as physical injuries on a child;
- Something they have witnessed that makes them feel uncomfortable.

Where information is given in person:

- Adopt a listening style that is compassionate, calm and reassuring. If the information given to you shocks, disgusts or distresses you, do not allow these feelings to show. If you do, you may inadvertently dissuade the person from giving any further information;
- Listen carefully to that person, but do not ask intrusive or leading questions;
- Stay calm, take what the person raising the concern says seriously, and reassure them;
- Allow the person to continue at their own pace;
- Check with the person to ensure that you have understood what they actually said. Use their words.
- Make no promises that cannot be kept, particularly in relation to confidentiality, but listen carefully to what is being sought in this regard;
- Explain the referral procedures to the person;
- Offer the services of a support person, if the support person is not present;
- Do not make any comments about the respondent; do not make assumptions or speculate;
- Be aware that a person's ability to recount their concern or allegation will depend on their age, culture, nationality or any disability that may affect speech or language;
- Avoid statements about your reaction to the information given;
- Do not question beyond checking what has been said. It is the responsibility of Tusla and An Garda Síochána to investigate. Do not probe for detail beyond that which has been freely given;
- Do not offer wording or language to the person making the allegation that may assist in the provision of an account of the concern or allegation.

Responding to a Child Making an Allegation of Abuse (NBSCCCI 2.1c)

The Church aims to create and maintain a safe environment for children and young people. This includes being open and willing to listen to and respond appropriately to allegations of abuse that come directly from children. However, Church personnel should not intentionally instigate a meeting with a child in order to receive a disclosure or take a statement from them – that is the role of Tulsa.

In the event that a child tells you directly about abuse happening to them, the following general guidelines should be adhered to:

- Remain calm;
- Listen carefully and in a manner that conveys that they are being heard and taken seriously;
- Give the child the opportunity to tell their story in their own time;
- Ask questions only for clarification;
- Reassure the child that they have done the right thing by telling you;
- Do not make promises that you cannot keep;
- Explain to the child what you are going to do, i.e. pass the information on to the statutory authorities, explain to them about the limits of confidentiality, etc.;
- The DLP will consult with Tulsa about informing the child's parents/guardians. It is best practice to inform parents/guardians unless doing so would place the child at further risk;
- If the allegation/disclosure is about Church personnel, explain to the child (and their parents/guardians) that the matter will be reported to the statutory authorities and Church authorities.

It is good practice in this situation to have another adult with you, where this is not possible see Guidance for one-to-one contact with children and young people (page 41) in this procedure.

Responding to an Anonymous Allegation of Abuse (NBSCCCI 2.1D)

Anonymous complaints/allegations are to be carefully considered; they cannot be disregarded. Anonymity might restrict the ability of professionals to access information or to intervene to protect a child therefore the complainant can be given time and encouragement to reconsider their stance on maintaining anonymity.

These allegations most likely will take the following formats:

1. No named complainant and no named respondent

- This information should be first passed to the DLP. If the DLP is unsure whether or not the information received reaches the threshold, they should consult with the statutory authorities (NBSCCCI Appendix D) and follow their advice.

2. Named respondent but no named complainant

- In most instances the anonymous reporter does give the name of the respondent. It must be remembered that the person named in this way has the right to be considered innocent of any wrongdoing and to their good name, so great care needs to be taken to protect and uphold these rights, while attempting to deal effectively with the situation.
- Anxiety and fear may persuade some people not to immediately reveal their identity. It can be difficult to act on information given under these circumstances, unless at some point the name of the person raising the concern or making an allegation becomes known.
- This information should be passed to the DLP of the respondent's Church body, who will consult with the statutory authorities (NBSCCCI Appendix D) (on a no name basis if required) to ascertain if the threshold has been reached. If the threshold has been reached the DLP will formally notify the statutory authorities and follow the processes outlined in Standard
- If the threshold has not been reached or the statutory authorities have concluded their investigation the procedures outlined in NBSCCCI Guidance 4.3A should be followed.

3. Named complainant but no named respondent

- This information should be passed to the DLP, who will consult with the statutory authorities (NBSCCI Appendix D) (on a no name basis if required) to ascertain if the threshold has been reached. If the threshold has been reached the DLP will formally notify the statutory authorities and follow their advice as to how to proceed, without the name of the respondent.

This is in line with national legislation and policy as outlined in the Reporting Procedure for Allegations above.

Responding to Someone who Admits to Abusing a Child (NBSCCI 2.1E)

It is necessary to tell a person who admits an offence against a child or young person that such information cannot be kept confidential.

If such an admission is made to you, even where the admission relates to something that happened a long time ago, you can consult with the DLP of your Church body anonymously regarding the allegation and for advice on what procedure to follow.

If the allegation relates to Church personnel you should refer this to the DLP of the respondent's Church body who will follow the procedures for referral to Tusla, and An Garda Síochána. If you are a Mandated Person (Guidance 2.1L) this will take the form of a joint report.

For additional information and guidance on how to interact with respondents (cleric and religious), please refer to Standard 4.

This is in line with national legislation and policy as outlined in Guidance outlined in this procedure above.

Responding to someone who makes an Allegation that does not relate to Church Personnel (NBSCCI 2.1F)

Whether or not a child protection concern involves a person in the Church, it is vital to remember that the safety and well-being of any child should be the paramount consideration in any investigation, and children must never be put at further risk of harm by delay or inaction.

If an allegation is raised in this way, you must refer the matter to Tusla and An Garda Síochána. You can consult with the DLP anonymously regarding the allegation and for advice on what procedure to follow.

It is important to consult with Tusla, and An Garda Síochána about retention and storage of records relating to this allegation.

This is in line with national legislation and policy, the standard reporting procedure applies as outlined in this procedure document.

Child Safeguarding and the Sacrament of Reconciliation (NBSCCI 2.1G)

The Sacramental Seal

All suspicions, concerns and allegations of child abuse must be reported to the statutory authorities through the reporting procedure outlined in guidance for reporting in this procedure.

Canon law requires the maintenance of trust in the Sacrament of Reconciliation guaranteeing absolute confidentiality, allowing for no exceptions. This is known as the Seal of Confession and guarantees to the penitent that anything revealed to the confessor will not be divulged to anyone else. This is outlined in Canon 983, as shown below:

The sacramental seal is inviolable; therefore, it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.

Definition of Confession

Canon law provides a clear definition of what is deemed to be appropriate with regards to the hearing of Confession. This should be used as the definition to clarify when Confession has taken place:

- Canon 964 §1: The proper place to hear sacramental Confessions is a church oratory;
- §2: The Conference of Bishops is to establish norms regarding the confessional; it is to take care, however, that there are always confessionals with a fixed grate between the penitent and the confessor in an open place, so that the faithful who wish to can use them freely;
- §3: Confessions are not to be heard outside a confessional without a just cause.

Procedures for a penitent who discloses abuse during Confession

If a penitent discloses abuse during Confession, the confessor should:

In the case of an abused penitent who is a child:

- a. Sensitively reassure the child or young person that they were right to tell you;
- b. Remind them that whatever is disclosed in Confession will not be repeated outside the confessional by the confessor;
- c. The confessor should encourage the child or young person to disclose the abuse to an adult they trust (e.g. a relative, teacher, friend) and to have that person report the abuse;
- d. If the penitent expresses a wish to discuss this issue outside the confessional, make it clear to them that confidentiality cannot be guaranteed regarding issues of child abuse once outside the confessional. The confessor should then follow the procedures outlined in this procedure.

In the case of an abused penitent:

- a. Remind the penitent that whatever is disclosed in Confession will not be repeated outside of the Sacrament of Reconciliation by the confessor;
- b. Advise them of the importance of contacting the statutory authorities, who deal with these issues;
- c. If the penitent expresses a wish to discuss this issue outside the confessional, make it clear to them that confidentiality cannot be guaranteed regarding issues of child abuse once outside the Sacrament of Reconciliation. The confessor should then follow the procedures outlined in this procedure.

In the case of an abusing penitent:

- a. Remind the penitent that whatever is disclosed in Confession will not be repeated outside of the Sacrament of Reconciliation by the confessor;
- b. Strongly advise them to seek professional help (e.g. counselling, consultation with their GP) and to go to the statutory authorities;
- c. If the penitent expresses a wish to discuss this issue outside the confessional, make it clear to them that confidentiality cannot be guaranteed regarding issues of child abuse once outside the Sacrament of Reconciliation. The confessor should then follow the procedures outlined in this procedure.

Safeguarding Children during the Sacrament of Reconciliation

When children attend the Sacrament of Reconciliation, all efforts should be made to provide a safe and open environment (Standard 1), which maintains the sacramental seal.

Responding to a Complainant who is Dissatisfied with how their Allegation has been dealt with (NBSCCCI 2.1H)

What is covered by this guidance?

This guidance is to be followed when a complainant expresses dissatisfaction with how their allegation has been managed by the Diocese.

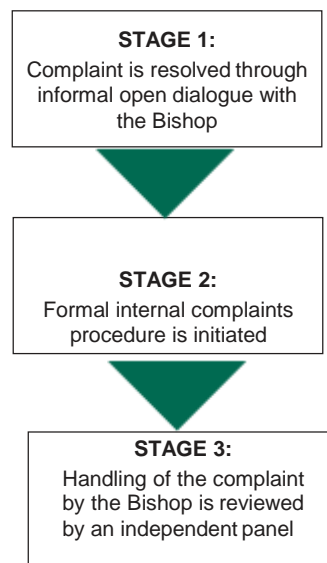
If an allegation is made that a Bishop (Church Authority) acted in a way which intends to interfere with or avoid civil or canonical investigation or if the allegation relates to an act or omission in relation to these investigations a complaint should be made (NBSCCCI Guidance 2.1I and 2.1N)³.

Introduction

If a complainant is dissatisfied with how their allegation of abuse has been handled by the Church Authority, it is important that an open and transparent system – akin to an appeals system – is in place to deal with their stated dissatisfaction. Complaints that cannot be satisfactorily resolved by the Bishop should be examined objectively by persons not involved with the original decisions or actions. Such examinations should have regard not only for the Church’s child safeguarding policy and procedures, but also for considerations of equity and good administrative practice.

This guidance is not a reinvestigation of the allegation, but a method of attempting to resolve complaints relating to how the allegation was handled by the Bishop.

This process should have three distinct stages. If the complainant is dissatisfied with the outcome at the completion of a stage, then the next stage is initiated in the ongoing attempt to resolve the complaint.



³ Vos Estis Lux Mundi, 2019, Article 1

Stage 1: Complaint is resolved through informal open dialogue

All complaints of this nature should be resolved, if possible, through an open dialogue between the Church personnel involved and the complainant. Church personnel should use their best endeavours to resolve the complaint at this stage. However, if resolution is not achieved or the complainant is not happy with the outcome of discussions, then the Church personnel involved should advise the complainant that it is open to them to pursue the complaint, explaining Stage 2 of the complaints procedure. A written communication for and on behalf of the personnel involved, confirming the availability of Stage 2 of the procedure, should be sent to the complainant.

Stage 2: Formal internal complaints procedure is initiated:

- a) The complainant should write to the Bishop setting out what their complaint is and how they would like it to be addressed.
- b) A letter acknowledging receipt of the complaint to be issued to the complainant within seven days, enclosing a copy of the complaints procedure.
- c) All complaints will be thoroughly investigated by a complaints officer, appointed by the Bishop
- d) This complaints officer may organise a meeting to discuss and hopefully resolve the complaint. The complainant may invite a person to accompany them to any arranged meeting. This communication with the complainant may also take place by telephone if the complainant does not wish to meet. This should take place, if possible, within fourteen days of the letter acknowledging receipt of the complaint.
- e) Within seven days of the meeting or discussion with the complainant, the complaints officer will send written minutes to the complainant of what was discussed, and of any actions that were agreed upon.
- f) If the complainant is not agreeable to a meeting or discussion, or for some reason cannot participate in either, the complaints officer will issue a detailed written response to the complainant within twenty-one days of acknowledging receipt of the letter of complaint, setting out suggestions for resolving the matter.
- g) Whatever process is used, the Bishop should ensure that no more than eight weeks is taken to consider the complaint and to propose a resolution to the complainant.
- h) If there is no resolution at Stage 2, and the complainant wishes to proceed further, a written request for a review can be sent to the NBSCCCI. This option of progressing to Stage 3 should be confirmed in writing to the complainant.
- i) If at this point the complainant feels that the handling of their complaint relates to action by a Bishop which intends to interfere with or avoid civil or canonical investigation or if the allegation relates to an act of omission in relation to these investigations, the current process should be halted and a complaint as outlined in NBSCCCI Guidance 2.1I and 2.1N should be initiated.

Stage 3

- (a) The NBSCCCI, as required under the Memorandum and Articles of Association and the objects of Company Coimirce can conduct a stage 3 review of a complaint as set out in Article 4(V) as follows:
- ‘Reviewing and Reporting on the handling of complaints by any Constituent concerning the safeguarding of children in accordance with protocols for the purposes of sub- paragraph (iv).’
- (b) At the conclusion of Stage 2 above, if the complaint wishes to use this function, the complainant should set out in writing to the chair of the NBSCCCI the nature of the original complaint about how their allegation was dealt with, how they experienced Stage 1 and Stage 2 of this complaints process, and how they would now like their complaint addressed.
- (c) The request to the NBSCCCI for a review should be made within three months of the conclusion of the Church authority’s internal complaints procedure (Stage 1 and Stage2).
- (d) The chair of the NBSCCCI will advise the Church authority that the request has been made and permission sought to refer the complaint onto an independent complaints panel.
- (e) Any review will be an independent evaluation of whether the proper child protection procedures have been followed, and whether the appropriate standards and best practice guidance have been adhered to.
- (f) The chair of the NBSCCCI will refer the complaint to the chair of the independent panel, who will appoint an appropriate person or persons to conduct this review.
- (g) To assist this review process, the relevant Church authority should make available to the complaints panel all written information about how the complainant’s original allegation of abuse was investigated, as well as the written records of how Stage 1 and Stage 2 of the complaints process was conducted, and of the proposals made for a resolution of the complaint.
- (h) To assist this review process, the relevant Church authority should make available for interview all Church personnel involved in the handling of the originalallegation.
- (i) Having examined all written information concerning the complaint, the reviewer can use discretion about the form and extent of any review or to discontinue the process, giving the reason.
- (j) If, during the review, there are concerns about the abuse of a child, the reviewer will revert to the Church authority for their required action under Standard 2.
- (k) The reviewers will keep notation of all meetings and will ask all those interviewed to sign a declaration that these are an accurate record of their discussion. These notes may be shared with all involved parties, at the discretion of the reviewer.
- (l) The reviewer will compile a written report on their findings and recommendations. This report will then be shared with the NBSCCCI prior to submission to all parties.
- (m) With the approval of the NBSCCCI, the chair of the complaints panel will submit the written report to all involved parties, with recommendations of actions to be taken within specified time frames. The sending out of this report marks the completion of Stage 3 of the complaints process.
- (n) If throughout this process the reviewer, independent panel or the NBSCCCI feel that the evidence presented during the course amounts to the delict outlined in the Introduction session. This will be reported following Guidance 2.1I and 2.1N.

- (o) If at this point the complainant thinks that the handling of their complaint relates to action by a Church Authority which intends to interfere with or avoid civil or canonical investigation or if the allegation relates to an act of omission in relation to these investigations, the current process should be halted and a complaint as outlined in Guidance 2.1I and 2.1N should be initiated.

The Church authority will bear all reasonable costs of the review.

The chair of the complaints panel and associated reviewers will be selected by the NBSCCCI in consultation with Church authorities

Responding to an Allegation against the Bishop

The following are notified when an allegation relates to a Bishop and the threshold for reporting has been reached:

- The statutory authorities;
- The NBSCCCI;
- The archbishop presiding over the ecclesiastical provincial.

If the allegation relates to a bishop/archbishop/cardinal who is living in, but does not preside over, a diocese /ecclesiastical area in Ireland, and the threshold for reporting has been reached, the Bishop of the Diocese is notified.

If the allegation is about a provincial/community leader and the threshold for reporting has been reached, the above is followed with further notification to be adhered to by the religious community, i.e. to the superior general/current provincial, the above is followed with further notification to be adhered to by the religious community.

Responding

The DLP is responsible for informing the respondent that the allegation has been received. The Bishop/Archbishop/Cardinal who is responsible for dealing with the case will consult with National Case Management Committee.

Guidance on Responding to Allegations of Abuse Against Lay Church Personnel (NBSCCCI 2.1K)

All allegations of child abuse against a lay member of Church personnel which have been brought to the attention of any member of the particular Church body must be referred to the DLP of the respondent's Church body. The role of the DLP is to listen to all safeguarding concerns and to pass on to the statutory authorities those that reach the threshold for reporting .

If there is any suggestion that the lay member of Church personnel has abused a child as part of their ministry, appropriate support should be offered to the complainant and their family.

The procedures for managing the continued involvement (if appropriate) of the lay volunteer or paid staff in the Church's ministry are set out below. This procedure does not relate to safeguarding concerns which are not allegations of abuse (*see NBSCCCI Guidance 1.7A*).

Step 1: Reporting

Allegation received against lay Church personnel (volunteer or paid employee):

- The DLP of the respondent's Church body assesses whether the allegation meets the threshold and reports it to the statutory authorities, and to the relevant Church authority.
- If the allegation relates to the respondent's ministry in the Church advice from the statutory authorities should be sought about who should inform the respondent that the allegation has been made.
- If a decision is made to inform the respondent prior to notifying or consulting the statutory authorities, their response should be recorded and passed on to the statutory authorities.
- If the allegation relates to the respondent's actions outside the Church body, responsibility for informing them that an allegation has been made rests with the statutory authorities.

Step 2: Church action following notification

Volunteers

- If the allegation is made against a volunteer, the parish priest/superior/Church authority should consult with the DLP of the respondent's Church body about whether the volunteer should remain in role during the investigation by the statutory authorities. Factors that influence this decision will include:
 - the volunteer's role in the Church (if known);
 - their level of contact with children and an assessment of any risk that arises from this;
 - the degree of credibility of the allegation.

The DLP may wish to consult with the statutory authorities for guidance.

- The Church authority should consider appointing a person to offer pastoral support to the volunteer during any statutory investigation.
- Following the conclusion of any statutory authority investigation and assessment, where there is no case to answer and there are no outstanding child safeguarding concerns, if the volunteer has stepped aside, they may be reinstated.
- If there is a case to answer the volunteer should be asked to permanently resign from the role.
- If the DPP/CPS decides to prosecute, the volunteer should be asked to permanently vacate their Church role.
- The Church authority should consider the need to conduct a review of safeguarding arrangements in the particular area where the volunteer was working, following conclusion of the

statutory authority investigations. The purpose is to review whether all appropriate safeguards were in place and to take any corrective action required.

Paid Employees

- If the allegation is made against a paid employee, the parish priest/superior/Church authority should consult with the DLP of the respondent's Church body about whether the employee should remain in role during statutory authority investigations and assessments. Factors that influence this decision will include:
 - the employee's role in the Church; (if known);
 - whether the allegation relates to the employee's role in the Church;
 - their level of contact with children and an assessment of any risk that arises from this;
 - the degree of credibility of the allegation.

The DLP may wish to consult with social services for guidance.

- If a decision is made to suspend the employee, HR advice should be sought.
- Any suspension during the process of statutory authority investigations, and during any internal disciplinary action that may follow, should be with full pay.
- The Church authority should consider offering a pastoral support person to the employee.
- Following notification of a prosecution and/or conviction, a disciplinary process should be initiated.
- An investigator should be appointed by the Church authority (possibly DLP) to gather any evidence and provide a report to the Church authority.
- If the Church authority determines, based on the evidence that further action is required, the employee should be invited to attend a disciplinary meeting and may be supported at the meeting by a union representative or a friend; (as this is not a legal process a lawyer will not be permitted to support the employee).
- Any disciplinary hearing should be conducted by a panel of 3 individuals and be chaired by the Church authority.
- Any finding should be notified to the employee in writing.
- If the panel considers that the employee has committed gross misconduct, HR advice should be sought on how to dismiss the employee from their post.
- If the statutory authorities investigation results in no further action, an assessment of whether any misconduct has been committed should be undertaken by a suitably qualified person appointed by the Church authority.
- A disciplinary panel should be established to consider the investigating person's report and consider the future employment of the employee.
- The employee can be represented by a union representative or a friend at any disciplinary hearing.
- If a decision is made to reinstate the employee, appropriate support should be offered for a return to work.
- If a decision is made to dismiss the employee, and if the employee is resident or has worked in Northern Ireland, a referral must be made to the Disclosure and Barring Service (DBS) in accordance with the Safeguarding Vulnerable Groups (Northern Ireland) Order 2007. The DBS website provides further information on checks, referrals and barred lists.

- Any appeal by the employee who has been disciplined/dismissed should be made in writing to a higher Church authority in the Church body, or by an independent person appointed by the Church authority.

This is in line with national legislation and policy as outlined in Guidance 2.1A.

Further guidance for employers

Guidance for employers dealing with an allegation of abuse can be found in:

Children First National Guidance for the Protection and Welfare of Children – Appendix 9 Guidance for employers dealing with an allegation of abuse.

Guidance on Mandated Persons (NBSCCCI 2.1L)

Mandated persons (as defined in the Children First Act 2015) are people who have contact with children and/or families and who, because of their qualifications, training and/or employment role, are in a key position to help protect children from harm. Mandated persons include professionals working with children in the education, health, justice, youth and childcare sectors. Certain professionals who may not work directly with children, such as those in adult counselling or psychiatry, are also mandated persons. The list also includes registered foster carers and members of the clergy or pastoral care workers of a church or other religious community.

Each Church body should consult the full list of categories who are classified as mandated persons under Schedule 2 of the Children First Act 2015 to establish which members of Church personnel are classified as mandated persons. To assist with this task, it should be understood that:

- All clerics and religious are to be considered mandated persons.
- Volunteers are not mandated persons under the Children First Act 2015. However, DLPs or Deputy DLPs who are volunteers are classed as mandated persons under Church standards.

On completion of this process the Church authority must retain a list of all mandated persons, and ensure this is kept up to date. In developing this list Tusla have advised that there should be a clear statement of the type of roles that a Church body are listing as mandated persons, then a number of mandated persons that are in the Church body should be included against each role (i.e. Clerics (25), Pastoral Workers (50), Religious (15) etc).

The Children First Act 2015 does not impose criminal sanctions on mandated persons who fail to make a report to Tusla. However, there are possible consequences for a failure to report. There are a number of administrative actions that Tusla could take if, after an investigation, it emerges that a mandated person did not make a mandated report and a child was subsequently left at risk or harmed.

Tusla may:

- Make a complaint to the Fitness to Practice Committee of a regulatory body of which the mandated person is a member.
- Pass information about the mandated person's failure to make a report to the National Vetting Bureau of An Garda Síochána. This information could therefore be disclosed to current or future employers of the mandated person when they are next vetted.

The Criminal Justice (Withholding of Information on Offences against Children and Vulnerable Persons) Act 2012 requires that any person who has information about a serious offence against a child, which may result in charges or prosecution, must report this to An Garda Síochána.

Failure to report under the Act is a criminal offence under that legislation. This obligation is in addition to any obligations under the Children First Act 2015.⁴

This is in line with national legislation and policy as outlined in Guidance 2.1A.

⁴ This piece of guidance has been adapted from the Children First Guidance documents by DCYA 2017

Guidance on Responding to Allegations Against a Deceased Member of Church Personnel (NBSCCCI 2.1M)

If an allegation relates to a member of Church personnel who is deceased, the requirement to report to the statutory agencies is different:

Children First Guidance states “In cases of retrospective abuse, a report needs to be made where there is a current or potential future risk to children from the person against whom there is an allegation. The term retrospective abuse refers to abuse that an adult discloses that took place during their childhood.” If the respondent is deceased then they cannot pose a risk to children and therefore Tusla do not need to be informed.

However, the DLP of the respondent’s Church body may determine that Tusla should be informed as they have a role in offering support to children and families affected by abuse.

In summary if the allegation relates to a member of Church personnel who is deceased

- **and the complainant is an adult** - The person who receives the allegation must report it to the DLP of the respondent’s Church body who will assess if it meets the threshold for reporting, and report it to the Gardai by emailing nbc_scmu@garda.ie.
- If the person who received the allegation is a mandated person, they will complete the form jointly with the DLP of the respondent’s Church body. The DLP of the respondent’s Church body will also report it to the Church authority and the NBSCCCI using NBSCCCI 2.1A Template 1 (for clerics and religious only).
- **and the complainant is a child** - The person who receives the allegation must report it to the DLP of the respondent’s Church body who will assess if it meets the threshold for reporting and notify the gardai by emailing nbc_scmu@garda.ie. If the person who received the allegation is a mandated person they will complete the form jointly with the DLP of the respondent’s Church body. The DLP of the respondent’s Church body will also report it to the Church authority and the NBSCCCI using NBSCCCI 2.1A Template 1 (for clerics and religious only).

Statutory Authorities in Ireland

- Tusla have a statutory duty to provide support to children and their families (including adult carers).
- An Garda Síochána have a statutory duty to assess whether a criminal offence has occurred.
- The Church authority has a responsibility to provide a pastoral response to the complainant (see Standard 3), and consideration should be given to any further action by the Church authority (see Standard 4).

Guidance on Managing Allegations, Suspicions, Knowledge and Concerns that a Cleric or Religious has Abused a Child Through Child Pornography (NBSCCCI 2.10)

This guidance is concerned with the production, exhibition, possession or distribution, including by electronic means, of child pornography, as well as by the recruitment of or inducement of a minor or a vulnerable person to participate in pornographic exhibitions is a crime in civil and in canon law (see NBSCCCI Appendix C). For further information regarding other risks to children online see NBSCCCI GAP paper 1.

Definition

In canon law “child pornography” means: any representation of a minor, regardless of the means used, involved in explicit sexual activities, whether real or simulated, and any representation of sexual organs of minors for primarily sexual purposes.

A listing of the main Acts, Statutory Orders and Regulations (ROI) is outlined in the Table below:

Republic of Ireland	
Title	Main Provisions
Criminal Law (Sexual Offences) Act 2017	<p>This most recent piece of legislation has in its introductory description that it is An Act to give effect to Directive No. 2011/93/EU of the European Parliament and of the Council of 13 December 2011.</p> <p>The following offences are defined in the 2017 Act, along with the punishments available to a court if a person is found to be guilty of any of them:</p> <ul style="list-style-type: none"> • Obtaining, providing etc. a child for purpose of sexual exploitation ('child' is a person under 18 years); • Invitation etc. to sexual touching ('child' is a person under 15 years); • Sexual activity in presence of child ('child' is a person under 17 years); • Causing child to watch sexual activity ('child' is a person under 17 years); • Meeting child for purpose of sexual exploitation ('child' is a person under 17 years); • Use of information and communication technology to facilitate sexual exploitation of child ('child' is a person under 17 years); • Amendment of S.2 of Child Trafficking and Pornography Act 1998 – extended definition of 'child pornography'; • Amendment of S.3 of Act of 1998 – extended definition of 'sexual exploitation'; • Amending S.4 of Act of 1998 – changed definition of actions involved in organising etc. child prostitution or production of child pornography; • Amending S.5 of Act of 1998 – changed definition of producing, distributing, etc. child pornography; • Amending S.5 of Act of 1998 – adding to definition of participation of child in pornographic performance; Amending S.6 of Act of 1998 – changed definition of possession of child pornography; • Amending S.5 of Act of 1998 – changed definition of producing, distributing, etc. child pornography; • Amending S.5 of Act of 1998 – adding to definition of participation of child in pornographic performance; • Amending S.6 of Act of 1998 – changed definition of possession of child pornography; • Amending S.1 of the Criminal Law (Sexual Offences) Act 2006 – changed definition of 'person in authority'; • Amending S. 2 of Act of 2006 – changed definition of sexual act with child under 15 years of age; • Amending S.3 of Act of 2006 – changed definition of sexual act with child under 17 years of age;

	<ul style="list-style-type: none"> • There are further minor amendments of other previous legislation contained in the 2017 Act.
Child Trafficking and Pornography Act 1998	<p>The Child Trafficking and Pornography Act 1998, which is amended by Section 6 of the Criminal Law (Sexual Offences) (Amendment) Act 2007, deals with a number of offences involving children under the age of 17. These include:</p> <ul style="list-style-type: none"> • Child trafficking and taking a child for sexual exploitation. • Meeting a child for the purpose of sexual exploitation. • Allowing a child to be used for child pornography. • Producing, distributing, printing or publishing child pornography. • Possession of child pornography.
Criminal Law (Sexual Offences) Act 2006	<p>This Act defines the offences of Defilement of child under 15 years of age, and Defilement of child under the age of 17 years. The Act of 2006 also amends a number of previous Acts.</p>

Process

If a concern, suspicion, knowledge or allegation is made against a cleric or religious which relates to the abuse of a child through pornography, the process outlined in 2.1A - Guidance on Reporting Allegations of Abuse, must be followed.

A Church authority who has knowledge, a concern, suspicion or allegation should consult the Gardai to establish if an examination of all electronic devices belonging to the respondent can be conducted.

The process of investigation by the statutory authorities must be concluded first.

Post investigation by statutory authorities

Upon the conclusion of any statutory investigation, a preliminary investigation/collection of the proofs under canon law should be initiated (See Guidance under Standard 4). If the Gardai decide not to pursue such an examination, the permission of the respondent must be sought for a private company to undertake this task.

If the respondent refuses permission for a search of his use of digital devices, the advice of the Church body's advisory panel or the NCMC should be sought in assessing the risk posed by the respondent.

Evidence obtained from a search of the respondent's digital devices should be included to ascertain if a crime as identified in canon law has been committed.

If the search identifies accessing child pornography, the preliminary investigation/collection of proofs should conclude that the respondent has a case to answer. In such circumstances NBSCCCI Guidance 4.3C should be followed for clerics and Guidance 4.3D for religious.

If the search does not identify the respondent accessing child pornography, further investigation may be necessary to establish whether there is a case to answer (for clerics NBSCCCI Guidance 4.3A and for religious- 4.3D).

If at the end of the preliminary investigation/collection of proofs there is no case to answer, steps should be taken to restore the respondents good name following NBSCCCI Guidance 4.3C for clerics and 4.3D for religious.

Guidance for Complainants on Access to Records Held by a Church Body (NBSCCCI 2.2D)

Article 8 of the EU Charter of Fundamental Rights states that:

1. Everyone has the right to the protection of personal data concerning him or her.
2. Such data must be processed fairly for specified purposes and on the basis of the consent of the person concerned or some other legitimate basis laid down by law. Everyone has the right of access to data which has been collected concerning him or her, and the right to have it rectified.
3. Compliance with these rules shall be subject to control by an independent authority.

This means that church authorities must inform a complainant of the Church body's procedures in relation to how the church body protects personal information; processes the information in a fair way which ensures that the complainant is listened to and that is reported to the statutory authorities; and how the complainants information is processed upon conclusion of a statutory investigation during any subsequent canonical inquiry.

In sharing information with a Church body, a Church authority should advise a complainant that information will be kept secure and only shared with those who need to know.

The Church authority must enable access to any information provided by the complainant and allow the correction of any factual inaccuracies.

- The Church authority should advise a complainant of their rights as follows:
- Access to anything written about by or concerning a complainant should be sought in writing to the data controller under article 15 of GDPR
- This should include any information on electronic or manual formats.
- The complainant should be asked for evidence of their identity
- The complainant should be advised that they can only access data about them and not any other third party
- The data controller must reply within 28 days of receipt of the request
- The Church authority as data controller should invite the complainant to meet so that relevant personal data can be shared.
- The complainant should be advised that they can ask for a copy of the records
- The complainant must be advised that they can ask for the record to be corrected if it is factually incorrect
- The complainant can ask for their records to be destroyed. The Church body has a right to refuse if it is required to retain a record to demonstrate its engagement with and about you (in line with its data retention and destruction procedure).
- The complainant can ask for restrictions on the processing of their records
- The Church authority as data controller will have to provide reasons for not complying with the complainant's wishes.
- GDPR states that the right to obtain a copy of personal data must not adversely affect the rights and freedoms of others. This means that the right cannot be used to access the personal data of other persons, i.e. third parties.

Guidance for Respondents on Access to Records Held by a Church Body (NBSCCCI 2.2D)

Article 8 of the EU Charter of Fundamental Rights states that:

1. Everyone has the right to the protection of personal data concerning him or her.
2. Such data must be processed fairly for specified purposes and on the basis of the consent of the person concerned or some other legitimate basis laid down by law. Everyone has the right of access to data which has been collected concerning him or her, and the right to have it rectified.
3. Compliance with these rules shall be subject to control by an independent authority.

This means that church authorities must inform a respondent of the Church body's procedures in relation to how the church body protects personal information; processes the information in a fair way which ensures that the respondent is listened to and that is reported to the statutory authorities; and how the respondents information is processed upon conclusion of a statutory investigation during any subsequent canonical inquiry.

In sharing information with a Church body, a Church authority should advise a respondent that information will be kept secure and only shared with those who need to know.

The Church authority must enable access to any information provided by the respondent and allow the correction of any factual inaccuracies.

- The Church authority should advise a respondent of their rights as follows:
- Access to anything written about by or concerning a respondent should be sought in writing to the data controller under article 15 of GDPR
- This should include any information on electronic or manual formats.
- The respondent should be asked for evidence of their identity
- The respondent should be advised that they can only access data about them and not any other third party
- The data controller must reply within 28 days of receipt of the request
- The Church authority as data controller should invite the respondent to meet so that relevant personal data can be shared.
- The respondent should be advised that they can ask for a copy of the records
- The respondent must be advised that they can ask for the record to be corrected if it is factually incorrect
- The respondent can ask for their records to be destroyed. The Church body has a right to refuse if it is required to retain a record to demonstrate its engagement with and about you (in line with its data retention and destruction procedure).
- The respondent can ask for restrictions on the processing of their records
- The Church Authority as data controller will have to provide reasons for not complying with the respondent's wishes.
- GDPR states that the right to obtain a copy of personal data must not adversely affect the rights and freedoms of others. This means that the right cannot be used to access the personal data of other persons, i.e. third parties.

Guidance on Protection for Persons Submitting a Report (NBSCCCI 2.1P)

In line with Diocesan and NBSCCCI Guidance (2.1A), there is a requirement to report all allegations, suspicions and concerns of child abuse.

Protection must be provided to all people who report child abuse to the statutory authorities in good faith. Within civil law in the Republic of Ireland, anyone who notifies An Garda Siochana and Tusla of an allegation, suspicion or concern relating to the abuse of a child, who has the best interests of the child in mind is protected from any legal action for defamation.

Equally steps must be taken, as required by canon law to ensure that anyone who reports an allegation should not be treated adversely.

The following sets out the civil and canon law requirements:

Civil Legislation - Republic of Ireland

People are protected in civil law for reporting abuse, in line with Protections for Persons Reporting Child Abuse Act 1998, Revised updated to 19 December 2012 Which states that a:

'person [...] shall not be liable in damages in respect of the communication, whether in writing or otherwise, by him or her to an appropriate person of his or her opinion that—

- a) a child has been or is being assaulted, ill-treated, neglected or sexually abused, or
- b) a child's health, development or welfare has been or is being avoidably impaired or neglected,

unless it is proved that he or she has not acted reasonably and in good faith in forming that opinion and communicating it to the appropriate person.'

In addition, the, Protected Disclosures Act 2014 enshrines in civil legislation the protection of whistleblowers.

Canon Law

There is now a requirement in canon law to ensure that those making a report pursuant to the delicts outlined in Vos estis lux mundi⁵ shall not constitute a violation of office confidentiality.

Except as provided for by canons 1390 CIC and 1452 and 1454 CCEO, prejudice, retaliation or discrimination as a consequence of having submitted a report is prohibited.

Additionally, Vos estis lux mundi explicitly forbids any imposition of silence on a person making a report regarding the delicts outlined in Article 1.

⁵ Vos Estis Mundi, 2019.

Care and Support for the Complainant (Standard 3)

Roles for Safeguarding Personnel - (Appendix 1).

Responsibilities of Safeguarding Personnel in Relation to Standard 3 are:

The Bishop

- Will ensure that a support person is offered, or that procedures are in place to share the services of a support person if required;
- That practice and policy on the care of the complainant is compliant with statutory and canonical law;
- That complainants are met and facilitated to disclose abuse in an environment that meets their individual needs;
- That complainants are heard in a spirit of acceptance and trust;
- That appropriate assistance is offered to complainants and, as required, to their families;
- That counselling, support and information is given to children and adults who wish to make a complaint of abuse;
- That pastoral care is given to those who have been abused by Church personnel, where this is deemed helpful by the complainant.

Designated Liaison Person (DLP)

- Attending the initial meeting with the complainant, if the complainant is agreeable to the meeting;
- Ensuring that all appropriate internal and external inquiries are instigated;
- Ensuring that relevant information regarding contact with the complainant is recorded and stored appropriately in the case file;
- Keeping the Bishop updated regarding the health and well-being of the complainant;
- Liaising with the support person to ensure that support, advice and pastoral care is offered to the complainant. If relevant safeguarding concerns are raised with the support person by the complainant, the DLP must ensure that these are passed on to the civil authorities and to the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI).

Support Person

- Attending the initial meeting of the complainant with the DLP (if agreed in advance with the complainant) in order to support the complainant; keeping them informed of the progress of their case; and helping them to identify and access support;
- Ensuring that support is provided to complainants and their families, as requested and mutually agreed upon;
- Ensuring the complainant is offered pastoral care that meets their individual needs;
- Offering to arrange a pastoral meeting with the Bishop at an appropriate time during the process, if the complainant wishes;
- Recording any dates of meetings and/or contact they have with the complainant, 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 them.

Advisory Panel

- Providing advice to the Bishop, if required, with regard to the credibility of the complaint and the appropriateness of providing support to a complainant or their family;
- Creating a written record of its recommendation, and noting the matters upon which it has been asked to advise and the documents it has considered. These records should be passed to the DLP who will store them in the third-party information section of the case file.

NBSCCCI

- Will be advised of safeguarding suspicions, concerns or allegations by the DLP, and retain records of this information;
- Offer advice and support to the people in their various roles, and in relation to care and support for the complainant.

Pastoral Response to Complainants

Awareness of the impact of Abuse on a Complainant

People who have been abused want to be heard and to have their very real pain acknowledged.

Disclosing abuse takes enormous courage and calls for a high level of trust. Child abuse by its very nature can damage trust; it is therefore imperative that when a complainant is ready to tell their story, the listener responds with great sensitivity and compassion.

There will be a complex mix of feelings and emotions where abuse has been at the hands of someone the complainant has trusted, and even more so if the respondent holds a position of spiritual or moral responsibility. This may then include the challenging process of re-establishing relations with a faith community and with God.

Initial Contact

Once an allegation has been received by the DLP, in line with the reporting procedure outlined in Standard 2, the DLP will:

- Make contact with the complainant to arrange a meeting (unless this is against the wishes of the complainant).
- Offer a Support Person and, with the knowledge and agreement of the complainant, allow the support person to attend the initial meeting or to meet with the complainant immediately thereafter.
- In advance of this meeting it may be helpful to provide an overview of what the meeting will entail to ensure the complainant is fully informed.
- If a face-to-face meeting has been agreed, meet the complainant at a time and place that is convenient and acceptable, along with a family member or friend whom they may have asked to accompany them for emotional support. The support person may also attend this meeting, if agreed in advance with the complainant; •
- Give the complainant an opportunity to give a detailed account of the allegation(s) – the account should be recorded, signed and dated by both parties;
- Accept third-party accounts from family or friends of the complainant, if the complainant wishes;
- Explain to the complainant that the Church has a duty to provide appropriate support, counselling and pastoral care to all complainants of abuse.
- Details of the Towards Healing and Towards Peace services should be provided, as well as the offer of assistance in making an appointment. This step should be carried out by the support person, if they are present.
- In a situation where the complainant is still a child, particular sensitivity is required. A parent/guardian should always be present with their child, and the offer of care and support should be made to the child's parents/guardians;
- Every complainant is offered access to a support person. The role of the support person is to ensure that the complainant is appropriately supported throughout the process of disclosure and

thereafter. It is the prerogative of the complainant whether or not they wish to accept the assistance of a support person;

- After the meeting, the DLP should review the allegation(s) in an effort to establish if the threshold for reporting has been reached. If it has, the DLP should, without delay, refer the allegation(s) to the statutory authorities and the NBSCCCI;
- The DLP shall assist the support person in drawing up an outline of a supportive response, appropriate to the individual and the circumstances;
- The DLP presents their findings and the recommended support response to the Bishop for approval;
- The support person presents their proposed response to the complainant;
- The DLP and/or the support person contacts the complainant and communicates the decision of the Bishop on how to proceed, and they discuss the next stages of the process.

None of the above actions should interfere with any criminal investigation.

Meeting with the Bishop

Once a process of pastoral care and support is in place, the DLP will offer to set up a meeting with the Bishop, if it is the wish of the complainant. It is important that the agenda, time and venue for any such meeting are negotiated by the support person, in consultation with the complainant, the DLP and the Bishop.

It is important that all parties are fully prepared for the meeting. It could be helpful in some instances to arrange to have a facilitator or mediator present, if this is deemed to be in the best interest of the complainant.

It must be understood by all that:

- The overall process of the meeting is to listen to the complainant;
- The meeting is about determining the outcome of the investigation that might ensue.
- Towards the end of this meeting ongoing support can be reviewed and any required changes can be agreed upon.

Ongoing Support

Contact with the support person should always be led by the needs of the complainant. Meeting the pastoral and support needs of complainants can be best achieved when the Church authority is open to facilitating the needs of the complainant in relation to meeting times and locations and giving them the time to give a complete account of the allegation(s) they wish to bring.

Some complainants may also wish to remain engaged with their Church despite the effect that the abuse may have had on their relationship with it, and, perhaps, with God. Complainants should be supported in making contact with counselling and support services if they so wish.

The support person liaises with the DLP for information sharing and accountability purposes,

and should provide them with a summary of dates on which they have met with the complainant.

Clarity about the role of Support Person

- The support person is not a counsellor for the complainant and should not act in that role.
- The support person should not act as spiritual guide for the complainant.
- The support person does not manage the case file and will not have access to it.
- If the complainant is a child, the support person should liaise with the parents/guardians of the child.

Financial Compensation

Some complainants may wish to claim financial compensation for the harm they have suffered. All complainants should be advised of their right to seek legal advice if they wish to pursue a civil case against their alleged abuser and/or the Bishop. Complainants need to be informed of the adversarial nature of litigation and the inevitable process of disclosure involved.

Appropriate Personnel

Those who have alleged child abuse should receive a compassionate response from Church personnel and be offered access to appropriate care, advice and support. The Bishop has access to a support person who is available to those who make an allegation/disclosure of abuse, if the complainant so wishes.

Care and Management of the Respondent - (Standard 4)

Responsibilities of Safeguarding Personnel in Relation to Standard 4:

The Bishop:

- Ensuring that a DLP is appointed to manage the case, and that an advisor is appointed following consultation with the respondent to support them;
- Ensuring that practice and policy on care of the respondent is compliant with statutory and canonical law. This includes ensuring that (a) appropriate assistance is provided to those who have been accused of child abuse and, as required, to their families and (b) that counselling, support and information is offered to an adult who has disclosed that they have abused a child.

Designated Liaison Person (DLP)

- Ensuring that all child safeguarding concerns are notified to the statutory authorities and to the National Board for Safeguarding Children (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 Bishop updated regarding the respondent, and ensuring that support, advice and pastoral care is offered to the respondent;
- Attending the initial meeting with the respondent;
- Monitoring respondents

Advisor

The advisor is, with the agreement of the respondent, responsible for:

- Attending the initial meeting with the respondent, the DLP and the Bishop in order to support them;
- Keeping the respondent informed of the progress of their case;
- Help direct the Respondent 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.
- 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.

- 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.

Advisory Panel

The advisory panel is responsible for providing advice to the Bishop 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 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.

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's role is to advise people about their rights and responsibilities under canon law. The interests and responsibilities of the Bishop are different from those of the respondent. It is therefore essential that they each have their own civil and canon lawyer.

The respondent needs to be assisted to engage a civil lawyer and a canon lawyer to defend themselves and their rights.

National Case Management Committee (NCMC)

The NCMC will offer advice and support to Church authorities who are members on any issue relating to the care of the respondent.

Appropriate Personnel

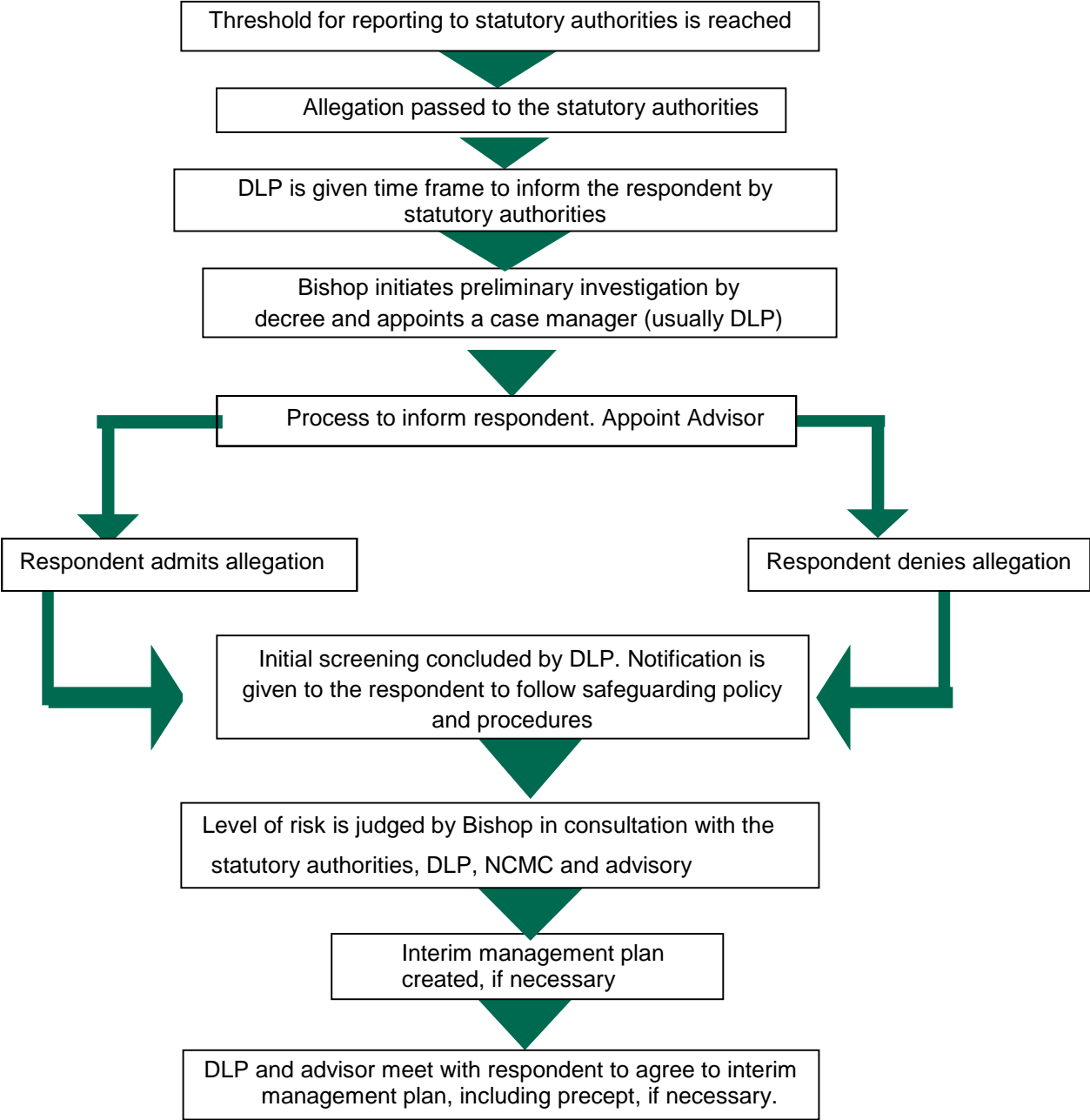
Those who have allegations of child abuse made against them should be offered access to appropriate advice and support. Each Bishop has access to a panel of advisors who are available to those about whom a suspicion, concern or allegation of child abuse has been made.

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

This guidance excludes Bishops, Supreme Moderators or their equivalents as defined in Vos estis lux mundi, also other Church authorities outside of the definitions contained in Vos estis lux mundi, for guidance on the process for these members of Church personnel see appropriate guidance.

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.



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 in accordance with canon law will be initiated by the Bishop (Canon.1717⁶/Canon 695⁷) by decree (*NBSCCCI 4.3A or 4.3D Templates 1*) 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 Bishop arranges a meeting with the respondent. In arranging this meeting:
 - The Bishop will 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, (once statutory authorities have given permission to do so).
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.
 - The respondent is given written information about the Church procedure, so that they

⁶ 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.

⁷ 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.'

are clear about the process that will be followed.

7. The Bishop will judge the level of risk in consultation with the statutory authorities, DLP, NCMC, advisory panel and advisor as appropriate.
8. A decision will be made at this stage as to whether an interim management plan is required which may include restrictions to sacred ministry.
9. The Diocese will:
 - Engage with the Respondent and support them while an investigation is undertaken.
 - Review its support and management where there is a finding of abuse.
 - Offer support to the Respondents family, where the respondent gives permission for this (4.2E).
 - Offer support to parishes and others affected where a priest is taken out of sacred ministry (4.2D).

Monitoring of Clerics and Non-Ordained Religious (NBCCCCI 4.4A)

In circumstances where a decision has been made to allow the respondent to remain a priest/ Brother/Sister, a risk assessment is undertaken and a system of monitoring is put in place. 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 a holistic response to addressing their needs;
- 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 Bishop 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);
- 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 Bishop 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.

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, the following response should be made:

- The allegation must be reported following appropriate guidance (*NBSCCC/2.1M*).
- The 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 Bishop should be made to the complainant.
- The Bishop 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 Síochána 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 Gardai 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.

Training and Support for Keeping Children Safe (Standard 5)

Responsibilities of Safeguarding Personnel in Relation to Standard 5 are:

The Bishop

- Will ensure that personnel who are in place have appropriate levels of training;
- That a structure for appropriate support is available to all involved with the Church;
- That practice and policy on training is compliant with civil and canonical law.

The minimum requirement for the Bishop in terms of training is set out in the National Board for Safeguarding Children in the Catholic Church in Ireland's (NBSCCCI) Training Strategy. This can be found on www.safeguarding.ie.

The safeguarding committee:

- Producing a three-year safeguarding plan. Part of this plan will include evidence of training that will be delivered to personnel across the Church body. To do this, an annual training needs analysis process needs to be completed;
- Coordinating trainers and local safeguarding representatives to deliver the training identified through the training needs analysis. This coordination includes correlation of training records and ensuring that training returns forms are sent to the NBSCCCI.

Safeguarding trainers:

- Delivering training in the Diocese;
- Working with the safeguarding committee to identify training needs;
- Keeping records of all of those who have been trained;
- Contributing to upholding the seven standards in practice and behaviour;
- Ensuring with the safeguarding committee that they keep up their registration requirements with the NBSCCCI.

Parish safeguarding representative:

- Delivering information sessions (if appropriate) to personnel who have been identified by the safeguarding committee. To deliver this training, Local Safeguarding Representatives must be trained by a trainer who is registered with the NBSCCCI;
- Contributing to the training needs analysis carried out by the safeguarding committee.
- Supporting good safeguarding practice in the parish.

NBSCCCI will:

- Offer advice and support in relation to role specific training;
- Produce and deliver a national training strategy;
- Maintain records of attendance at local and national training sessions.

Induction Process for All Involved in the Church

As soon as possible after their appointment, all Church personnel should undertake an induction process. A core component of this must include child safeguarding.

A representative of the Bishop meets with the newly appointed member of Church personnel and makes her/him aware of the child safeguarding policy and procedures.

During this meeting:

- The newly appointed member of Church personnel is made aware that they will be required to attend a basic child safeguarding awareness training event, appropriate to their role.
- The newly appointed member of Church personnel is made aware of how to access support regarding their role.

Following the meeting:

- Having been made aware of the child safeguarding policy and procedures, and having any questions about it answered by the appropriate representative of the Bishop the newly appointed member of Church personnel is reminded that in their application form, they have signed and agreed to abide by the Safeguarding Policies and Procedures of the Diocese of Limerick. This signed form is returned to the appropriate Church representative, who stores it safely and securely.

Training Needs Analysis

Carrying out a training needs analysis is a critical step towards creating a Training Plan for the year ahead. The analysis will identify who needs to be trained and the level of training required for groups and individuals. The analysis will identify gaps between current and required levels of knowledge and skills and will identify role specific training requirements.

This plan will form part of the overall three-year child safeguarding plan.

A training needs analysis will help to:

- Identify any gaps between the current and required levels of knowledge and skills;
- Identify who needs training and what training they need;
- Identify gaps in training provision in particular regions, parishes or other Church communities;
- Identify what the content of training should be;
- Ensure that appropriate and relevant training is identified and delivered;
- Form the foundation of a training plan;
- Enhance skill levels to ensure the implementation of best practice in child safeguarding and child protection;
- Assist in the evaluation of a training plan;
- Ensure that resources are used effectively and efficiently.

A training needs analysis should address some of the following questions:

- What level and type of training are members currently participating in?
- What are the specific training needs of Church personnel in the Church body?
- Who needs to be trained and what level of training is needed, e.g. basic or specific?
- Who are the target groups that need training?
- What methods of delivery should be used, e.g. lecture style, participatory, online training, etc.?
- What are the key roles where training needs to be considered?
- What are the skills gaps?
- How many people need to be trained?
- What is the time frame within which this needs to happen?
- Can the training needs be met locally?
- Are there local initiatives that could provide this training?
- Can the training be delivered locally/nationally?
- Which training programmes should be given priority?
- What additional/external support, if any, is needed to deliver this training?

Delivery of Basic Safeguarding Awareness (NBSCCCI 5.3A)

Basic child safeguarding awareness is offered in five different programme types. These programmes have been written to meet the learning objectives outlined in statutory guidance in Ireland. The five programmes are:

- 1. Full-day training:** this training lasts **5 hours** and covers the following four areas:
 - What and how we safeguard
 - Creating and maintaining safe environments
 - Recognising, Responding, Recording and Reporting
- 2. Information sessions:** these sessions are shorter in length (**3 hours**), and cover topics including the reporting procedures required under Standard 2.
- 3. Refresher sessions:** These are shorter in length (**3 hours**) and cover the topics listed in the full day training for those who have already attended the full day training previously.
- 4. Mandated Persons Training:** This is a short **one-and-a-half-hour session** specifically for those who are defined as mandated persons in the Republic of Ireland. The content can be delivered as part of the other sessions above
- 5. Training for Young Leaders:** This is three hours in length and covers the same content as the information sessions but has been designed for young people who are taking on a leadership role with other children or young people.

Who delivers the training?

The child safeguarding committee of each Church body should coordinate training and its delivery. The Church authority must ensure that local child safeguarding audits are carried out by local safeguarding representatives, in order to identify Church personnel who, require basic safeguarding awareness training. These audits should be examined by the child safeguarding committee, who will make decisions regarding what level of training is required for the personnel, as identified through the local safeguarding audit process. This process is completed using the training needs analysis guidance of the NBSCCCI (*Guidance 5.2B*), which forms part of the strategic three-year plan for the child safeguarding committee.

- Full-day training, refresher sessions, mandated persons training can only be delivered by trainers who have been registered with the NBSCCCI (*Guidance 5.3B*).
- Information sessions and training for young leaders are primarily delivered by trainers, but these can also be delivered by local safeguarding representatives who have been trained by trainers registered with the NBSCCCI.

Who is the training delivered to?

Using the information gathered from the local audit, the child safeguarding committee must make a decision as to the level of training required for each person, depending on the extent of their involvement with children. To do this, the following guidance should be used as a minimum requirement:

- For each Church activity that involves children, at least one leader/coordinator must attend the full-day training programme once, thereafter they can attend a refresher session;
- All clergy/religious who are in active ministry with children must attend the full-day training programme once, thereafter they can attend a refresher session;
- Any personnel with a key position of responsibility for child safeguarding must attend a full-day training programme (e.g. DLP, advisor, support person, child safeguarding committee member, advisory panel member, local safeguarding representative) once, thereafter they can attend a refresher session;
- All other Church personnel must be given the opportunity to attend an information session every 3 years.
- Those that are designated as Mandated Persons by law must have attended the mandated persons session every 3 years (this content can be delivered as part of the full day, refresher or mandated persons training)
- Those that are young leaders should attend the young leaders training every 3 years.

Regardless of the level of training required, all Church personnel are required to abide by good child safeguarding practice as set out in the Induction Agreement (*NBSCCCI 5.1A Template 1*).

When should personnel be retrained?

The NBSCCCI will update training and deliver this to registered trainers, in line with developments in best practice and new legislation.

It is expected that if there are significant changes, the trainers will deliver updates to new and existing personnel in each Church body. How this is delivered can be decided on in consultation with the child safeguarding committee and appropriate child safeguarding personnel.

If updated training is not required, all personnel should be retrained at least every three years.

It is the role of the child safeguarding committee to plan how training is delivered; however, this requirement can be fulfilled by shorter refresher sessions, delivered more regularly over a three-year period to cover the content of the full-day training.

Learning Objectives - Guidance from Tusla - statutory authority.

The table below outlines the learning objectives required from statutory guidance – (Tusla’s Best Practice Principles for Organisations in Developing Children First Training Programmes) and the programme which needs to be facilitated to meet the learning objectives.

Training Type	Learning Objectives	Learning Objectives
<ul style="list-style-type: none"> • Full Day Training • Refresher Session 	<ul style="list-style-type: none"> • Knowledge of the Children First Act 2015 and Children First: National Guidance; • Understanding of the role of Tusla and An Garda Síochána in protecting children; • Understanding of the roles and responsibilities of mandated persons as assigned under legislation; • Understanding of the role and responsibilities of designated liaison persons; • Knowledge of the types and features of abuse; • Knowledge of the factors which may make children more vulnerable to harm; • Guidance in responding to a disclosure of abuse from a child; • Reviewed the reasonable grounds for concern and the thresholds for reporting; • Knowledge of the importance of confidentiality and record-keeping; • Knowledge of how to report child protection and welfare concerns. 	<ul style="list-style-type: none"> • Reviewed specific staff and volunteer roles in recognising and reporting child protection and welfare concerns under Children First: National Guidance and the Children First Act 2015; • Reviewed the service’s safeguarding policies and procedures for the protection and welfare of children; • Understanding of staff members’ roles and responsibilities as mandated persons; • Understanding of staff members’ roles and responsibilities as designated liaison persons; • Knowledge of the organisation’s procedure when reporting child protection concerns; • Knowledge of the organisation’s policies and procedures for recording-keeping; • Knowledge of the standards of behaviour required under the organisation’s code of behaviour; • Knowledge of the standards the inspecting bodies require of the service in regard to the protection and welfare of children.

Process for the Registration of Trainers with the NBSCCCI

(NBSCCCI 5.3B)

In accordance with NBSCCCI guidance (5.3A), delivery of the full-day child safeguarding training programme can only be carried out by trainers who are registered with the NBSCCCI. To ensure the quality of training and trainers, a robust registration, support and re-registration process has been established. This is outlined below.

Initial registration (4 days training and 2 days of assessments)

1. Training to become a trainer lasts four days and is delivered by the Director of Training and Support and other registered trainers and personnel from the NBSCCCI and from key statutory agencies.
2. After this training, an assessment is carried out by a tutor or the Director of Training and Support, alongside the other prospective trainers who attended the training course. This assessment appraises the facilitation of one training session by the prospective trainer from the training manual provided by the NBSCCCI. Oral and written feedback is given to the prospective trainer to help them identify areas for improvement.
3. An assessment of the full day's training is carried out by a tutor in the setting where the prospective trainer works. At this stage the tutor can recommend the registration of the prospective trainers for three years to the Director of Training and Support.
4. If registration is not recommended, the prospective trainer is given written and oral feedback from the tutor, and a new delivery date is established to carry out another assessment in their local setting. This allows them time to practice and improve on any issues they have.
5. A second assessment in the prospective trainer's local setting is carried out by a tutor who can recommend the registration of the prospective trainer to the NBSCCCI for three years. This registration will only be recommended if the prospective trainer has successfully delivered the training session from the training manual, in accordance with the standards identified by the NBSCCCI.
6. If registration is again not recommended, the tutor will speak to the Director of Training and Support to identify what further support is needed, prior to a final assessment by the Director of Training and Support.
7. The final assessment is carried out by the Director of Training and Support in the prospective trainer's local setting. If registration is not recommended at this stage, the person concerned cannot carry on the process any further.
8. On successful completion of the registration process, the tutor presents the new trainer with a certificate registering them for three years.

Maintaining registration

Once a certificate is issued, following the registration process outlined on the previous page, the trainer is registered with the NBSCCCI for three years, **provided they deliver a minimum of one full-day training programme or two information sessions per year** in order to maintain their registration with the NBSCCCI.

This training is evidenced by the following:

- At the start of each training session, the trainer asks participants to complete an attendance list (*NBSCCCI 5.3B Template 1*);
- At the end of each training session, the trainer asks participants to complete an evaluation form (*NBSCCCI 5.3B Template 2*);
- Using the evaluations (*NBSCCCI 5.3B Template 2*), a returns form is completed by the trainer for each training event they facilitated. This is then given to the child safeguarding committee, who collate all the returns and forward them to the NBSCCCI at the end of every year (*NBSCCCI 5.3B Template 3*);
- The NBSCCCI will collate the records to ensure that the registration requirements for each trainer are fulfilled.

Support

There are twelve tutors across Ireland, appointed by the NBSCCCI. Part of their role is to support trainers in their local ecclesiastical provincial area, and to meet trainers in each ecclesiastical provincial area twice a year. Issues or questions around training that the tutor cannot address are communicated to the Director of Training and Support, who meets with the twelve tutors three times a year. Trainers are encouraged to contact the Director of Training and Support if they require any additional support, or if they feel they cannot discuss the issues with their relevant tutor.

Re-registration

After three years of registration, the NBSCCCI will contact trainers who are affected and outline the process for their re-registration.

Re registration of trainers who were registered but left

In this situation the procedure to be followed is outlined below:

- The applicant to be re-registered meets with the Director of Training and Support to familiarise themselves with the changes to training since they have left.
- At this meeting a support plan is put in place where the applicant gets a period of practice with an experienced trainer (ideally in their own Church body) delivering training.
- After an agreed period of time the applicant would be reassessed by a tutor.

The cost associated with this would be made up on the tutor's fee for the assessment and also a re-registration fee. This can be discussed in advance with the Director of Training and Support.

Role-Specific Training for Church Personnel (NBSCCCI 5.4A)

Child abuse enquiries and national legislation¹ have identified the need for interagency and interdisciplinary cooperation to promote the welfare of children.

The NBSCCCI supports this principle of working in cooperation and collaboration with others, and has identified the essential training that is necessary for each child safeguarding role in its NBSCCCI Training Strategy (*NBSCCCI Guidance 5.2A*).

As part of the training needs analysis process (*NBSCCCI Guidance 5.2B*), the national training strategy should be used by Church authorities and safeguarding committees to identify relevant training for each child safeguarding role within the Church body.

Training needs will change continuously, and training in child safeguarding must be an integral part of each diocesan/religious congregation's training plan (NBSCCCI 5.2B Template 1). The NBSCCCI Director of Training and Support will undertake an annual review of the training strategy using training returns forms that are submitted annually (*NBSCCCI 5.3B Template 3*), as well as requests for training programmes from Church personnel. If, through the process of training needs analysis, a training need is identified that is not included in the NBSCCCI Training Strategy, safeguarding committee members are encouraged to contact the NBSCCCI Director for Training and Support to include this as part of the training strategy.

To promote good communication, the pooling of resources and to ensure quality, the NBSCCCI can act as a resource for information on externally sourced training – if the identified training need is not covered in the NBSCCCI Training Strategy – by directing members towards recognised training resources, wherever possible.

Raising Awareness of Child Safeguarding with Children, their Parents/Guardians in the Church (NBSCCCI 5.5A)

The participation of children and guardians in child safeguarding awareness initiatives is an important component in safeguarding children. Children and guardians should be actively engaged in Church child safeguarding initiatives, where possible and appropriate.

Child and guardian participation help to empower children and guardians, to promote awareness of child safeguarding, and to create safe environments where children have 'permission to tell'.

Children's perspectives and experiences help to support efforts to consolidate effective child protection systems and uphold a culture of respect for children's rights in society.

Designing Workshops with Young People

When designing workshops for children involved in Church activities, consider the following:

- It is important to remember that the discussion of safeguarding with young people must be appropriate to the age level and ability of the children in each group and it is vital that parents/guardians are made aware of this and encouraged to participate where possible;
- Safeguarding awareness workshops happen routinely in schools and during youth activities, but young people do not always make the link between what happens in school and its applicability in a Church setting, therefore it is important to reinforce these messages in an age-appropriate way;
- Workshops should be focused on the importance of young people telling someone if they are being hurt; they should not reinforce messages that frighten or upset them;
- Workshops should highlight a number of people whom children can go to report abuse, such as their parents/guardians, teachers, Church group leaders, the DLP, Childline, etc.;
- Attendance records of these workshops, and the plan for the workshop itself, should be retained and stored appropriately.

Skills

Not everyone has the required skills to work with children/young people, and any work undertaken with them around safeguarding should only be carried out by people who have the necessary skills. Church authorities are encouraged to identify volunteers or professionals within their Church body with these skill sets, should they decide to undertake awareness-raising workshops with children and young people.

Resources

When developing any work with children, it is important that links are established with relevant people and organisations in the locality. This is done so that their advice and support can be sought, and that any work carried out should be in line with the guidance provided in Standard 1: Creating and Maintaining Safe Environments.

Resources and a workshop for children have been provided for trainers registered with the NBSCCCI. These can be used alongside leaflets and resources contained in Standard 6 (6.2A, Templates 1–4). For further help or support, contact can be made with the NBSCCCI Director of Training and Support.

Support and Supervision

Everyone who becomes involved in dealing with child abuse, from whatever perspective, requires support. This is most obvious for the person who has been abused, but those whose role it is to assist complainants and their families, or to assist respondents and their families, or to act as parish safeguarding representatives or trainers, or in any other child safeguarding capacity, need to be sustained through appropriate supervision and support arrangements.

What does Support mean?

The term 'support' includes a number of different activities, which allow a person:

- To give encouragement to someone or something because you want them or it to succeed;
- To help someone emotionally or in a practical way.

Support can be provided through peer-support arrangements. It can be provided in face-to-face meetings, by telephone calls, emails, etc. It is supportive to let someone know that they are being thought about positively, and that they can seek assistance if they need to.

Who needs support?

A structure of appropriate support should be made available to all of those working in the area of child safeguarding or affected by child safeguarding issues in the Church. This will include:

- The complainant and their family;
- The respondent and their family;
- Lay faithful who have been affected by an allegation of abuse;
- Priests/religious who are not the respondent, but who have been affected by an allegation of abuse against a colleague;
- Safeguarding personnel;
- The Bishop.

The nature of the support provided will depend on the need expressed and/or identified. It may vary from outreach, where the initiative is taken to contact and stay in touch, to the provision of information, making counselling available or providing and facilitating a support group.

One way of offering support to priests/religious and safeguarding personnel is through line management and peer-support arrangements.

What is line management accountability?

In the Church context, this can be described as:

- A process designed for you to work with your line manager to ensure and develop the efficacy of working situations;
- An arrangement to discuss your work regularly with this person, formally and informally.

Meetings with a line manager provide the opportunity to consider the individual's actions, behaviours and feelings about their work, together with the line manager's reactions, comments and challenges. The goal is to ensure that the recipient of the ministry provided by the Church body is well served.

Another means of providing support to an individual priest, religious or safeguarding personnel is through supervision.

What is supervision?

It is important that relevant members of Church personnel who have responsibility for safeguarding children are given the opportunity to attend regular supervision sessions with an appropriate person. It is the responsibility of the Church authority to ensure that an appropriate supervision structure is in place.

Useful Guidance is also available on the National Board's website - www.safeguarding.ie. Advice and support is also available from the Limerick Diocesan Safeguarding Office at (061 350000).

What does supervision entail?

Initially, a person/mentor is chosen who:

- You believe you can relate to;
- You believe you can trust;
- Has the right skills for what you need.

Record-keeping

It is important that the supervisor and supervisee maintain an agreed record of supervision, in line with guidelines on the storage and protection of data. At a minimum, a record should be kept of the dates and times that supervision was carried out.

Communicating the Church's Safeguarding Message

(Standard 6)

Responsibilities of Safeguarding Personnel in Relation to Standard 6 are:

The Bishop:

- Will ensure that practice and policy with regard to communication is compliant with civil and canon law.

Safeguarding Committee:

- Producing a three-year child safeguarding plan. Part of this plan will include evidence that a communications plan is developed and implemented across the Church body. To do this, an annual child safeguarding communications plan needs to be developed;
- Coordinating local safeguarding representatives in the development of a communications plan. This coordination involves consultation with key stakeholders, including children and guardians, regarding the plan.

Parish Safeguarding Representative:

- Working with the safeguarding committee to consult with key members of the community, including children, guardians and other personnel who have been identified by the safeguarding committee in the compilation of a communications plan;
- Checking that methods of communication are effective and in place. This information should be communicated to the safeguarding committee as part of the consultation and evaluation phases of developing and reviewing a communications plan.

Communication Plan

Step 1: Reviewing current policies, procedures and practice

As part of the Diocesan 'Safeguarding Children, 3 Year Strategic Plan', an effective communications plan is in place. This plan emphasises the central position of the Diocesan safeguarding standards, policy and procedures. These Procedures are essential to the implementation of Church standards, and it is critical that everybody, including children and young people, know and understand their purpose and know how to use them.

A range of communications methods will in place, the following checklist suggests some ideas for the safeguarding committee to consider.

Does the Diocese:

- Have a written communications plan, stating what you wish to communicate, to whom, by whom, and how often?
- Display the name and contact details of the designated liaison person (DLP) during Church run youth activities?
- Place information on the diocesan website about safeguarding children?
- Ensure that communications between the Church and parents/guardians/carers/children/community leaders take account of language or communication differences?
- Ensure that parents/guardians, children and relevant others know about your child safeguarding and child protection policies and reporting procedures?
- Have a process for enabling people, including children and young people, to make a complaint and ensure that this process is publicised so that everyone knows about it?
- Involve parents/guardians, as well as children, in developing codes of behaviour, e.g. about anti-bullying?
- Devise ways of obtaining feedback from parents/guardians/carers/children/the Church community to find out what you are doing well, and what is not working?

Step 2: Gathering further information

Using the information in Step 1, the Church body should gather any further information necessary to develop a communications plan that reflects transparency, openness, accountability and responsibility. The aim of this plan is to make information available about all aspects of policy and practice, which keep children safe in Church and related activities.

To develop this plan, the safeguarding committee needs to develop information on the following:

Who are the target groups? The safeguarding committee should consult with relevant

Personnel to establish the target audiences for inclusion in the wider safeguarding plan. It is likely that the main target groups with whom a Church body needs to communicate regarding its child safeguarding policy and procedures are:

- Church personnel;
- Lay faithful;
- Children/parents/guardians/carers;
- Parish staff and volunteers;
- External organisations, e.g. Tusla, An Garda Síochána;
- Other relevant external agencies, the general public and the media.

What are the safeguarding messages? Although child safeguarding messages must be consistent, the information needed may change depending on your target audience. Child safeguarding messages may include:

- Information on what is meant by child safeguarding;
- Information on the child safeguarding policy;
- Information on the procedures for reporting allegations, suspicions and concerns;
- Contact details of the DLP;
- For children and parents/guardians: how to keep safe; what to do if you, or someone you know, is in danger of being harmed; sources of advice and support;
- roles of agencies involved in child safeguarding; how the referral process works;
- For Church personnel: how to deliver best practice; safe recruitment; dealing with allegations; accessing advice and support; availability of training; contact details for relevant child safeguarding personnel.

How are you going to promote child safeguarding? Before deciding how you will do this, it is important to consider the most effective methods for reaching out to key groups of people.

Methods could include:

- **Diocesan/provincial and parish/local congregation websites** that could host material such as the child safeguarding policy, any additional resources developed in relation to child safeguarding, the annual report on child safeguarding within the Church body, the annual training plan, a safeguarding children newsletter, or signposts to other websites such as the NBSCCCI or the civil authorities;
- **Diocesan/provincial newsletters** providing general information and updates on safeguarding;
- **Parish/local congregational bulletins** with information on child safeguarding events and key contact details;
- **Diocesan/provincial printed publications** such as copies of child safeguarding policies, handbooks and information pamphlets, posters for display in the Church, bookmarks for children with child safeguarding information and contacts, annual reports, a child-friendly version of the child safeguarding policy, etc.;

- **National/local press releases** announcing annual reports, updated resources, etc.;
- **Other innovative methods:** it is important to develop positive messages when promoting child safeguarding within the Church. Use the skills and expertise of key people in the Church body to develop creative ways to put forward the positive child safeguarding message of the Church. This could include suggestion boxes, 'Safeguarding Sundays', meetings of key child safeguarding personnel, questionnaires, and workshops with children and young people.

Who is responsible? Using the information outlined in Step 1 and Step 2, alongside the roles identified in Appendix 1, it is important to identify who is responsible for each method of delivery. Once identified and agreed, this should be written into the role description, in line with best practice in recruitment and selection. These roles could include, for example:

- The child safeguarding committee;
- The parish priest/local superior/community leader;
- The DLP and deputy DLP;
- The local safeguarding representative

It must be understood that within each parish or local congregation, the overall responsibility for implementing the child safeguarding policy remains with the parish priest/local superior/community leader. The overall responsibility for ensuring that each Church body implements effective child safeguarding practice lies with the Bishop.

When will it be achieved? It is important that each plan has clear, realistic and achievable time frames within which each target can be achieved.

Step 3: Writing the plan

Using the information in Steps 1 and 2, it is the responsibility of the safeguarding committee to write the communication plan using a format which identifies, for each target group, what is communicated, how, responsible person/area, when delivered and when reviewed.

This plan will form part of the overall three-year safeguarding plan.

Step 4: Review

It is important to remember that communication is a two-way process. Developing mechanisms for consultation and feedback to review the communication plan is critical to ensure that the child safeguarding message is effectively heard, understood and revised in order to meet the needs of the target groups.

Ensuring that Information Regarding the Church's Child Safeguarding Message is Accessible

A key part of child safeguarding is ensuring that the methods used to communicate information on the Church's child safeguarding message are accessible and appropriate and may include:

- Public poster for adults, with information about what to do if there is a child safeguarding concern, including contact details for appropriate child safeguarding personnel (Page 5). ***This poster, signed by the Bishop, and forwarded to each parish should be displayed in areas with public access, including residences of priests and religious to which children have access.*** There is no requirement to put up this child safeguarding poster in private homes connected with the Church body if no public ministry with children takes place there;
- Child safeguarding leaflets for parents/guardians/adults about how the Church responds to child safeguarding concerns, the management of allegations and access to counselling and support;
- Posters/Leaflets for children about what to do if they have a child safeguarding concern, including contact details for appropriate child safeguarding personnel;
- The child safeguarding policy in concise/reader-friendly accessible formats;
- Relevant events such as 'Designated Safeguarding Sundays'
- The regular dissemination of safeguarding awareness in local church bulletins
- The dissemination of the Diocesan newsletter that detail child safeguarding practices

Communicating appropriately to those whose First Language is not English, and to those who have specific needs

The Bishop is aware of the particular requirements of those whose first language is not English. It is important that informative material is translated into the appropriate language so that all children and their parents/guardians are made aware of the child safeguarding practices in their parish or religious congregation. The Diocesan Safeguarding Children Office will assist in this regard. The National Society for the Prevention of Cruelty to Children (NSPCC) provides additional child safeguarding resources in a range of formats. Their website is www.nspcc.org.uk.

Children who have specific needs because of disability or other vulnerabilities require extra care and attention. They may find it more difficult to access support and advice services because they may not have the communication skills needed to disclose what is happening to them. They may rely on adults to provide for their most intimate care, and so find it challenging to speak about any concerns they may have about such an adult.

A number of services are available in formats that are appropriate to young people with specific needs. These may include:

Childline text support: Childline run a free text service for children and young people. Children often find it easier to text rather than talk on the phone if they have a worry or concern. Information on a range of issues is available through text. **Text 'Talk' to 50101;**

It is important when communicating with young people with specific needs that the information on the services above is made accessible by being posted alongside appropriate codes of behaviour about the care of children with specific needs, and that it is also made known to parents and guardians.

Where written information is not appropriate, visual images should be developed to indicate to children how they can raise a concern.

Guidance on Developing a Child Safeguarding Statement

(NBSCCCI 6.2D)

Church bodies who have ministry with children as outlined in *Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016 Table 1*, are categorised as providing relevant services as defined in Schedule 1 of the Children First Act 2015.

As a relevant service provider each Church body that has ministry with children, must produce a Child Safeguarding Statement. This is a written statement that specifies the service being provided and the principles and procedures to be observed in order to ensure, as far as practicable, that a child availing of the service is safe from harm.

The definition of harm is outlined in Section 2 of the Children First Act as:

- (a) Assault, ill-treatment or neglect of the child in a manner that seriously affects or is likely to seriously affect the child's health, development or welfare, or
- (b) Sexual abuse of the child

Whether caused by a single act, omission or circumstance or a series or combination of acts, omissions or circumstances or otherwise

The Child Safeguarding Statement should provide an overview of the measures that the Church body has in place to ensure that children are protected from harm. It may also refer to more detailed procedures which can be made available on request.

The statutory requirement to have a Child Safeguarding Statement does not eradicate the need for the Church body's Child Safeguarding Policy and its associated procedures or guidance, but it should make reference to the Safeguarding Policy.

All relevant Church bodies must make the child safeguarding statement publically available by the 11th of March 2018, and circulate it to all Church personnel, make it available to parents/guardians, Tusla and any member of the public upon request.

The Children First Act 2015 requires that Tusla establishes and maintains a register of non-compliance of service providers who fail to provide a copy of the Child Safeguarding Statement to Tusla when requested.

To assist with this task a template Child Safeguarding Statement has been written for the Catholic Church (*NBSCCCI 6.2D Template 1*) which can be adapted by each Church body.

Relevant Person

As part of the Children First Act 2015 each relevant organisation is required to appoint a relevant person which is defined in Part 2 Section 8 as 'the person who is appointed by a provider of a relevant service to be the first point of contact in respect of the provider's child safeguarding statement.'

Each Church body who is categorised as a relevant organisation should appoint a relevant person using the recruitment procedures outlined in *NBSCCCI Guidance 1.1A*.

Child Safeguarding Statement of the Diocese of Limerick



This statement has been prepared to comply with the requirements of the Children First Act 2015 and is derived from Safeguarding Children Policy and Standards for the Catholic Church in Ireland (2016). The policy of the Catholic Church in Ireland is based on standards of practice which contain indicators that assist in reaching these standards. These indicators can be used in assessing and managing risk.

Statement

As a constituent member of the Catholic Church in Ireland, we recognise and uphold the dignity and rights of all children, are committed to ensuring their safety and well-being and will work in partnership with parents/guardians to do this. We recognise each child as a gift from God, and we value and encourage the participation of children in all activities that enhance their spiritual, physical, emotional, intellectual and social development.

All Church personnel (including clergy, religious, staff and volunteers) have a responsibility to safeguard children through promoting their welfare, health and development in a safe and caring environment that supports their best interests and prevents abuse.

Nature of service and principles to safeguard children from harm

The Diocese of Limerick, as a constituent member of the Catholic Church in Ireland, exists to promote the teachings of the Catholic Church. This includes the following ministry with children, as defined in Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016:

Undertaking Church Ministries, involving children, at Diocesan and Parish levels including; General worship, Sacramental preparation programmes, including Baptismal Teams, Do This in Memory of Me (Communion), You Shall Be My Witnesses (Confirmation).

Pastoral engagements including; Altar servers, Youth Choirs, Children's Liturgies, prayer and faith activities. Chaplaincy to hospital and disability sectors providing for the needs of children. John Paul II Awards, Pilgrimages at home and abroad involving children and young people.

The Diocese of Limerick actively promotes the welfare of children and encourages their participation in the life of the Church.

As outlined in the Safeguarding Children 2016 Policy and Standards for the Catholic Church in Ireland we are committed to the following principles:

- **Mandatory reporting**

Each of us has a duty to notify the statutory authorities of suspicions, concerns, knowledge or allegations that a child is being or has been abused:

- *physically*
- *emotionally*
- *sexually*
- *through neglect*

Suspicious, concerns, knowledge or allegations may relate to possible abuse by a member of Church personnel, but they can also relate to incidents in the child's family, or elsewhere in the community. Persons who are mandated persons, which include diocesan safeguarding officers, priests and pastoral care workers, have particular legal responsibilities to report abuse in accordance with the Children first Act 2015. This will be done jointly with the Diocesan Designated Liaison Person.

- **Caring for the welfare of all children and the adults who work with them.**

Measures to create and maintain environments that are safe for children, that prevent abuse, and that create nurturing, caring conditions within the Church for children and the adults who work with them, will continue to be strengthened and reviewed. This will be done through training support, communications and quality assurance.

- **Responding appropriately to child protection suspicions, concerns, knowledge or allegations**

Anyone who brings any suspicion, concern, knowledge or allegation of current or past abuse of a child to the notice of the Church will be responded to sensitively, respectfully, actively and in a timely manner, in line with statutory child protection procedures and Church requirements.

All suspicions, concerns, knowledge or allegations that reach the threshold for reporting to the statutory authorities (apart from those received in the Sacrament of Reconciliation) will be reported to the appropriate statutory authorities. This will be done irrespective of the status of the person (lay, cleric or religious) who is suspected of having been abusive to a child. If the allegation relates to a lay member of Church personnel, in addition to notifying the statutory authorities, the allegation must be reported to the Church authority. If the allegation relates to a cleric or religious, in addition to notifying the statutory authorities, the allegation must also be reported to the Church authority and the National Board for Safeguarding Children in the Catholic Church in Ireland.

All Church personnel will cooperate with the statutory authorities in all cases.

In responding to complaints of child sexual abuse relating to clergy and all those in forms of consecrated life, Church authorities will act in accordance with the requirements of civil law and canon law, and so will respect the rights and uphold the safeguards afforded in these, both to the complainant and respondent.

- **Caring pastorally for complainants and other affected persons**

Those who have suffered child abuse by Church personnel will receive a compassionate and just response, and will be offered appropriate pastoral care, counselling and support as they seek to rebuild their lives. An appropriate pastoral response to the family, parish, congregation or order and to the wider community will be provided, with due regard to the right of privacy of those directly involved, and to the administration of justice.

- **Caring pastorally for respondents and other affected persons**

This Church body in its response to suspicions, concerns, knowledge or allegations of child sexual abuse will respect the rights under civil law and canon law of an accused cleric or religious or other Church personnel. A legal presumption of innocence will be maintained during the statutory and Church inquiry processes. As the processes develop, additional assessment, therapy and support services may be offered to the respondent.

The Church authority will take responsibility for ensuring that any cleric or religious who is considered to constitute a danger to children is managed according to a risk management plan.

All requisite steps will be taken to restore the good name and reputation of anyone who has been wrongly accused of abusing a child.

Respondents belong to families and diocesan or religious communities. The Church authority will be mindful of the need to provide support to members of families and communities affected by the respondent's changed situation.

Risk Assessment

The table below sets out the identified risks to the safety of children and young people involved in Church activities in Diocese of Limerick and the steps taken to minimise the risks of abuse.

<i>Risk Identified</i>	<i>Procedure in place to manage risk identified</i>
Risk of harm (as defined in the Children First Act 2015) of a child by Church personnel	Procedures to meet Indicator 1.1 of the Child Safeguarding Policy available from: - http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Risk of harm through bullying (as defined in the Children First Act 2015) of a child by Church personnel or peers	Procedures to meet Indicator 1.2 of the Child Safeguarding Policy available from: - http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/ Procedures to meet Indicator 1.3 of the Child Safeguarding Policy available from http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Children who use our service do not understand the roles and responsibilities in place to encourage positive behaviour	Procedures to meet Indicator 1.3 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
The environment in which work with children is facilitated fails to protect them from harm (as defined in the Children First Act 2015)	Procedures to meet Indicators 1.4 and 1.8 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
The environment in which work with children is facilitated fails to meet effective safeguarding practice	Procedures to meet Indicators 1.4 and 1.8 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
External groups who use Church property are unsafe to do so	Procedures to meet Indicator 1.5 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Risk of harm (as defined in the Children First Act 2015) to a child during activities or trips away from home from Church personnel or other adults	Procedures to meet Indicators 1.6 and 1.7 of the Child Safeguarding Policy available from: - http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/

Risk of harm (as defined in the Children First Act 2015) through the use of digital media (photography, video and social media)	Procedures to meet Indicator 1.9 of the Child Safeguarding Policy available from: - http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Church personnel fail to report an allegation, suspicion, concern or knowledge appropriately	Procedures to meet Indicator 2.1 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Church personnel fail to take action during and following any investigation into allegations of abuse against clerics and religious to ensure children are protected from harm (as defined in the Children First Act 2015)	Procedures to meet Indicators 4.1, 4.2,4.3 and 4.4 of the Child Safeguarding Policy available from http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Church personnel fail to support those who are victims of abuse	Procedures to meet Indicators 3.1,3.2 and 3.3 of the Child Safeguarding Policy available from http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Church personnel fail to understand their responsibilities to safeguard children	Procedures to meet Indicators 5.1, 5.2, 5.3 and 5.4 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Children and their parents do not understand the Church's policy, procedures and structure to safeguard children and protect them from harm (as defined in the Children First Act 2015)	Procedures to meet Indicators 5.5, 6.1, 6.2, 6.3 and 6.4 of the Child Safeguarding Policy available from:- http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
The procedures for safeguarding children from harm (as defined in the Children First Act 2015) fail to be implemented	Procedures to meet Indicators 7.1, 7.2 and 7.3 of the Child Safeguarding Policy available from http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
The Church authority fails to ensure the appointment of a relevant person and maintain a list of mandated persons	Procedures to meeting Indicators 1.1, 6.1 and 2.1 of the Child Safeguarding Policy available from http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/
Risk of harm of a child (as defined in the Children First Act 2015) being disclosed during the Sacrament of Reconciliation	Procedures to meet indicator 2.1 of the Child Safeguarding Policy in relation to the Sacrament of Reconciliation available from http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/

Procedures

The procedures outlined in the risk assessment above are available at: -

<http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>

The procedures of the Diocese of Limerick are derived from the Safeguarding Children Policy and Standards for the Catholic Church in Ireland (2016) are available at: -

<https://www.safeguarding.ie/index.php/guidance>

The procedures listed above include the following:

- Procedure for the management of allegations of abuse or misconduct against workers/ volunteers of a child availing of our service. This is part of Indicator 2.1 which is available from <http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>
- Procedure for the safe recruitment and selection of workers and volunteers to work with children. This is part of Indicator 1.1 available from <http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>
- Procedure for provision of and access to child safeguarding training and information, including the identification of the occurrence of harm. This is part of Indicators 5.1, 5.2, 5.3 and 5.4 available from <http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>
- Procedure for the reporting of child protection or welfare concerns to Tusla. This is part of Indicator 2.1 which is available from <http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>
- Procedure for maintaining a list of the persons (if any) in the relevant service who are mandated persons. This is part of Indicator 2.1 which is available from <http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>
- Procedure for appointing a relevant person. This is part of Indicators 1.1 and 6.1 which is available from <http://www.limerickdiocesessafeguarding.com/policy-and-procedures/children/>

Implementation

Diocese of Limerick is committed to safeguarding children through the implementation of *Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016*. This Child Safeguarding Statement and our practice support our desire to keep children safe from harm while in our ministries. As part of our annual audit against the relevant indicators of the child safeguarding standards, we will review the effectiveness of our practice as outlined in this statement and will revise, as appropriate

Signed



Bishop of Limerick

Date

10th December 2019

For any queries relating to this statement please contact:

Mr Gerard Crowley

☎ 087 3233564 / 061 350000

E: ger.crowley@limerickdiocese.org

Localised Risk Assessment

Along with the risks listed in the table above, parishes/religious communities of the Diocese of Limerick may conduct individual risk assessments of their activities with children and put in place procedures to manage these risks in line with guidance from the NBSCCCI in *Guidance 6.2D, Template 1*.

Quality Assuring Compliance with the Standards (Standard 7)

Responsibilities of Safeguarding Personnel in Relation to Standard 7 are:

The Bishop:

- Appointing a safeguarding committee and designated liaison person (DLP) and ensuring that they carry out their function in relation to monitoring effectively;
- Writing to the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) to confirm that an internal annual report has been completed;
- Inviting the NBSCCCI to conduct reviews as necessary;
- Carrying out systematic assessments of the standards through visits to local areas of responsibility.

Designated Liaison Person (DLP)

- Completing a report to the Bishop on an annual basis, outlining compliance with Standards 2, 3 and 4.

Safeguarding Committee

Under the overall direction of the Bishop the Safeguarding Committee plays a critical role in relation to quality assuring diocesan compliance with the Safeguarding Children Policy & Standards for the Catholic Church in Ireland 2016. It is particularly concerned with Standards 1,5,6, and 7.

The Safeguarding Committee consists of a minimum of six and a maximum of ten members appointed by the Bishop. It meets formally on six occasions annually to review progress; it works to a standardised agenda and proceedings are recorded. Individual members of the committee take an interest and lead on aspects of the safeguarding agenda. The Diocesan Director of Safeguarding attends committee meetings as appropriate but is not a member of the committee. The committee does not involve itself in any executive matter or in any complaint/case.

- The safeguarding committee is concerned with the seven standards including the establishment of the local safeguarding policy and procedures.
- To develop and review the three-year child safeguarding plan on how to maintain standards 1, 5 and 6 across the Diocese and to ensure that an annual safeguarding report on these standards is made to the Bishop.
- Recommend the Annual Diocesan Safeguarding Plan to the Bishop for approval
- Review progress of implementation of the Annual Diocesan Safeguarding Plan and advise and support any necessary actions
- Report, through the Chair, to the Bishop on the Annual Diocesan Safeguarding Plan and on its implementation.

- Liaising with the local safeguarding representatives (LSR's) to ensure the compilation of a local safeguarding audit, and to identify areas where guidance and support on policy or practice is needed.
- Co-ordinate local safeguarding representatives. (LSR's)
- Co-ordinate activities related to child safeguarding, e.g. training
- Ensure the annual audit, including correlation of records for training related-activities.
- Ensure the completion of training needs assessments across the various child safeguarding roles in the Church body.
- Ensure, with the Church authority, that the appropriate child safeguarding personnel are in place.
- Uphold the seven Standards in practice and behaviour.

Parish Safeguarding Representative

- Working with the safeguarding committee to ensure the completion of the local safeguarding audit.

NBSCCCI will

- Conduct planned reviews on the Diocesan safeguarding service;
- Store the annual notification of the Church authority, which states that an annual audit of safeguarding has been completed.

Review of Diocesan Safeguarding Policy, Procedure and Information

A monthly meeting is held involving the Designated Liaison Person, the Parish Safeguarding Support Worker and a member of the Safeguarding Committee with lead responsibility for information. At this meeting, National Board updates on Standards and Guidance are reviewed as well as any other related matters arising at Parish level and management of cases. Any appropriate updating of Policy and Procedure is addressed at this meeting.

Governance arrangements regarding the Seven Safeguarding Standards in the Diocese of Limerick

The Bishop has overall responsibility for safeguarding governance within the Diocese.

To assist this, the Bishop appoints people, approves organisational arrangements and processes to ensure that an appropriate Safeguarding Service is maintained.

Four Committees support this objective within the Diocese:

- **Policy and Governance Committee** - This committee is the senior forum within the Diocese which advises the Bishop on safeguarding children in all church activities. The committee meets annually or more frequently if required.
- **Case Management Advisory Committee** - Provides independent, expert advice to the Bishop on all aspects of the management of cases of alleged or confirmed child sexual abuse within the Diocese. The Case Management Advisory Committee meets as required.
- **Safeguarding Committee** – The Safeguarding Committee, under the direction of the Bishop, plays a critical role in relation to quality assuring compliance with the Safeguarding Children Policy & Standards for the Catholic Church in Ireland 2016.

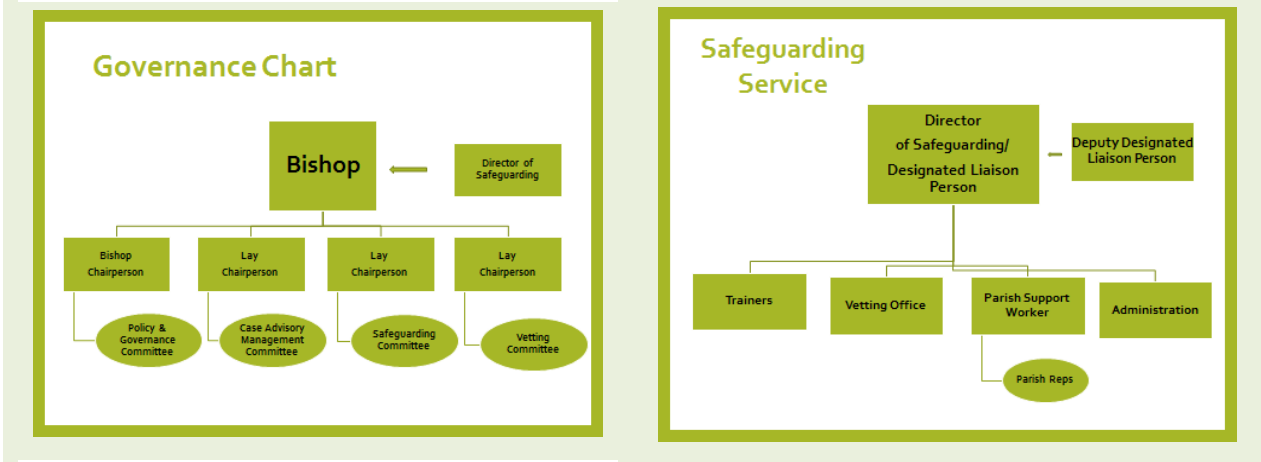
Governance Role of the Safeguarding Committee in relation to each of the 7 Standards.

- | | |
|------------|--|
| Standard 1 | To ensure that Diocese meets its responsibilities to provide an environment for children, this is safe.
To ensure the Annual Parish Audit is undertaken and reviewed. |
| Standard 2 | To ensure that appropriate child care procedures are in place, communicated and made available by the Diocese |
| Standard 3 | On an annual basis the Chair obtains assurance that the following arrangements are in place:
Panel of trained Complainant Support Person.
Counselling Services |
| Standard 4 | On an annual basis the Chair obtains assurance that the following arrangements are in place:
Panel of trained Priest Advisors |
| Standard 5 | To ensure that Church personnel are trained and supported in all aspects of safeguarding relevant to their role by the Diocese |
| Standard 6 | To ensure that the Diocese meets its responsibility to appropriately communicate the Church's child safeguarding message |
| Standard 7 | To ensure that the Diocese develops a plan of action to quality assure compliance with the Safeguarding standards within the Diocese |

- Safeguarding Committee that meets six times annually
- Vetting Committee that meets monthly

The Bishop chairs the Policy and Governance Committee and appoints an Independent Chair to each of the other committees. The Bishop meets regularly with each of the committee chairs.

The Director of Safeguarding has responsibility for the operation of the service and is the Diocesan Designated Liaison Person. A Priest of the Diocese is identified as Deputy Designated Liaison Person.



The Diocese maintains membership of the National Case Management Service of the National Board for Safeguarding Children in the Catholic Church in Ireland. This membership enables the Bishop to secure case management advice from the service and/or from the C.E.O. of the National Board for Safeguarding Children in the Catholic Church in Ireland.

Ensuring Compliance with the Seven Safeguarding Standards at Local Level (NBSCCCI 7.1C)

Quality assurance procedures are a systematic method of assessing the extent to which the seven child safeguarding standards are implemented at all levels within the Diocese. This is an important method of ensuring that a process of continuous improvement takes place, and of demonstrating accountability and transparency.

Quality assurance is done by applying the following methods:

1. Members of the Diocesan Safeguarding Children Service and Committee will visit parishes to assess compliance and to ensure that there is an awareness of child safeguarding, and that effective practice is being implemented.

The items to be examined during these visits may include, for example:

- a. Recruitment/Vetting arrangements
- b. Attendance registers
- c. Use of Parish Facilities.
- d. Notice Boards - Display of Safeguarding posters
- e. Parish Bulletins/Notices on Safeguarding
- f. Minutes/agendas of Safeguarding Meetings
- g. Codes of conduct for groups of children
- h. Previous year's annual child safeguarding audit from the parish.

The visit will, as far as possible, involve the local safeguarding representatives and the priests of the parish and may coincide with a Parish Information Session.

2. The Annual Parish 'self-audit', coordinated by the Diocesan Safeguarding Committee will be carried out in Quarter 4 of each year (Appendix 2). (It is important that the completed audit is returned by the specified date as confirmation of the completion of the audit has to be forwarded to the National Board).
3. Annual report by the DLP to the Bishop on Standards 2, 3 and 4.

The Bishop may engage an independent person/organisation to review the quality of compliance at any time.

Guidance on Compliance Visits by the Diocesan Safeguarding Service

The Diocesan Safeguarding Service should regularly visit parishes/community houses/ministries to ensure that there is an awareness of child safeguarding, and that effective practice is being implemented. It is important that these visits are outlined in the annual three-year child safeguarding plan which assesses the effectiveness of the steps taken to keep children and young people safe.

It is advised that the diocesan service has a checklist of items, linked to the safeguarding standards and diocesan procedures, to examine during these visits.

This list may include, for example:

- The attendance register;
- Safeguarding posters;
- Codes of conduct for groups of children;
- A copy of the previous year's annual child safeguarding audit from the local area.

This visit should, as far as possible, involve local people such as the Local Safeguarding Representative/s, alongside the parish priest or local superior, to allow the Diocese the opportunity to recognise good practice, and to thank those involved for their work in maintaining the child safeguarding standards.

Guidance on Local Safeguarding Audit

One of the primary methods, alongside the annual report written by the Designated Liaison Person to the Bishop, of ensuring compliance with the seven child safeguarding standards is the conducting of a local child safeguarding audit on Standards 1, 5 and 6. In accordance with *NBSCCCI Guidance 7.1 A-F*.

Each standard contains a list of indicators that give details of the steps a Church organisation needs to take to meet the standard, and advises on ways to provide evidence that the standard has been met.

Process

Based on the level of ministry with children, the safeguarding committee will select the local safeguarding audit, which relates to the indicators contained in the child safeguarding policy.

- The safeguarding committee will forward the audit for completion by parishes on an annual basis.
- Returns are examined for compliance by the safeguarding committee.
- An annual report is prepared for the Bishop, with a review of compliance and recommendations for further action and improvement.

- Recommendations for change are incorporated into to the three-year child safeguarding plan.
- The Bishop will notify the NBSCCCI based on requirements of the child safeguarding policy by the end of January each calendar year that the local child safeguarding audit has been completed;
- The annual report made by the Designated Liaison Person has been completed.

Guidance on Developing a Three-Year Child Safeguarding Plan (NBSCCCI 7.2A)

The Church organisation must develop a child safeguarding plan to assess the effectiveness of the steps it is taking to keep children safe.

The purpose of this internal child safeguarding plan is to set out **what, how, who and in what time frame** key elements of child safeguarding practices and procedures are going to be met by the Church body.

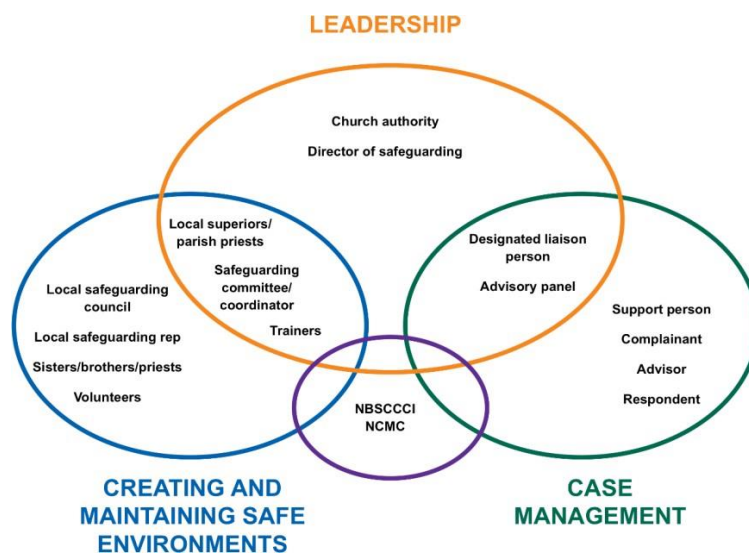
A child safeguarding plan should include the following:

- **Specific objectives linked to each of the safeguarding standards.** It is important that specific objectives are set in line with the child safeguarding standards, any previous annual audit recommendations and any review recommendations by the NBSCCCI. These objectives can be broken down into set actions. The training plan and communications plan should be included under Standards 5 and 6.
- **Resources.** The achievement of this child safeguarding plan is fully dependent on the availability of sufficient resources. In order to successfully implement the three-year strategy, it is important to set specific and realistic objectives linked to identified allocated resources.
- **Implementation.** The Church authority, through the safeguarding committee, should identify clear time frames for implementation, which should take account of the completion of the local safeguarding audits (NBSCCCI Guidance 7.1C).
- **Review and evaluation.** It is important that the three-year plan sets clear dates for review of each specific objective outlined in the plan. These review dates should be achieved on an annual basis, and reviews should take account of the outcomes of the annual local safeguarding audits (NBSCCCI Guidance 7.1C) and, if appropriate, of the annual report made by the DLP to the Church authority (NBSCCCI Guidance 7.1D).

Appendices

Roles in the Child Safeguarding Structure

The diagram below shows the structure for key personnel involved within child safeguarding in the Catholic Church in Ireland. A similar structure is replicated across each Diocese / Church body in Ireland. Descriptions for each role are displayed in this appendix, while also being referenced and expanded on in each relevant standard.



Bishop

To be responsible for all safeguarding practices by:

- Ensuring that the appropriate child safeguarding structures and personnel are in place;
- Liaising with the Holy See, as appropriate. If the Church body is a religious order or congregation, this is done through the superior general;
- Ensuring compliance with canon and civil law;
- Upholding the seven standards in practice and behaviour.

Director of safeguarding

To be responsible for coordination of all safeguarding practices by:

- Directing and implementing the child safeguarding policy;
- Liaising with and supporting parishes and communities to ensure implementation of local policies and procedures;
- Liaising with the child safeguarding committee and the advisory panel;
- Ensuring that all child safeguarding personnel are kept up to date with practice, as communicated from the NBSCCCI;
- Reporting directly to the Church authority on all child safeguarding issues.

Designated liaison person (DLP)

To promote safeguarding by:

- Hearing child safeguarding concerns;
- Passing on child safeguarding concerns to the statutory authorities;
- Managing cases and all associated documents;
- Liaising with the support person, advisor and the Church authority;
- Passing on child safeguarding concerns to the NBSCCCI;
- Conducting internal inquiries;
- Contributing to upholding the seven standards in practice and behaviour;
- Completing an annual report regarding compliance with Standards 2, 3 and 4 for the Church authority;
- Monitoring respondents or, with the Church authority, appointing a suitable person to carry out this role.

Advisory panel

To promote safeguarding by:

- Advising the Church authority on all stages of the investigative process into alleged child abuse;
- Keeping a record of all of its recommendations to the Church authority;
- Upholding the seven standards in practice and behaviour.

Support person

To promote safeguarding by:

- Keeping the complainant informed of the process of the case;
- Helping direct the complainant to counselling and support;
- Recording any meetings or contact they have with the complainant, and reporting to the DLP as appropriate;
- Upholding the seven standards in practice and behaviour.

Advisor

To promote safeguarding by:

- Keeping the respondent informed of the process of the case;
- Helping direct the respondent to counselling and support;
- Recording any meetings or contact they have with the respondent, and reporting to the DLP as appropriate;
- Upholding the seven standards in practice and behaviour.

Safeguarding committee

To promote child safeguarding by:

- Developing a three-year child safeguarding plan, including the establishment of the local child safeguarding policy and procedures;
- Coordinating local safeguarding representatives (LSR's);
- Coordinating activities related to child safeguarding, e.g. training;
- Ensuring the annual audit, including the correlation of records for training-related activities;
- Ensuring the completion of training needs assessments across the various child safeguarding roles in the Diocese/Church body;
- Ensuring, with the Church authority, that the appropriate child safeguarding personnel are in place;
- Upholding the seven standards in practice and behaviour.

Safeguarding trainers

To promote child safeguarding by:

- Working with the safeguarding committee to identify training needs;
- Delivering full-day and information-session safeguarding training to those identified by the safeguarding committee in the Diocese/Church body;
- Keeping records of all of those who have been trained;
- Contributing to upholding the seven standards in practice and behaviour.

Local safeguarding representative (LSR)

Being responsible to the parish priest or local superior to promote child safeguarding by:

- Raising awareness of what child safeguarding is;
- Disseminating information regarding the standards and guidance, and circulating this information widely;
- Ensuring Church activities are provided in a way that ensures the safety and well-being of the children involved;
- Ensuring that the contact details of the DLP, Gardaí and Tulsa are widely publicised;
- Upholding the seven standards in practice and behaviour.

National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCI)

Performs its child safeguarding role by:

- Assisting with the development of policy, procedures and practices across the Catholic Church in Ireland;
- Offering advice on best practice, including training, case management and implementation of national standards and guidance;
- Monitoring the practice of child safeguarding across the Catholic Church in Ireland.

National Case Management Committee (NCMC)

Integral to child safeguarding:

- The NCMC exists as a function of NBSCCCI, and is chaired and administered by its staff;
- The NCMC functions as an all-island group, offering advice to Church authorities on all aspects of the investigative process into alleged abuse (including the areas listed under the role of the advisory panel on Page 110);
- Membership is agreed through the signing of a data processing deed, which allows the sharing of full information with the NCMC and is fully compliant with data protection legislation in both jurisdictions.

To find out more about the current composition of the group, please log on to the NBSCCCI website at www.safeguarding.ie

Name of Parish:					
Name of Person Completing Information:			Date:		
			Yes	No	N/A
Q 1 (a)	Diocesan Safeguarding Posters/Leaflets:				
	Are the following Posters and Leaflets on display/available in the appropriate venues?				
	• Safeguarding Children Policy Statement (Poster)				
	• Information for Young People (Poster)				
	• Information for Parents/Guardians (Poster)				
	• Sacristy Safeguarding Poster				
	• Information for Young People (Leaflets)				
• Information for Parents/Guardians (Leaflets)					
<u>Comment:</u>					
			Yes	No	N/A
Q 1 (b)	• Is there a copy of the Safeguarding Children Policy and Standards for the Catholic Church in Ireland 2016 available in each Parish Office and Sacristy?				
	• Are the Diocesan Safeguarding Procedures adhered to in the Parish?				
<u>Comment:</u>					
			Yes	No	N/A
Q 2 (a)	Volunteer/Staff Requirements: (Adults)				
	Have all volunteers /staff involved in the Parish: (Appendix 8)				
	• Completed Application Form?				
	• Submitted the required References?				
	• Completed Declaration Forms?				
	• Undergone Vetting?				
	• Received the appropriate safeguarding information and/or training?				
	• Been advised as to the content of the Diocesan Safeguarding Policy & Procedures?				
• Signed the Agreement to comply with the Diocesan Safeguarding Policy & Procedures?					
<u>If No: Please comment</u>					
			Yes	No	N/A
Q 2 (b)	(Young people)				
	• Has each parent/child signed a Joint Consent Form? (Appendix 24)				
• Has each parent/child received a copy of the Information Leaflet for parents/children involved in Parish/Diocesan youth activities?					
			Yes	No	N/A

		Yes	No	N/A
Q 3 (a)	<p>Young People in Ministry</p> <p>Is there a register (an up to date listing) of all groups/organisations involving children associated with the Parish/Diocese, including names and contact details of leaders?</p>			
Q 3 (b)	<p>Who is responsible for keeping and maintaining this information? (Specify name and role in Parish)</p> <p>_____</p> <p>_____</p> <p>Note: This is the responsibility of the Parish Priest unless delegated to another person such as the Parish Safeguarding Representative.</p>			
Q 3 (c)	<p>Indicate the Youth Ministries active in your parish</p> <ul style="list-style-type: none"> • Altar Servers • Youth Choir • Adult Choir with children involved • Sacramental preparation (includes Do This in Memory + You should be My Witness Programmes) • Children's Liturgy • Mass Readers • Youth Club • Youth Retreat • Other (specify) 			
Q 3 (d)	<ul style="list-style-type: none"> • Has each group been approved to work within the Parish by the Parish Priest? • Has each group been provided with the Information Pack for Parish groups involving children? • Is each group complying with the requirement in the Information Pack for Parish groups involving children? • Does each group maintain an up-to-date Attendance Register? (Appendix 22) 			
<u>Comment:</u>				

		Yes	No	N/A
Q 4	Safeguarding Representatives: Has the Parish appointed Parish Safeguarding Representative(s) who have been trained and vetted?			
<u>Comment:</u>				
		Yes	No	N/A
Q 5	Training			
	• Have all Safeguarding Representatives and Leaders of Groups working with young people attended the One Day Training Programme?			
	• Have all other staff who have ministry with children attended a Safeguarding Information Session?			
	• Is there any other form of role-specific training which would enhance safeguarding in your parish?			
<u>Comment:</u>				
		Yes	No	N/A
Q 6	Non-Church groups working with young people and using Church Property			
	• Has each group completed the appropriate Application Form? (Appendix 27)			
	• Has the Parish Priest given permission?			
	• Has each group confirmed that it has;			
	a) Its own Insurance indemnifying the Church			
	b) Its own Safeguarding Policy including Vetting			
<u>Comment:</u>				
		Yes	No	N/A
Q 7	Sacristy:			
	• Is the Sacristy Poster on display in the Sacristy?			
	• Is the Sacristy Protocol followed?			
	• Is the Sacristy sign in/out book always completed?			
	• Are visiting clergy asked for Celebret/Letter of Permission to Minister?			
<u>Comment:</u>				
		Yes	No	N/A

Q 8	Storage of Records/Information:					
	• Are all safeguarding-related information/records stored securely?					
	• Where?					
<u>Comment</u>						
				Yes	No	N/A
Q9	Complaints/Concerns:					
	• Have any safeguarding complaints/concerns arisen?					
	• Have all safeguarding complaints/concerns been reported to the Designated Liaison Person/Director of Safeguarding?					
<u>Comment:</u>						

Signed: _____
Parish Priest

Date: _____

Parish Safeguarding Representative

Date: _____

Chairperson Pastoral Council

Date _____

Standard 1 Creating and Maintaining Safe Environments

Information to be displayed and available at Church locations



Diocesan Safeguarding Children Policy Statement

Safeguarding Children

Diocese of Limerick
Safeguarding Children Policy Statement

As a constituent member of the Catholic Church in Ireland, we recognise and uphold the dignity and rights of all children, are committed to ensuring their safety and wellbeing and will work in partnership with parents/guardians to do this. We recognise each child as a gift from God, and we value and encourage the participation of children in all activities that enhance their spiritual, physical, emotional, intellectual and social development.

All Church personnel (including clergy, religious, staff, volunteers and any other Church personnel) have a responsibility to safeguard children through promoting their welfare, health and development in a safe and caring environment that supports their best interests and prevents abuse.

For further information please visit the Diocesan Website www.limerickdiocese.org

+ **Brendan Leahy**
Bishop of Limerick

If you are concerned about the welfare and safety of children or wish to raise a matter from the past you may contact any of the following:

Diocesan Safeguarding Service
Ger Crowley,
Director of Safeguarding (DLP)
087 3233564 | 061 315856 | gercro@le.ie

An Garda Síochána
Divisional Headquarters,
Henry St, Limerick
061 212400

Tusla - The Child and Family Agency
Area Managers Office, HSE Building, Ballycummin Avenue, Raheen Business Park
061 482792 | www.tusla.ie

Bezpieczeństwo Dzieci

Oswiadczenie w sprawie polityki bezpieczeństwa dzieci Kościoła w Irlandii

Jako integralna część Kościoła Katolickiego w Irlandii uznajemy i wspieramy godność i prawa wszystkich dzieci oraz gwarantujemy ich bezpieczeństwo i pomyślność. Zamierzamy także współpracować z rodzicami/opiekunami dla osiągnięcia tego celu. Uznajemy, że każde dziecko jest darem od Boga oraz cenimy je i zachęcamy dzieci do aktywnego udziału we wszystkich zajęciach, które rozwijają je duchowo, fizycznie, emocjonalnie, intelektualnie i społecznie.

Wszyscy pracujący w Kościele (włączając księży, osoby zakonne, pracowników oraz wolontariuszy) mają obowiązek troszczyć się o dzieci poprzez popieranie tego, co służy ich dobru, zdrowiu i rozwojowi w bezpiecznym i troskliwym otoczeniu zgodnie z ich najlepszym interesem i zapobiegać ich wykorzystywaniu.

Więcej informacji na ten temat zamieszczamy na stronie diecezji www.limerickdiocese.org

+ **Brendan Leahy**
Biskup Diecezji Limerick

Dane kontaktowe personelu jeżeli ma miejsce uzasadniona obawa o dobro i bezpieczeństwo dzieci:

Diocjalnia Obsługa Bezpieczeństwa Dzieci
Ger Crowley,
Dyrektor Bezpieczeństwa Dzieci (DLP)
087 3233564 | 061 315856 | gercro@le.ie

Policja
Stacja Oddziału
Henry St, Limerick
061 212400

Tusla - Agencja do spraw dziecka i rodziny
Area Managers Office, HSE Building, Ballycummin Avenue, Raheen Business Park
061 482792 | www.tusla.ie

Safeguarding Information: for Children and Young People; for Parents/Guardians

Safeguarding Children

Information for Young People

diocese of limerick
our catholic community

Diocesan Safeguarding Policy says

Adults should...

- Treat children with respect at all times
- Never hurt children
- Always keep children safe from anyone who could hurt or abuse them
- Make sure children treat each other with respect

What is Abuse?

Abuse can be when a child is...
Told hurtful things that make them feel scared, unloved and unwanted
Physically hurt, for example hitting, shaking, throwing, burning or scolding
Made to do, or watch, something sexual that they don't want to do
Not looked after properly, does not have enough food or clothes or is left alone
Bullied, for example, being called names, being hit or pushed, having rumours spread about them or being threatened by someone online

What should I do if someone hurts me?

If someone hurts you or makes you feel uncomfortable or upset you should always...
Tell them to stop - Say No
Get away from them
Tell an adult you trust.
Remember...
It is never your fault if someone hurts you and you should never keep secrets about it!

How can I help to keep myself safe?

If an adult in the Church is hurting you or someone you know then you should tell an adult you trust or ring any of the following:

Safeguarding
Director: Ger Crowley,
087 3233564
061 315856

An Garda Síochána,
061 212400
Tusla, 061 482792

Other numbers that you can call for help are:
Childline 1800 566 666
 Samaritans 116123
 Samarac 1850 222 300

We believe that every child is precious and has a right to be kept safe from harm or abuse. Every adult in the Church has to help keep children safe by following the Diocesan Policy for Safeguarding Children.

For further information (including an cyber bullying) visit the Tusla website www.tusla.ie

Safeguarding Children

Information for Parents/Guardians

diocese of limerick
our catholic community

What the Diocese of Limerick will do

- We will create a safe environment and treat children with respect
- We will listen if you or your child have any worries or concerns
- We will follow up on all concerns and complaints

Youth Ministry in the Diocese of Limerick falls into two categories: Diocesan or Parish based initiatives

Diocesan Initiatives are for the most part run by the Youth Ministry Team. These youth ministry initiatives include school retreats, youth projects and one-off events as well as residential leadership programmes and pilgrimages.

Parish Initiatives include Altar Servers, Youth Choir, Children's Liturgy and Youth Groups. These Parish Groups are generally speaking the responsibility of the Parish Priest and leaders recruited by him.

If you have a child safeguarding concern or wish to raise a matter from the past you may contact any of the following:

Diocesan Director of Safeguarding (DLP) Ger Crowley, 087 3233564 | 061 315856 | gercro@le.ie
An Garda Síochána Divisional Headquarters, Henry St, Limerick, 061 212400
Tusla - The Child and Family Agency Area Managers Office, HSE Building, Ballycummin Ave, Raheen Business Park, 061 482792, www.tusla.ie
If your Parish has a Parish Safeguarding Representative, Enquiries to Terry Boyle, Parish Safeguarding Support Worker Tel: 086 1304775 | terry@le.ie
For further information please visit the Diocesan Website www.limerickdiocese.org

Standard 1 Creating and Maintaining Safe Environments

Poster - Sacristy Safeguarding Protocol

Sacristy Safeguarding Protocol

Children are welcome and encouraged to participate in the life of the Parish, and their welfare is promoted by observing the following protocol:

Priests, sacristans, altar servers and other persons involved in any form of ministry must sign the Sacristy Register

Visiting priests must show a valid celebrat or letter of good standing from their Diocese/Ordinary, to be recorded in the Sacristy Register

Other visiting religious or lay people involved in ministry will also show permission from the Diocesan Office to be involved in ministry within the Diocese

Visiting priests and any other persons involved in any form of ministry will show confirmation that they have been vetted by the Diocese of Limerick (except in once-off unregulated situations, for example funerals or weddings, where involvement with children/vulnerable persons is incidental)

Other persons should not be left alone with children/vulnerable persons in the Sacristy.

+ Brendan Leahy
Bishop of Limerick

Parish Safeguarding Representative(s):

Everyone involved in ministry must comply with the Safeguarding Policy of the Diocese of Limerick

Safeguarding Standards

Complementary & Interlinked

Child Safeguarding Standards

- 1 Creating and Maintaining Safe Environments
- 2 Procedures for Responding to Child Protection Suspicions, Concerns, Knowledge or Allegations
- 3 Care and Support for the Complainant
- 4 Care and Management of the Respondent
- 5 Training and Support for Keeping Children Safe
- 6 Communicating The Church's Safeguarding Message
- 7 Quality Assuring Compliance with the Standards

What is a standard?

A standard is the level of practice required to ensure good child safeguarding. Each standard is self-contained and is supported by indicators. It is the standards that provides the framework for action. Audits of compliance will be undertaken against the seven standards and the relevant indicators that apply to the Church body.

Accessible Child Safeguarding Information

Diocese of Limerick - our catholic community

Safeguarding and Child Protection

Parish Audit

Every year the Diocese reviews the work of safeguarding through a parish audit. This is done through the circulation of a questionnaire and follow up visits to the parishes. Sixty questionnaires were issued and returned by parishes between November and December 2016.

Returns demonstrate a broad awareness of safeguarding throughout the Diocese with a strong support of over one hundred volunteers supporting the implementation of safeguarding practices within parishes. These volunteers are known as Parish Safeguarding Representatives.

Registering, vetting and training of volunteers who work directly with children is a priority. Attendance records at all these activities are completed and stored. Ensuring safe ratios of adults to children/young people in church activities is required and monitored. Ensuring the continuing development of safeguarding across the parishes will be supported through visits from the Bishop, the Director of Safeguarding and the Parish Safeguarding Support Volunteers.

What needs to be in place in every parish?

- Safeguarding posters and information leaflets are in place in every church.
- A sign in book is retained in every sacristy.
- All young people involved in church activities complete membership forms requiring parental consent.
- All young people have access to safeguarding information and their parents are informed about safeguarding policy.
- All parishes are required to keep attendance records at youth events.
- All volunteers are Garda vetted and complete an application form agreeing to abide by the diocesan code of behaviour for adults.
- Safeguarding information and training is provided to all volunteers.

Safeguarding Children and Vulnerable Persons

Message from Bishop Leahy

Since becoming Bishop four years ago, I have made safeguarding a priority. I have met with survivors of abuse and I have found it always reassuring to hear their stories. On 3 March 2017, following Pope Francis' message on the National Day of Prayer for the Victims of Abuse, I have made a commitment to continue to support the work of the National Day of Prayer for the Victims of Abuse.

Safeguarding Children
Information for Parents/Guardians

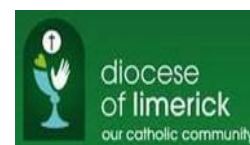
Safeguarding Children
Information for Young People

Diocese of Limerick - our catholic community

Safeguarding Policy & Procedures

<http://www.limerickdiocese.org>

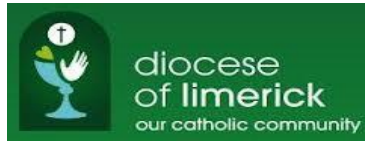
Recruitment and Selection Checklist



Contact with children	<ul style="list-style-type: none"> • What contact with children will the position involve? • Will the position involve unsupervised contact with children, or does it involve a position of trust? • What other forms of contact will the person have with children, e.g. email, telephone? 	
Defining the role	<ul style="list-style-type: none"> • Have the tasks and skills necessary for the position been considered? • Does the task description make reference to working with and having responsibility for children? 	
Key selection criteria	<ul style="list-style-type: none"> • Has a list of essential and desirable qualifications, skills and experience been developed? 	
Written application	<ul style="list-style-type: none"> • Have all applicants been asked to supply information in writing, including personal details, past and current work/volunteering experience? • Have application forms been developed? 	
Interview	<ul style="list-style-type: none"> • Have at least two representatives been identified to meet with the applicant to explore information contained in their application? • Have the applicant and application forms been carefully considered, highlighting points to raise at interview, including: <ul style="list-style-type: none"> • The applicant's attitudes towards working with children; • Areas you want to explore in more detail; • Gaps in employment history; • Vague statements of unsubstantiated qualifications; • Frequent changes of employment? 	

<p>Declaration</p>	<ul style="list-style-type: none"> • Has the successful applicant been asked to sign a declaration stating that there is no reason why they would be considered unsuitable to work with children? • Has the successful applicant been asked to declare any past criminal convictions and cases pending against them? 	
<p>Identification</p>	<ul style="list-style-type: none"> • Have applicants been asked, where necessary, for photographic documentation to confirm their identity and place of residence? • Will documentation relating to the applicant's identity and relevant qualifications be checked at the interview? 	
<p>Qualifications</p>	<ul style="list-style-type: none"> • Are applicants asked for documentation to confirm their qualifications? 	
<p>Vetting procedure</p>	<ul style="list-style-type: none"> • Does the position require the applicant to be Garda vetted? • Has the applicant been informed that they may need to undergo Garda vetting before they take up any appointment? Does this applicant require a certificate of police clearance from other countries in which they have worked or volunteered? 	
<p>Records</p>	<ul style="list-style-type: none"> • Are details of the selection/induction process retained in the personnel file of the successful applicant? Are references kept on file as part of the record of the recruitment process? • Are personnel informed that information such as application and declaration forms are held on file? 	
<p>Confidentiality</p>	<ul style="list-style-type: none"> • Is information about the applicant only seen by those directly involved in the recruitment process? • Are applicants reassured that information about them, including information about convictions, will be treated in confidence and not used against them unlawfully? 	

<p>References</p>	<ul style="list-style-type: none"> • Are applicants asked to supply the names of two referees who are not family members, or who are not involved in the recruitment process, and ideally who have first-hand knowledge of the applicant’s experience of work/contact with children? • Are referees asked specifically to comment on the applicant’s suitability to work with children? • Are all references provided in writing and verified by a follow-up telephone call? 	
<p>Suggested questions for referees</p>	<ul style="list-style-type: none"> • The post involves substantial access to children. We are committed to the welfare and safeguarding of children. Have you any reason at all to be concerned about this applicant being in contact with children? • How long have you known this person? • In what capacity? • Would you have any hesitation in them taking up this position? 	



Guidance for completing Vetting Invitation Form NVB 1

Complete, sign and date Section 1 and 2 of the NVB 1 Form and attach

- A letter, on headed paper, from your Church Authority/Ordinary/Church Leader or Head of the relevant Organisation to which you belong, confirming your current address and
- A **copy** of your valid passport
(Your Church Authority/Ordinary must sign and date your passport as a true copy and attach appropriate seal)
- Forward the **original** completed NVB 1 Form and attachments, **by post**, to the Chancellery
- The Chancellery will complete Section 3 and will forward the NVB1 to the Diocesan Vetting Service.
- The Diocesan Vetting Service will submit your vetting request to the National Vetting Bureau

You will receive an email directly from the National Vetting Bureau and you must complete the online link provided therein within a 30-day period. On receipt of this the National Vetting Bureau will commence the vetting process

When the vetting process is complete the National Vetting Bureau will provide confirmation of the vetting outcome to the Diocesan Vetting Service which will notify the Chancellery and you of the outcome

Please return your completed NVB 1 Form and attachments, by post, to The Chancellery, Limerick Diocesan Centre, St Munchins, Corbally, Limerick

Cont'd.

Guidelines for completing Vetting Invitation Form (NVB 1) continued.

Read the instructions carefully on completing the attached Form. One in five forms that are submitted cannot be processed because information has not been filled in correctly/legibly

- **The Applicant is required to complete Section 1 and 2**
- **The Contact Person for the Parish/Organisation is required to complete Section 3**

Miscellaneous

- The Form must be completed in full using **BLOCK CAPITALS** and writing must be clearly legible.
- The Form should be completed in ball point pen.
- Photocopies of this form will not be accepted.
- All applicants will be required to provide documents to validate their identity and current address as outlined in Section 3.
- If the applicant is under 18 years of age, the Parent\Guardian Consent Form NVB 3 must be completed and returned with NVB1

Personal Details

- Insert details for each field, allowing one block letter per box.
- For Date of Birth DD/MM/YYYY, allow one digit per box.
- Please fill in your Email Address accurately, allowing one character/symbol per box. The invitation to the e-vetting website will be sent to the email address you provide.
- Please allow one digit per box for your contact number.
- The Current Address means the address you are now living at.
- The address fields should be completed in full, including Eircode/Postcode. Postal codes are mandatory for Northern Ireland and UK addresses. No abbreviations to be used.

Role Being Vetted For

The role being applied for must be clearly stated. Generic terms such as **“Volunteer”** will not suffice.

Identification Documents

Applicants are required to provide original documents to validate their identity and proof of current address. To validate photographic identity, applicants should provide their passport or a new format drivers' license. To validate proof of current address, applicants should provide an original utility bill or bank statement (issued within the last six months). If these are not available other forms of identification/proof of current address may be used as outlined in Section 3. Each identity document is awarded a number of points. The combination of identity documents provided must result in a combined score of 100 or above – see Section 3.

Declaration of Applicant

Applicants must confirm their understanding and acceptance of the first two statements in Section 2 by ticking the boxes provided and signing/dating the Form.

If the Applicant has been previously Vetted by the Diocese (within the last three years)

If the applicant has been vetted by the Diocese, within the last three years, please tick the relevant box provided in Section 2.

On-line Form NVB2

The applicant will receive an invitation to the e-vetting website at the email address they provided which will allow access to the NVB2 Form. This form must be completed within 30 days of receipt, after which it will then become inactive.

The following are required to complete NVB2 and **must** be to hand:

- Valid Passport Number
- Mother's maiden name

Section 3 – Organisation Information

Name of Parish/School requesting vetting.		Roll No.	
Contact Person (signature below)	Catherine Kelly General Mgr/Diocesan Sec	Contact No.	
Address of Organisation.	Diocese of Limerick, St Munchins, Corbally, Limerick		
Email.			

Please note original form of Photographic ID and proof of current address must be supplied for verification by the applicants in all instances.

Please tick ✓ which documents are provided by the applicant. **Only documents listed below can be accepted.**

Photographic Identification / Proof of Address Documents

Copies of these documents must be forwarded to the Vetting Office and should also be held on file by School

Forms of Photographic ID - The combination of identity/proof of address documents provided must result in a combined score of 100	Please insert ✓ to indicate which documents were provided	Over 18 Years Points for Vetting Applicant	Under 18 Years Points for Vetting Applicant
Forms of Photographic Identification – One, or more must be provided			
Irish Driving license or learner permit (credit card format)		80	
Passport		70	100
Irish Certificate of Naturalisation		50	
Birth Certificate (One form of Photographic ID must also be provided with birth certificate)		50	100
Garda National Immigration Bureau (GNIB) Card		50	
National Identity Card (EU/EEA/Swiss citizens)		50	
Irish Driving Licence (old paper format)		40	
Membership card from an Educational Institution		25	
National Age card issued by An Garda Síochána		25	
Forms of Proof of Current Address – One must be provided			
Letter from employer (within last six months) confirming name and address		35	
P60, p45 or Payslip (within the last year, with name and home address)		35	
Utility Bill (Issued within last six months) (Mobile phone bills are not acceptable)		35	
Bank/Building Society/Credit Union Statement (Issued with the last six months)		35	
Current written statement from Principal confirming attendance at educational institution on letter head of that institution		N/A	100
Vetting Subject is unable to achieve 100 points but has provided Affidavit witnessed by Commissioner for Oaths.		100	100
Combined Minimum Score Required = 100	Total		

One in five forms that are submitted cannot be processed because information has not been filled in correctly /legibly and is returned to the Organisation

By signing this form, I confirm that I have reviewed originals of the documents indicated above in relation to the Vetting Applicant and that I have validated the identity and current address of the Vetting Applicant in accordance with the requirements of the National Vetting Bureau (Children and Vulnerable Persons) Act 2012 to 2016. I also confirm that copies of the identification documents have been retained in accordance with the Data Protection Acts 1988 to 2018 and GDPR.

Contact Person Signature

Electronic Signature not accepted

Date:

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 /

--	--

 /

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AN GARDA SÍOCHÁNA



NATIONAL VETTING BUREAU

Guidelines for completing Vetting Form (NVB 2)

Please read the following guidelines before completing this form.

Miscellaneous

The Form must be completed in full using **BLOCK CAPITALS** and writing must be clear and legible.

The Form should be completed in ball point pen.

Photocopies will not be accepted.

All applicants will be required to provide documents to validate their identity.

If the applicant is under 18 years of age, a completed NVB 3 - Parent/Guardian Consent Form will be required.

Section 1 Personal Details

Insert details for each field, allowing one block letter per box.

For Date of Birth field, allow one digit per box.

For Gender field please tick the appropriate box.

Please provide changes of names, if any, from birth i.e. name change due to marriage, deed poll, adoption.

For Place of Birth, please state County/State of birth as this is a mandatory field.

Please state Country Of Birth as this is a mandatory field.

Please state your Passport Number where applicable.

Please state your Mother's Maiden Name as stated on your birth certificate.

Any fields not applicable to the applicant should be marked "N/A".

Section 2 Addresses

Please enter all your previous addresses in chronological order.

The address fields should be completed in full, including Eircode/Postcode. No abbreviations.

Insure that all years from birth to present are included.

Allow one letter per box and an empty box between words.

For the "Years From" and "Years To", please specify the year only e.g.

1	9	6	3
---	---	---	---

It is permitted to have more than one address in any given year.

Section 3 Self Disclosed Criminal Record

Criminal record means a record of the person's convictions whether within or outside the state for any criminal offence together with any ancillary or consequential orders made pursuant to the convictions concerned or a record of any prosecutions pending against the person whether within or outside the state for any criminal offences or both.

A person shall not be obliged to provide details of any convictions to which Section 14A of the National Vetting Bureau (Children and Vulnerable Persons) Acts 2012 to 2016 applies.

Section 4 Liaison Person

This section is not to be filled out by the applicant.

Section 5 Declaration of Consent

The applicant must confirm their understanding and acceptance of the statement by ticking the appropriate box where indicated. The date must be the present date of signing.

Section 6 Additional Addresses

See guidelines for Section 2 Addresses.

Application valid on the commencement of the National Vetting Bureau (Children and Vulnerable Persons) Acts 2012 to 2016.

Staff Application Form (NBSCCCI 1.1A T2)



Personal

First name _____

Surname _____

Diocese _____

Have you been previously known by any other names? _____

Address _____

Telephone number _____

Email _____

Work experience

Please detail below the experience you have gained in your professional life.

Have you previously been involved in voluntary work? If yes, please give details.

Why do you want to get involved in this activity?

Have you previously received any training for working with children or young people? If yes, please give details.

Do you have any specific needs that we need to be made aware of?

Please provide any other relevant information below.

Referees

Please provide the names and contact details of two people whom we could contact for a reference (not relatives).

Referee 1

Name _____

Address _____

Telephone number _____

Email address _____

Referee 2

Name _____

Address _____

Telephone number _____

Email address _____

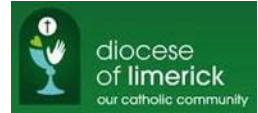
Declaration

I declare that I have completed this form truthfully, and that I agree to abide by and accept the terms and conditions of my involvement, if successful in the application process.

Signed _____

Date _____

Confidential Declaration Form (NBSCCCI 1.1A T3)



The information contained in this form will be kept securely by the Diocese of Limerick. Legislation in both jurisdictions in Ireland has, at its core, the principle that the welfare of children and young people must be the paramount consideration.

Who should complete this form?

Church bodies ask that everyone working or volunteering for the Church, who will come into contact with children or the personal details of children, abide by good practice by completing and signing this declaration.

Do you have any prosecutions pending, or have you ever been convicted of a criminal offence or been the subject of a caution or binding over order?

Yes No

If yes, please state below the nature and date(s) of the offence(s).

Date of offence _____

Nature of offence _____

Have you ever been the subject of disciplinary procedures or been asked to leave employment or voluntary activity due to inappropriate behaviour towards a child?

Yes No

If yes, please provide details including date(s) _____

Full name (print) _____

Any previous surname _____

Address _____

Date of birth _____ Place of birth _____

What role/position are you currently applying for?

Declaration

I understand that if it is found that I have withheld information or included any false or misleading information above, I may be removed from my post, whether voluntary or paid, without notice. I understand that the information will be kept securely by the Diocese of Limerick.

I declare that the information I have provided is accurate.

Signed _____ Date _____

General Church Ministry Form (to be completed by Adult Volunteers)



Section 1 - To be completed by all Adult Volunteers

Name Church Organisation/Parish: _____

Full Name of Applicant _____ Date of Birth: _____

Address: _____

Telephone: Home _____ Mobile: _____

Email Address: _____

Type of Ministry you wish to be involved in (Please tick ✓)

Sacristan Eucharistic Minister Reader Choir Altar Server

Sacramental Preparation Other Volunteer Activity Please specify _____

Declaration: The welfare of children and vulnerable people is the paramount consideration for the Church. Therefore, it is essential that everyone working or volunteering for the Church signs this form and commits to complying with the Diocesan Safeguarding Policy and Procedures

Any ministry involving children or vulnerable persons requires Vetting and Safeguarding Training
If you consent to us using the details in this section to contact you in relation to the activities you undertake with the Diocese Please tick ✓ Yes ✓

Section 2 - To be completed only by persons whose contact with children and/or vulnerable adults is more than incidental

Details of Two Referees who are well known but not related to you:

Name: _____ Name: _____

Address: _____ Address: _____

Do you have any prosecutions pending or have you ever been convicted of a criminal offence or been the subject of a Caution or of a Bound over Order? **Please tick ✓ either Yes ✓ or No ✓**

If yes, please state below the nature and date(s) of the offence(s)

Date of offence _____ Nature of Offence _____

Date of offence _____ Nature of Offence _____

Have you ever been the subject of disciplinary procedures or been asked to leave employment or voluntary activity due to inappropriate behaviour towards a child or vulnerable person? **Please tick ✓ either Yes ✓ or No ✓**

If yes, please give details including date(s) _____

Any Surname previously known by: _____

Declaration: I understand that, if I have withheld information or included any false or misleading information above, I may be removed from my post without notice. I understand that the information will be kept securely by the Church organisation. I hereby declare the information I have provided is accurate.

I undertake to report any safeguarding concerns that come to my attention to the Diocesan DLP

Signed: _____ Date: _____

Section 3– To be completed by all Adult Volunteers**Code of Behaviour**

It is important for all employees and volunteers and others in contact with children and vulnerable persons to:

- Treat all children and vulnerable persons with respect and dignity
- Treat all children and vulnerable persons equally
- Mode positive appropriate behaviour to all children and vulnerable persons we come into contact with
- Be aware of the Church's child protection and safeguarding policy
- Challenge and report abuse and potentially abusive behaviour
- Develop a culture of openness, honesty and safety
- Develop a culture of where children and vulnerable persons have permission to tell and to talk about any concerns or worries that they may have
- Respect each child's and vulnerable person's boundaries and support them to develop their own understanding and sense of their rights
- Be aware of their responsibility for the safety of all children and vulnerable persons in their care
- Work in an open environment
- Help children to know what they can do if they have a problem
- Avoid being alone with children.

Adults Must Never

- Hit or otherwise physically assault or abuse children or vulnerable persons
- Develop sexual relationships with children or vulnerable persons
- Develop relationships with children or vulnerable persons that could in any way be deemed exploitative or abusive
- Act in any way that may be abusive or may place a child or vulnerable person at risk of abuse
- Use language, make suggestions or offer advice that is inappropriate, offensive or abusive
- Do things for a child or vulnerable person of a personal nature that they can do for themselves
- Condone or participate in behaviour that is illegal, unsafe or abusive
- Act in any way that is intended to intimidate, shame, humiliate, belittle or degrade
- Engage in discriminatory behaviour or language in relation to race, culture, age, gender, disability, religion, sexual orientation or political views
- Consume alcohol, tobacco or illegal drugs while having responsibility for, or in the presence of, children or vulnerable persons.

Safeguarding Policy and Procedures Detailed Guidance on Safe Practice is available on the Limerick Diocesan Safeguarding Website <http://www.limerickdiocesesafeguarding.com>

I confirm that I have read and understand the Code of Behaviour and I agree to abide by the Safeguarding Policies and Procedure of the Diocese of Limerick. I also authorise the verification of the information provided on this form and the appropriate and necessary sharing of this information.

Signed: _____ Print Name: _____ Date: _____

To be Completed by PP/CC

The person named on this form is known to me and I believe they have the requisite skills and experience to fulfil this role. This person is a member in good standing of this parish and I have no hesitation in recommending them to undertake this role.

Signed: _____ Date: _____

Note: If the applicant is unknown to the PP/CC then Photo id must be requested

Note Data Protection: The information on this form will be used in connection with your role as a volunteer with the Church organisation/Parish named above. The form will be held indefinitely for safeguarding purposes



Character and Personal Reference Request

(NBSCCCI 1.1A T4)

Dear _____

Your name has been given to us by _____ (applicant name),
who has applied for the position of _____ (name of position)

I would appreciate you completing, signing and dating the information below and returning it to me at the enclosed address.

Thank you in advance for your help.

Yours sincerely,

_____ (signature and date)

1) Can you tell us how long you have known the applicant?

2) In what capacity do you know the applicant?

3) Can you highlight some of the applicant's positive skills and qualities?

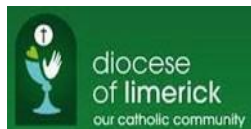
4) Do you, without reservation, recommend the applicant for the position for which they have applied? Please bear in mind that this position involves working with children. Yes No

Why? _____

Please include any additional comments below.

Signed _____

Date _____



Confidentiality Declaration (NBSCCCI 1.1A T5)

I confirm and declare that all confidential and personal information that is disclosed to me or to which I have access during the course of acting as _____ will be kept strictly confidential, and shall:

- a. not be disclosed or otherwise made available by me to any person, except in accordance with the procedures set out in the safeguarding children policy and procedures;
- b. be used by me only for the purpose of the procedures set out in the safeguarding children policy and procedures.

If I am required to disclose confidential or personal information in accordance with law or by virtue of a court or similar order, other than in accordance with the safeguarding policy and procedures, nothing in this declaration prevents me from doing so. However, in those circumstances, I will inform the relevant Church authority without delay.

I acknowledge that some or all of the confidential and personal information may contain 'personal data' and 'sensitive personal data' within the meaning of data protection legislation, and I therefore agree to comply with my obligations under this legislation. In so far as I am the data processor in accordance with the Data Protection Acts⁸, then I agree only to process personal data on, and subject to, the instructions of the relevant data controller, maintain appropriate security measures against all unlawful processing in respect of the personal data, and allow the relevant data controller to monitor and audit my compliance with my obligations in respect of personal data.

My obligations under this declaration continue even after I may cease to act as a

_____.

Signed _____

Dated _____

⁸ 1 Data Protection Act 1988, 2003 and 2018 (ROI); Data Protection Act 1998 and 2018 (NI)

Example Workshop on Creating a Code of Behaviour with Children

(NBSCCCI - 1.3A T1)



Age group

Six to ten years old.

Aim

To create a code of behaviour, and to work on building trust with the group materials.

Materials

Flip chart page, paper, blu-tack, pens and a small, soft ball.

Method

1. Ask the group to sit in a circle.
2. Say to the group: 'Today I want you all to come up with a list of things you think are important when you're working together: what things help you to work as a team, and what things you like when you come here. But because you all have so many ideas and I'll want to get them all down, only one person can speak at a time. The only person who is allowed to speak is the one who's holding this ball (hold the ball in the air). If you want to speak put your hand up and then I'll pass you the ball. Is everyone clear?'
3. Take the flip chart page and stick it on the wall with blu-tack.
4. Say to the group: 'This page is where we are going to write down the things you think are important to help our group work together. It's called a code of behaviour. Everyone in this group has to agree on what goes into this code, which includes rules for adults and children. But first of all, it needs a name. What will the name of this group be?'
5. When the children have agreed on a name, write it on the centre of the page.
6. Say to the group: 'Now we have to come up with some rules about how we'll all behave in the group, so put your hand up if you want to go first and remember you can't speak without the ball.'
7. Continue around the group in this way, each time writing up a rule that the children create, or asking the children to write on the page themselves. The idea is to compromise with the children, and the rules should cover things like signing in, time for breaks, listening to each other, turning mobile phones off, safeguarding, limits to confidentiality, etc. It should also include discussions about what will happen if an agreed rule is broken.
8. After finishing the previous discussion, say to the group: 'Now that we have established the rules, our agreement isn't complete until we all sign it. If you sign the code you promise to stick to the rules up here. Every time this group meets, this agreement will be stuck up on the wall so that you can see the rules that we have all agreed to. So, I'll sign first and then everyone else can come up and sign the page together.'
9. The session ends when everyone in the group has signed the poster. You can develop this further with younger children by letting them decorate the code of behaviour.

Attendance Register for Large Groups

(NBSCCCI 1.4A T1)



A minimum of two officially appointed leaders, who have completed the Diocese/ Church body recruitment process (including the provision of vetting checks, if appropriate), should be responsible for each activity involving young people. At least one of the leaders must have undergone a full- day training session provided by trainers registered with the NBSCCCI.

These leaders must sign this sheet and put their initials under each date to confirm that the children/young people and adults marked were in attendance, as indicated by the 'time in' and 'time out' for each date.

Name (children and adults)	Date		Date		Date		Date		Date	
	Time in	Time out	Time in	Time out	Time in	Time out	Time in	Time out	Time in	Time out
Leader's signature	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials
Leader's signature	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials
Leader's signature	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials	Initials

Child and Guardian Joint Consent

(NBSCCCI 1.4A T3)



Data protection

This form will be held on file, in accordance with the data protection policy of the Diocese of Limerick. The data entered will be used only for the purpose indicated on the form. It may only be accessed by those with responsibility for managing records or group activities.

Group details (to be completed by organiser)

Name of group _____

Duration/frequency of activity _

Name of organiser _____

Details of the child/young person

Name of young person _____

Address _____

Date of birth _____

Gender(circle as appropriate) **Male** **Female**

Contact information of young person (for emergency use only) _____

Other relevant information

(Please mention any medical conditions, special needs or dietary requirements).

Please note that the organisers cannot administer any medication. Should your child require medication or intimate care, please discuss this with the organisers who will work with you to establish how your child can be accommodated, according to relevant policies and procedures.

Guardian contact details

Name _____

Daytime phone number Code _____ Local no. _____

Home phone number Code _____ Local no. _____

Mobile number: _____

Email: _____

In cases of a medical emergency

In the event of illness or an accident, I give permission for medical treatment to be administered to my child, where considered necessary, by a suitably qualified medical practitioner and/or hospital. I understand that every effort will be made to contact me as soon as possible. In an emergency I can be contacted at the telephone numbers provided on the previous page:

Signed: _____

Child's/young person's consent

I (insert full name) would like to take part in the event listed on the previous page.

(If relevant please tick the boxes below)

- I understand that photographs may be taken during the group activities, and I give my permission for these to be used in any hard copy/online (*delete as appropriate*) publications by the Diocese of Limerick.
- I understand that videos (which may include webcam) may be taken during the group activities, and I give my permission for these to be used in any hard copy/online (*delete as appropriate*) publications by the Diocese of Limerick.
- I understand that during group activities I will be appropriately supervised at all times.

Guardian's consent

I agree to allow the above-named child/young person to attend this meeting on the

_____ from _____ until _____
(insert date) (insert start time) (insert end time)

in accordance with the permission granted by _____ above
(insert name of child/young person)

I understand that there will be suitable supervision while the children/young people are in the care of the organisers.

Signed _____ Name (block letters) _____
(Guardian) (Guardian)

Relationship to child/young person _____

Signed _____
(Child/young person)

Form for Dealing with Accidents/Incidents

(NBSCCCI 1.4B T1)



Group details

Name of group _____

Name of group leader _____

Names of others present _____

Accident details

Date and time of accident/incident _____

Name of person involved _____

Date of birth of person involved _____

Emergency contact details for the person involved (usually parent/guardian)

Name _____

Telephone number _____

Please describe the accident/incident that occurred (continue on separate sheet if necessary).

Action taken during and following the accident incident.

People contacted (include dates and times) _____

If medical attention was required, please note the name and address of the medical facility and the people who treated the person involved in the accident/incident.

Please detail any follow-up action required.

Name of person completing this form (print name) _____

Signed _____ Date _____

Pope John Paul II Award Permission Form

(NBSCCCI 1.4E T1)



Application & Consent Form

Pope John Paul II Award

PAGE 1 of 2

Safeguarding information for parents/guardians of those participating in the Pope John Paul II Award

The Pope John Paul II Award values and encourages the participation of young people in activities which allow them to live their faith in Jesus Christ in their parish and wider community. The Award is designed to facilitate involvement in school, parish and community activities.

We appreciate that the safety of your child is paramount, and to this effect all activities will be carried out in accordance with the Safeguarding Children Policy and Standards for the Catholic Church in Ireland, the diocesan Safeguarding Policy & Procedures including Codes of Behaviour for Adults and Code of Behaviour with Children.

When a young person carries out voluntary work with organisations outside the school, parish or diocese, those organisations are to be named on the Parish & Social Activities Form and need to be approved by the Pope John Paul II Award Committee.

The following protocol applies to those who engage in the Award:

- Parental/guardian consent is a requirement for all those participating in the Award who are under 18 years.
- Both the completed Application & Consent Form and the Parish & Social Activities Form must be given to the Award Leader or Parish Coordinator prior to engagement in the Award.
- The parish/school will ensure there is adequate supervision and a safe environment for participants to carry out their chosen activities through school or parish.
- Specific activities may require additional parental/guardian consent at the discretion of either, or both the Pope John Paul II Award Committee/Coordinator and Award Leader.
- Where possible, it is highly recommended that participants of the Award would carry out their parish involvement and social awareness activities in groups of two or more.
- Participants under 18 do not need to be vetted or have completed the safeguarding awareness programme to work with younger children or vulnerable adults/adults at risk or in need of protection. However, they must be supervised at all times by an adult over 18 years who has successfully gone through the vetting and safeguarding procedures.
- Participants 18 years and over **MUST** be vetted and complete the safeguarding awareness programme to work with younger children or vulnerable adults/adults at risk or in need of protection.
- Participants must act in accordance with the diocesan Safeguarding Policy & Procedures, including the Codes of Behaviour for Adults and Code of Behaviour with Children.
- Award Leaders/Parish Coordinators must be vetted and work in accordance with the Code of Conduct.
- Photographs may be taken of participants during Award activities/trips to help promote the Award. Photographs **MUST NOT** be posted on social media websites without the prior consent of the participant, parent and leader.
- Participants may be asked to provide an email and mobile phone number for communication. These details will only be used by the leaders for Award related activities. Texts and emails may be used to promote Award events. *If you are unhappy with this please inform the Award Leader/Coordinator.*
- Participants' medical conditions or dietary requirements are the responsibility of the parent/guardian. Please make the Award Leader/Coordinator aware of any medical conditions, special needs or dietary requirements your child may have. *Please Note: Award Leaders/Coordinators cannot administer any medication.*
- External organisations outside diocese, school and parish will complete the Pope John Paul II Award Safeguarding Agreement Form to state they can provide a safe environment for Award participants and have adequate supervision and insurance in place.
- The participating diocese only accepts liability or responsibility for an incident caused by the negligence or breach of statutory duty of the diocese, its servants or agents.
- By signing this Pope John Paul II Award Application & Consent Form, the parent/guardian is taking responsibility for the safety and well-being of the participant during activities that take place outside the scope of the diocesan Safeguarding Policy & Procedures.

Note: Each diocese in Ireland has its own diocesan Safeguarding Policy & Procedures including Codes of Behaviour for Adults and Code of Behaviour with Children. Copies can be obtained from your diocesan office or the diocesan website.

APPLICATION & CONSENT FORM

POPE JOHN PAUL II AWARD

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Parish Attended	<input type="text"/>	Church Name	<input type="text"/>
School	<input type="text"/>		
Select Award:	Gold Award <input type="checkbox"/>	Silver Award <input type="checkbox"/>	Bronze Award <input type="checkbox"/> Papal Cross <input type="checkbox"/>

Participant	PRINT Name <input type="text"/>	Male <input type="checkbox"/>	Female <input type="checkbox"/>
Date of Birth	<input type="text"/> / <input type="text"/> / <input type="text"/>	Address	<input type="text"/>
		Postcode	<input type="text"/>
Home Telephone	<input type="text"/>	Mobile	<input type="text"/>
Contact Telephone Number in Case of Emergency	<input type="text"/>		
Email	<input type="text"/>		

Participant Signature: I _____ would like to take part in this Award and will act in accordance with the Award Code of Ethics as I volunteer in my parish and community (See the Code of Ethics on page 10 of the Pope John Paul II Award handbook).

Parent/Guardian Consent

X the boxes below if accepted

- I understand that during voluntary activities, photographs may be taken and I give my permission for these to be used in any hard copy/online (delete as appropriate) publications by the diocese.
- I understand that during Award activities, videos (which may include webcam) may be taken and I give my permission for these to be used in any hard copy/online (delete as appropriate) publications by the diocese.
- I have read the Safeguarding Information for parents/guardians overleaf.
- Medical Emergency: In the event of illness or accident, I give permission for medical treatment to be administered to my child where considered necessary by a suitably qualified medical practitioner and/or hospital. I understand that every effort will be made to contact me as soon as possible.

Please note: Award Leaders/Coordinators cannot administer any medication. However, should your child require medication or intimate care needs, please discuss this with the Award Leaders/Coordinators who will work with you to establish how your child can be best accommodated in accordance with relevant procedures.

Parent/Guardian Signature: I _____ give permission for my child to participate in the Pope John Paul II Award.

Parent/Guardian	PRINT Name <input type="text"/>	Date	<input type="text"/>
-----------------	---------------------------------	------	----------------------

Award Leader/Parish Coordinator	PRINT Name <input type="text"/>		
School/Parish	<input type="text"/>		
Address	<input type="text"/>		
	Postcode	<input type="text"/>	Telephone
	<input type="text"/>		<input type="text"/>
Email	<input type="text"/>	Signature	<input type="text"/>

Please return this completed form along with the enrolment fee to the designated Award Leader in your school/parish.

**Pope John Paul II Award
Parish and Social Activities Form**

(1.4E Template 2 NBSCCCI)



PARISH & SOCIAL ACTIVITIES

Pope John Paul II Award

The Pope John Paul II Award has 4 levels: the Papal Cross, Gold, Silver and Bronze. Awards are achieved through Parish Involvement and Social Awareness by volunteering to take part in various parish and community activities. These activities are to be agreed before you start the Award, in consultation with your Award Leader.

Participant	PRINT Name	
Parish Attended		School

Award Activity	Description, Time & Name of Organisation	Location
Reading at Mass	St. Mary's, 10am Sunday Mass	The Town
Scout leader	Scout Group, Every Wednesday, 8pm	The Town

Your Award Leader/Parish Coordinator	PRINT Name
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Please return this completed form to the designated Award Leader/Parish Coordinator in your school/parish.

**Pope John Paul II Award
Safeguarding Agreement Form**

(NBSCCCI 1.4E T3)



SAFEGUARDING AGREEMENT FORM

POPE JOHN PAUL II AWARD

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Published: September 2017

Organisations outside of diocese and school, helping participants of the Pope John Paul II Award

We would like to thank you for helping Pope John Paul II Award participants achieve their Award by allowing them to volunteer within your organisation.

It is the responsibility of your organisation to provide adequate supervision and a safe environment for the Pope John Paul II Award participants. By signing this form you are agreeing that your organisation has a Safeguarding Children Policy and appropriate procedures, including insurance in place. Please see the safeguarding information overleaf.

Name of Organisation	<input type="text"/>		
Address	<input type="text"/>		
	<input type="text"/>		
Venue/Location of Meetings/Activities	<input type="text"/>		
	<input type="text"/>		
	<input type="text"/>		
Contact Name	PRINT Name <input type="text"/>		
Position	<input type="text"/>		
Signature	<input type="text"/>	Date	<input type="text"/>
Will you take the responsibility to ensure that the Pope John Paul II Award participant volunteering with your organisation will be supervised at all times.			Yes <input type="checkbox"/>
Do you have a policy statement and procedures on the safeguarding of children and young people?			Yes <input type="checkbox"/> No <input type="checkbox"/>
Do you have appropriate (public liability and/or employers liability and professional indemnity if appropriate) insurance cover for the activity?			Yes <input type="checkbox"/> No <input type="checkbox"/>
Name of Insurance Company	<input type="text"/>		
Policy Number	<input type="text"/>	Period of Cover	<input type="text"/>
Limit of Indemnity	<input type="text"/>		

For administration

SAFEGUARDING AGREEMENT

Pope John Paul II Award

PAGE 2 of 2

Safeguarding information for organisations helping participants of the Pope John Paul II Award

The Pope John Paul II Award values and encourages the participation of young people in activities which allow them to live their faith in Jesus Christ in their parish and wider community. The Award is designed to facilitate involvement in school, parish and community activities.

We are grateful to the many clubs, societies, charities and community projects that help Award participants achieve their Award by facilitating voluntary placements/work experience. We hope these organisations will benefit greatly from the generosity and energy of the young volunteers.

We would appreciate the cooperation of all organisations in ensuring the safety and well-being of all young people who engage in this Award, and in turn with your organisation. To this effect where activities associated with the Award fall outside the scope of the Diocesan/School and Parish Safeguarding Policy, organisations will complete this Pope John Paul II Award Safeguarding Agreement Form and the following procedures will apply:

- Activities must be named on the Pope John Paul II Award Application & Consent Form and approved by the Pope John Paul II Award Diocesan Committee/Coordinator.
- Organisations must provide adequate supervision, insurance and a safe environment for young people. The organisation must be approved by the Pope John Paul II Award National Committee and these organisations will be required to complete this Safeguarding Agreement Form verifying that they have adequate safeguarding policies and procedures in place.
- Whilst the Pope John Paul II Award Committee and National Safeguarding Officer will endeavour to approve all organisations named by young people on their application, in signing the Application & Consent Form the parent/guardian is taking overall responsibility for the safety and well-being of the participant during activities that take place outside the scope of the Diocesan Safeguarding Policy and Procedures.

Use of Church Property by External Groups

(NBSCCCI 1.5A T1)



As the Diocese of Limerick, we welcome other organisations/groups/ individuals within the community using our facilities. While using the Diocesan's facilities, we want to be assured that all reasonable steps have been taken to safeguard children, young people and vulnerable persons.

The responsibility for complying with good safeguarding practice (including safe recruitment and vetting) rests with the group using Church property and not with the Diocese of Limerick.

The Diocese of Limerick has its own policies and procedures in relation to safeguarding children. Any group operating under the name/auspice of the Diocese of Limerick will comply with these requirements.

As an outside body, the Diocese of Limerick requires detailed information in respect of your application to ensure that the safety and well-being of the children, young people and adults that work with them are maintained at all times.

Conditions of use of Church property by outside bodies:

1. It is the responsibility of any group using Church property to run activities involving children to ensure that they comply with all applicable child safeguarding and protection legislation and guidelines.
2. The group should have their own child safeguarding policy and procedures. The group is also responsible for liaising with Tusla to ensure that the policy and procedures meet the statutory requirements. The Church body cannot assist any outside group in developing a child safeguarding policy.
3. The Diocese of Limerick requires confirmation in writing from the group that they have a child safeguarding policy in place.
4. The group should have appropriate insurance for the activity, which includes the name of their insurers, the policy number, the period of cover of the policy, the limit of indemnity.

We would ask that you complete the following questionnaire. If any response is not applicable (N/A), please provide details of why this does not apply to your organisation.

If you feel your application requires further information, please attach on an additional page. Please indicate when additional information is provided in support of your application.

Application to be completed by an External Group Wishing to use Church Property



(NBSCCCI 1.5A T1)

Name of group/organisation _____

Purpose or proposed activities _____

User group, e.g. children, adult's _____

Facilities required _____

Date of commencement of use _____ Date of completion of use _____

Frequency of use _____ Hours of use: _____

Commence at _____ (a.m./p.m.). Finish at _____ (a.m./p.m.)

Names and addresses of person/s who will be in charge during use:

(1) _____ Telephone number _____

(2) _____ Telephone number _____

Do you have your own *child safeguarding policy and procedures? Yes No

Do you have appropriate (public liability and/or employer's liability, parish indemnity, and professional indemnity if appropriate) insurance cover for the activity? Yes No

Name of insurance company _____

Policy number _____ Period of cover _____

Limit of indemnity _____

Complaints form of the Diocese of Limerick for Safeguarding Concerns that are not Allegations of Abuse



(1.7A Template 1 NBSCCI)

All complaints arising during a Church-related activity (with the exception of complaints about child abuse) should attempt to be resolved by discussion between the parties involved. If this is not possible, this form should be completed and sent to the Church authority.

Name _____

Address _____

Email _____ Telephone number _____

Details of complaint *(continue on separate sheet if necessary).*

Signature _____

Date _____

Media Permission Form

(NBSCCCI 1.9A T1)



Data protection

This form will be held on file in accordance with the data protection policy of the Diocese of Limerick. The data entered will be used only for the purpose indicated on this form. It may only be accessed by those who have responsibility for managing files or activities.

Child's/young person's consent

I _____ would like to take part in
 (Insert first name and surname)
 _____ on _____
 (name of event) (date of event).

(If relevant please tick the boxes below)

- I understand that photographs may be taken during the event, and I give my permission for these to be used in any hard copy/online *(delete as appropriate)* publications by the Diocese of Limerick.
- I understand that videos may be taken during the event, and I give my permission for these to be used in any hard copy/online *(delete as appropriate)* publications by the Diocese of Limerick.
- I understand that updates may be posted on the Diocese of Limerick website and/or social network sites during the event, and I give my permission for my images/videos of me *(delete as appropriate)* to be used.

Guardian's consent

I agree to allow the above-named child/young person to attend this event during the period

_____ to _____
 (insert start date and time) (insert end date and time),

in accordance with the permission granted by _____
 (insert name of child/young person).

Signed _____ Name (block letters) _____
 (Guardian) (Guardian)

Relationship to child/young person _____

Signed _____
 (Child/young person)

Storage and Retention of Records Associated with Standard 1



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 33 and also Appendix B, NBSCCCI Guidance).

Type of Record	Where to Store
Application forms of those successful	Parish/local congregation
Application forms of those unsuccessful	Parish/local congregation
Attendance lists/sign-in and sign-out records for each activity involving children	Parish/local congregation
Parental and children's consent forms	Parish/local congregation
Accident/incident forms	Parish/local congregation
List of those vetted	Diocese/province & parish/local congregation
Codes of behaviour for groups involving children	Parish/local congregation
Evidence of concerns raised through whistle-blowing, and actions taken	Diocese/province
Hazard assessments for activities carried out by each group involving young people associated with the Church	Parish/local congregation
Evidence of complaints made through complaints process, and how they have been dealt with	Diocese/province
Records of checks completed on external groups using Church property	Diocese/province & parish/ local congregation
Declaration forms	Parish/local congregation
Evidence of when celebretts/letters of good standing from visiting clergy have been checked	Diocese/province & parish/ local congregation
Media permission forms	Parish/local congregation
Written agreements from external organisations/Church bodies, where clerics and religious who are members of the Church body are ministering with children	Diocese/province

Definitions of Abuse and Child Pornography –

Children First Guidance, 2017

Physical Abuse

Physical Abuse is when someone deliberately hurts a child physically or puts them at risk of being physically hurt. It may occur as a single incident or as a pattern of incidents. A reasonable concern exists where the child's health and/ or development is, may be, or has been damaged as a result of suspected physical abuse.

Physical abuse can include the following:

- Physical punishment.
- Beating, slapping, hitting or kicking, pushing.
- Shaking or throwing, pinching, biting, choking or hair-pulling.
- Use of excessive force in handling.
- Deliberate poisoning.
- Suffocation.
- Fabricated/induced illness.
- Allowing or creating a substantial risk of significant harm to a child.

The Children First Act 2015 includes a provision that abolishes the common law defence of reasonable chastisement in court proceedings. This defence could previously be invoked by a parent or other person in authority who physically disciplined a child. The change in the legislation now means that in prosecutions relating to assault or physical cruelty, a person who administers such punishment to a child cannot rely on the defence of reasonable chastisement in the legal proceedings. The result of this is that the protections in law relating to assault now apply to a child in the same way as they do to an adult.

Emotional Abuse

Emotional abuse is the systematic emotional or psychological ill-treatment of a child as part of the overall relationship between a caregiver and a child. Once-off and occasional difficulties between a parent/carer and child are not considered emotional abuse. Abuse occurs when a child's basic need for attention, affection, approval, consistency and security are not met, due to incapacity or indifference from their parent or caregiver. Emotional abuse can also occur when adults responsible for taking care of children are unaware of and unable (for a range of reasons) to meet their children's emotional and developmental needs. Emotional abuse is not easy to recognise because the effects are not easily seen.

A reasonable concern for the child's welfare would exist when the behaviour becomes typical of the relationship between the child and the parent or carer.

Emotional abuse may be seen in some of the following ways:

- Rejection. Lack of comfort and love
- Lack of attachment. Emotional unavailability of the child's parent/guardian
- Lack of proper stimulation (e.g. fun and play)
- Lack of continuity of care (e.g. frequent moves, particularly unplanned)
- Continuous lack of praise and encouragement
- Persistent criticism, sarcasm, hostility or blaming of the child
- Bullying

- Conditional parenting in which care or affection of a child depends on his or her behaviours or actions
- Extreme overprotectiveness
- Inappropriate non-physical punishment (e.g. locking child in bedroom)
- Ongoing family conflicts and family violence.
- Seriously inappropriate expectations of a child relative to his/her age and stage of development.
- Exposure to inappropriate or abusive material through technology.

Emotional There may be no physical signs of emotional abuse unless it occurs with another type of abuse. A child may show signs of emotional abuse through their actions or emotions in several ways. These include insecure attachment, unhappiness, low self-esteem, educational and developmental underachievement, risk taking and aggressive behaviour.

It should be noted that no one indicator is conclusive evidence of emotional abuse. Emotional abuse is more likely to impact negatively on a child where it is persistent over time and where there is a lack of other protective factors.

Sexual Abuse

Sexual abuse occurs when a child is used by another person for his or her gratification or arousal, or for that of others. It includes the child being involved in sexual acts (masturbation, fondling, oral or penetrative sex) or exposing the child to sexual activity directly or through pornography.

Child sexual abuse may cover a wide spectrum of abusive activities. It rarely involves just a single incident and, in some instances, occurs over a number of years. Child sexual abuse most commonly happens within the family, including older siblings and extended family members.

Cases of sexual abuse mainly come to light through disclosure by the child or his or her siblings/friends, from the suspicions of an adult, and/or by physical symptoms. It should be remembered that sexual activity involving a young person may be sexual abuse even if the young person concerned does not themselves recognise it as abusive.

Examples of child sexual abuse include the following:

- Any sexual act intentionally performed in the presence of a child.
- An invitation to sexual touching or intentional touching or molesting of a child's body whether by a person or object for the purpose of sexual arousal or gratification.
- Masturbation in the presence of a child or the involvement of a child in an act of masturbation
- Sexual intercourse with a child, whether oral, vaginal or anal

Sexual exploitation of a child, which includes:

- Inviting, inducing or coercing a child to engage in prostitution or the production of child pornography [for example, exhibition, modelling or posing for the purpose of sexual arousal, gratification or sexual act, including its recording (on film, videotape or other media) or the manipulation, for those purposes, of an image by computer or other means]
- Inviting, coercing or inducing a child to participate in, or to observe, any sexual, indecent or obscene act
- Showing sexually explicit material to children, which is often a feature of the 'grooming' process by perpetrators of abuse.
- Exposing a child to inappropriate or abusive material through information and communication technology
- Consensual sexual activity involving an adult and an underage person

An Garda Síochána will deal with any criminal aspects of a sexual abuse case under the relevant criminal justice legislation. The prosecution of a sexual offence against a child will be considered within the wider objective of child welfare and protection. The safety of the child is paramount and at no stage should a child's safety be compromised because of concern for the integrity of a criminal investigation.

In relation to child sexual abuse, it should be noted that in criminal law the age of consent to sexual intercourse is 17 years for both boys and girls. Any sexual relationship where one or both parties are under the age of 17 is illegal. However, it may not necessarily be regarded as child sexual abuse.

Neglect

Neglect occurs when a child does not receive adequate care or supervision to the extent that the child is harmed physically or developmentally. It is generally defined in terms of an omission of care, where a child's health, development or welfare is impaired by being deprived of food, clothing, warmth, hygiene, medical care, intellectual stimulation or supervision and safety. Emotional neglect may also lead to the child having attachment difficulties. The extent of the damage to the child's health, development or welfare is influenced by a range of factors. These factors include the extent, if any, of positive influence in the child's life as well as the age of the child and the frequency and consistency of neglect.

Neglect is associated with poverty but not necessarily caused by it. It is strongly linked to parental substance misuse, domestic violence, and parental mental illness and disability.

A reasonable concern for the child's welfare would exist when neglect becomes typical of the relationship between the child and the parent or carer. This may become apparent where you see the child over a period of time, or the effects of neglect may be obvious based on having seen the child once.

The following are features of child neglect:

- Children being left alone without adequate care and supervision.
- Malnourishment, lacking food, unsuitable food or erratic feeding.
- Non-organic failure to thrive, i.e. a child not gaining weight due not only to malnutrition but also emotional deprivation.
- Failure to provide adequate care for the child's medical and developmental needs, including intellectual stimulation.
- Inadequate living conditions – unhygienic conditions, environmental issues, including lack of adequate heating and furniture.
- Lack of adequate clothing.
- Inattention to basic hygiene.
- Lack of protection and exposure to danger, including moral danger, or lack of supervision appropriate to the child's age.
- Persistent failure to attend school.
- Abandonment or desertion.

Child Pornography

The Child Trafficking and Pornography Act 1998, which is amended by Section 6 of the Criminal Law (Sexual Offences) (Amendment) Act 2007, makes it an offence to possess, produce, distribute, print or publish child pornography. The Catholic Church in its canon law includes the possession of, or downloading from the internet of, paedophilic pornography as a grave delict.

Recording and Storage of Information (NBSCCI Appendix B)

Introduction

Good record-keeping is an integral part of safeguarding children within the Catholic Church; it should not be considered to be an optional extra. There are many reasons why all those involved in safeguarding children should keep good records. These include:

- helping to improve accountability;
- demonstrating how decisions relating to safeguarding children are made;
- supporting effective assessments;
- providing documentary evidence of actions taken;
- helping to identify risks, and demonstrating how those risks have been managed.

Good record-keeping also helps to safeguard the rights of all concerned.

Below are the primary reasons for record-keeping, as well as the processes necessary to write and maintain accurate records. Also detailed are recommendations regarding information sharing, and retention and storage of sensitive data.

Why is record-keeping important?

1. Doing so ensures accuracy of reporting information.

This can be for internal use, or it can be done in circumstances where there is the necessity to report and to be accountable to external stakeholders, e.g. courts, tribunals of inquiry, Gardaí, Tulsa (the Child and Family Agency). Creating written records as soon as practicable after the event avoids the possibilities of memory loss and the distortion of the information.

2. Doing so assists with decision-making and case management.

Accurately recording factual information facilitates an evaluation of the information and aids decision-making.

3. Doing so protects both the subjects of recording and the recorder by having an agreed and accurate record.

As far as possible, recorded information should be agreed, with the subject of the recording, as constituting an accurate record of what took place.

4. Doing so enables accountability.

All those who have responsibilities for safeguarding children within the Catholic Church should be and will be held accountable for their actions. Good recording is required as evidence that the safeguarding of children is treated as a priority, and that all steps have been taken to prevent and minimise risk and to manage allegations appropriately.

5. Doing so enables the proper tracking of complaints.

It is important that we demonstrate through our records that complainants have been listened to and responded to in a compassionate and caring way. It is therefore vital that accurate records are kept of all complaints received and of how these have been responded to.

6. Doing so allows for continuity where there are changes in personnel managing the case.

Safeguarding children can involve a number of people, including the Church authority and designated person. Personnel can also change over the course of managing a child abuse allegation. It is therefore important that good, factual details are maintained in writing to allow for a consistent and fair approach, a continuity of care for complainants, and the proper management of respondents, when required.

Principles of good record-keeping

- All records should be legible – preferably typed or word-processed.
- All entries should be signed, and the person's name and job title should be printed alongside the entry.
- All records should be dated and timed in real time. These records should be generated in correct chronological order.
- A narrative should be constructed that sets out a chronology of events and references any correspondence.
- Records should be accurate and presented in such a way that the meaning is clear.
- Records should be factual and should not include unnecessary abbreviations, jargon, opinion or irrelevant speculation.
- Judgement should be used to decide what is recorded. Is it relevant? Is it as objective as possible? Are facts and any necessary opinions clearly distinguished?
- Records should identify any risks, and should show the action taken to manage these.
- Records must not be altered or destroyed without proper authorisation. If the need for alteration arises, both the fact of such authorisation and the alteration made to any original record or documentation should be signed and dated.

Data protection legislation

The principal legislation in the Republic of Ireland dealing with data protection is the **Data Protection Act 1988**, amended by the **Data Protection (Amendment) Act 2003**.

The Data Protection Acts 1988–2003 in the Republic of Ireland set out eight principles that define the conditions under which processing (including recording, storage, manipulation and transmission) of personal data can be determined to be legally acceptable, or otherwise. The Act also identifies the sensitive nature of health information and the particular need that health professionals have to communicate that information between themselves. The Act gives data subjects rights of access to their records, and it applies to electronic and paper-based record systems.

The eight principles state that the data should be:

1. Fairly and lawfully processed;
2. Processed for limited purposes;
3. Adequate, relevant and not excessive;
4. Accurate;
5. Not kept for longer than is necessary;
6. Processed in line with subjects' rights;
7. Secure;
8. Not transferred to countries without adequate protection.

Access to information by data subject

People have a right to know what personal information is held about them, by whom and for what purpose. This is detailed in data protection and human rights legislation. However, despite these rights, in certain circumstances such information can be shared with others.

The data subject must be made aware of the creation of a safeguarding record. If the data subject seeks access to their record, the following should take place:

- a. The contents of the file should be reviewed and assessed so that data belonging to third parties is redacted;
- b. At an agreed time and place, the file should be made available for reading by the data subject, under the supervision of the bishop/superior or the designated liaison person;
- c. The data subject can make notes, and can ask for notes to be included in the file. If agreed, an amendment can be made on the file note. The file manager should state in writing the reason for the amendment, and sign and date their written note. Any such amendments should also be signed and dated by the data subject;
- d. If there is a disagreement concerning the amendment of any file, the details of the disagreement should be recorded, signed and dated by the file manager and the data subject.

Storage of data

It is important that all sensitive or confidential materials are retained in a case file and stored securely in a place designated by the data controller, i.e. the bishop or superior.

- a. Files containing sensitive or confidential data should be locked away, and access to the relevant fireproof safe(s) or filing cabinet(s) and keys should be strictly controlled.
- b. Access to the files needs to be limited to people in named roles – i.e. the bishop or superior – and properly designated child safeguarding personnel, who either need to know about the information in those records, and/or who have a responsibility to manage the records.
- c. Any information of a sensitive and confidential nature – if stored electronically – must always be password protected.
- d. Arrangements need to be made for the contents of the relevant files, as well as their location and storage arrangements, to be passed on from outgoing data controllers to their successors.
- e. Other records with identifying personal information – e.g. parish records on recruitment and vetting, activity attendance records, consent forms, accident forms, etc. – must be stored in a secure locked cabinet in the parish office.

Retention and destruction of data

Guidance published by the data protection commissioner, in relation to compliance with the Data Protection Acts 1998–2003, is a useful reference for organisations to consider, as it represents what can be regarded as best practice.

This guidance states, inter alia, that:

Where there is no legal requirement to retain information beyond the closure of the record, the authority will need to establish its own retention periods.

Guidance

- Each Church authority should appoint a data protection officer who will take charge of responsibility for data protection within that organisation.
- The appointed data protection officer should ensure that all records associated with these standards and guidance are reviewed on a periodic basis for the purposes of determining whether such records, in whole or in part, should be kept for a further period, or whether the purpose for which such records are kept has now ceased.
- Accordingly, each file should contain a checklist that provides for such periodic reviews. The checklist should be signed and dated after completion of those reviews, with confirmation as to whether the records will be kept for a further period and the reason for same.
- In making the decision to keep such records for a further period, the reviewer should consider the assessment of danger or harm to children arising out of the destruction of the relevant records.
- The NBSCCCI is available to provide assistance to such reviewers on a case-by-case basis.

Further support

For more advice and guidance on data retention and destruction, please contact:

- Tusla information and advice officers: <http://www.tusla.ie/children-first/roles-andresponsibilities/organisations/children-first-training>
- Data protection commissioner: <https://www.dataprotection.ie>