



AUSTRALIAN CATHOLIC SAFEGUARDING LTD

A safe Church for everyone

National Catholic Safeguarding Standards

Draft Four, NCSS Edition Two

Inclusion of safeguards for adults

Australian Catholic Safeguarding Ltd acknowledges the lifelong trauma of abuse victims, survivors and their families, the failure of the Catholic Church to protect, believe and respond justly to children and adults at risk, and the consequent breaches of community trust.

Australian Catholic Safeguarding Ltd is committed to fostering a culture of safety and care for children and adults at risk.

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This document is a draft only

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Australian Catholic Safeguarding Ltd respectfully acknowledges all Traditional Owners of the land and waters of Australia. We pay respect to their Elders, past and present, and young leaders of today and the future. ACSL commits itself to the ongoing work of reconciliation with our Aboriginal families and communities.



THIS DOCUMENT IS A DRAFT ONLY

This fourth draft of the National Catholic Safeguarding Standards Edition Two has been released prior to final adoption by the Catholic Church in Australia for briefing purposes only.

Preface

God has made us in his own image and likeness, placing human beings at the very centre of creation. Each person is of inestimable value and demands to be treated as such. This creation in the image and likeness of God affords every person a special dignity.

This dignity affords us not only rights as individuals, but also as a community that is built up together. For we have not been created as ‘islands’ but instead as human beings whose purpose in life is to love one another. And it is through these relationships of care and upbuilding that human society is able to flourish.

The greatest moral test, therefore, of any community is how it treats its most vulnerable members.

While the National Catholic Safeguarding Standards have arisen in response to the Royal Commission into Institutional Responses to Child Sexual Abuse, the foundations which underpin them come directly from the Gospel.

Indeed, as Pope Francis has written, “the protection of minors and vulnerable persons is an integral part of the Gospel message that the Church and all its members are called to proclaim throughout the world. Christ himself, in fact, has entrusted us with the care and protection of the weakest and defenceless: ‘whoever receives one child such as this in my name receives me’ (Mt 18:5).”

“Therefore, we all have the duty to welcome openheartedly minors and vulnerable persons and to create a safe environment for them, with their interests as a priority. This requires a continuous and profound conversion, in which personal holiness and moral commitment come together to promote the credibility of the Gospel proclamation and to renew the educational mission of the Church.” (Apostolic Letter, On the Protection of Minors and Vulnerable Persons)

This moral commitment which Pope Francis calls us to comes directly from the witness of Jesus Christ: his life, death and resurrection as the ultimate acts of love and care for others.

In addition to the protection of children, this second edition of the National Catholic Safeguarding Standards extends its area of concern to adults at risk. Indeed, the new Safeguarding Standards are designed to make the Church a safe place for all. For it is only by respecting the rights of the most vulnerable that the Church is able to flourish as a community of believers.

At their heart, these Safeguarding Standards are built on several key principles of Catholic Social Teaching, principles which have their roots in Sacred Scripture and have developed through the life and witness of the Church from the early times until today. Several elements of Catholic Social Teaching stand out as reflected in the Standards.

The dignity of the human person is at the foundation of the Church’s social teaching. A community of justice and love only becomes a reality when its ends are ordered to the wellbeing of every individual person. As the Second Vatican Council teaches in *Gaudium et Spes*, every neighbour must be considered as “another self”. The dignity and respect of every person must take precedence over the perceived needs of organisations and structures. Safeguarding the rights and integrity of society’s most vulnerable is also to promote the **common good**, for enabling individuals to flourish is also to benefit society as a whole. For, as has been observed, “only the

recognition of human dignity can make possible the common and personal growth of everyone” (Compendium of Social Doctrine #145)

The principle of **subsidiarity** also informs and guides the implementation of the Safeguarding Standards. While the Standards have been formulated at the national level, their successful implementation is dependent upon the commitment and wisdom those at the local level. The principle of subsidiarity always encourages participation of and among those ‘on the ground’ who make up a community or organisation. In the context of the Safeguarding Standards, subsidiarity promotes decision-making that is empowering of those involved in and affected by the processes that affect them.

The Safeguarding Standards have also been designed with the principle of **solidarity** at their core. In the words of John Paul II, solidarity is a “firm and persevering determination to commit oneself to the common good....the good of all and of each individual, because we are all really responsible for all.” We are called to be in solidarity particularly with those who are marginalised, vulnerable or distressed, giving priority of care to those in greatest need. Our responsibilities to each other are fundamental and enduring irrespective of race, culture, age, gender, ideological, social, educational and economic differences.

Furthermore, our responsibility to those who are most vulnerable must ensure that everyone has a **right to participate** in the economic, political, and cultural life of society. Safeguarding adults at risk requires a person-centred approach, which encourages their full and effective participation and freedom to make their own choices in circumstances which are appropriate. This “rights-based” approach also calls for the prohibition, prevention and elimination of discrimination in the realisation of those rights. As Pope Francis points out in *Fratelli Tutti*, “when the dignity of the human person is respected, and his or her rights recognised and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good” (#22)

The Catholic social tradition seeks to emphasise the goodness of the human person. Therefore the Safeguarding Standards embody a “strengths-based” approach, that is, an approach where people work together to bring about change for the better. Such change, though, depends upon a shared vision which upholds positive attitudes towards the dignity of the human person, their capacities, rights, uniqueness and commonalities. In this vision, each member is an “active and responsible subject of their own growth process, together with the community to which they belong.” (Compendium of Social Doctrine 133)

***Preface by Rev Dr Cameron Forbes,
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ACSL thanks Catholic Theological College, and those involved in contributing the theological underpinnings of the NCSS. The framework for the development of the NCSS Edition Two is rights-based, strengths-based and trauma-informed. It is centrally connected and activated in practice through the key principles of Catholic Social Teaching.

With this strong foundation the Catholic Church in Australia can provide a safe Church for everyone.

STANDARD 1



Committed leadership, governance and culture

The safeguarding of children and adults is embedded in the entity's leadership, governance, and culture

Standard 1 highlights how leadership influences a positive safeguarding culture. Strong leadership includes an accountable and transparent governance structure within an entity. This Standard includes the expectation of zero tolerance to abuse and that ALL people (children and adults) are provided a safe environment, free from abuse and discrimination. It also recognises that specific groups of people are at increased risk of experiencing abuse and require heightened awareness of the situations that make them vulnerable. Standard 1 ensures that all personnel are aware of their safeguarding responsibilities.

Criterion 1.1

There is a public commitment to safeguarding that takes a zero-tolerance approach to abuse.

Indicators

- 1.1.1** The Safeguarding Policy is approved and endorsed by the Church Authority and/or relevant leadership body and is publicly available.
- 1.1.2** The Safeguarding Commitment Statement is published, is widely displayed and made publicly available

Criterion 1.2

A culture of safeguarding children and adults is championed and modelled at all levels of the Church Authority from the top down and bottom up.

Indicators

- 1.2.1** A strong safeguarding culture is created and maintained by:
 - promoting safeguarding, and the dignity and rights of everyone;
 - emphasising that safeguarding children and adults is everyone's responsibility; and
 - actively monitoring safeguarding compliance and risk management.
- 1.2.2** Where required , a leadership-led Safeguarding Committee is appointed to oversee the effective ongoing implementation of safeguarding policies and procedures.
- 1.2.3** A Safeguarding Co-ordinator(s) is appointed with clearly defined safeguarding roles and responsibilities.
- 1.2.4** Personnel understand that good safeguarding practices are everyone's responsibility and are encouraged to contribute to the organisation's safeguarding practices.

Criterion 1.3

Governance arrangements facilitate the implementation of the Safeguarding Policy across the organisation.

Indicators

- 1.3.1** Governance arrangements are transparent and include safeguarding roles and responsibilities to ensure that accountability for the safeguarding of children and adults is clear.
- 1.3.2** Where the Church Authority's governance includes activities in countries other than Australia, the NCSS Standards are applied wherever possible, taking into account cultural differences and local jurisdictional issues

Criterion 1.4

The Code of Conduct sets clear behavioural standards towards children and adults.

Indicators

- 1.4.1** The Code of Conduct is explicit and inclusive of all personnel and provides guidance on appropriate and expected standards of behaviour.
- 1.4.2** The Code of Conduct is written in accessible language and made available to all personnel, children, adults, families, and carers.
- 1.4.3** The Code of Conduct considers the needs of all children and adults, paying particular attention to:
 - Aboriginal and Torres Strait Islander people.
 - individuals who are elderly, are living with disability, are suffering from an illness, or who are vulnerable.
 - individuals from culturally and linguistically diverse (CALD) backgrounds.
 - children in out of home care, or those who are homeless; and,
 - children and adults of diverse sexuality.
- 1.4.4** The Code of Conduct outlines the importance of considering how power imbalances can occur in ministries and services.

Criterion 1.5

The risk management plan focuses on preventing, identifying, and mitigating safeguarding risks to children and adults.

Indicators

- 1.5.1** The Risk Management Plan considers the needs of children and adults with diminished capacity, and how and when adults at risk make informed choices (dignity of risk).
- 1.5.2** The Risk Management Plan incorporates procedures to assess, evaluate, review, and oversee safeguarding of children and adults at risk within its ministry and/or service.
- 1.5.3** There is a documented program to regularly identify, monitor, report, and review risks.

Criterion 1.6

Personnel understand their obligations on information sharing and record keeping for safeguarding and professional standards.

Indicators

- 1.6.1** Information sharing and record keeping policies and procedures are documented and communicated to personnel.
- 1.6.2** Information sharing and record keeping policies and procedures align with best practice.

STANDARD 2



Children and adults are safe, informed and participate

Children and adults are informed about their rights, participate in decisions affecting them and are taken seriously

Standard 2 embeds the rights of children and adults through empowerment and participation. It outlines the importance of providing them with information and opportunities to participate in decisions that affect their lives. This Standard also emphasises the responsibility to provide access to information about being safe from abuse and where they can seek help if they feel unsafe.

Criterion 2.1

Where a Church Authority has engagement with children and adults at risk, those children and adults are informed about their rights, including safety, decision making, participation and how a complaint will be managed.

Indicators

- 2.1.1** Age-appropriate strategies are used to engage with children, seek their views about what makes them feel safe; and enable them to participate in decisions that affect them.
- 2.1.2** Adults at risk (or carers where appropriate) are engaged to provide their views about decisions which affect them, what makes them feel safe and to contribute to safeguarding approaches.
- 2.1.3** The organisation makes children and adults at risk aware of their rights, including their right to be safe from abuse, and who to contact if they are concerned about their safety or the safety of others.

Criterion 2.2

The importance of friendships is recognised and support from peers is encouraged, helping children feel safe and less isolated.

Indicators

- 2.2.1** Children are provided with age-appropriate information about safe and respectful peer relationships.

Criterion 2.3

The importance of relationships and social connections for adults at risk is recognised and encouraged, helping them to feel safe and less isolated.

Indicators

- 2.3.1** Adults at risk (or their carers where appropriate), are provided with information about safe and respectful relationships.

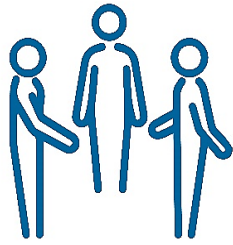
Criterion 2.4

If necessary, children and families are offered access to abuse prevention programs and related information that is age appropriate.

Indicators

- 2.4.1** Children and families are provided with information, access and/or referral to abuse prevention programs, appropriate to the child's age, development, ability, and level of understanding.

STANDARD 3



Partnering with families, carers and communities

Families, carers and communities are informed and involved in promoting the safeguarding of children and adults

Standard 3 highlights that safeguarding occurs in a range of settings. Families and carers are often best placed to advise about the needs (and capabilities) of those they care for. This Standard highlights the importance of an inclusive approach to safeguarding that considers families, carers and legal guardians of adults who have diminished capacity, or a cognitive impairment. The intimate knowledge of families, carers and communities can inform organisations about practices and environments that are safe for children and adults at risk.

Criterion 3.1

Parents, carers and/or guardians participate in decisions affecting their child, or adults with diminished capacity.

Indicators

- 3.1.1** The Church Authority encourages parents, carers and/or guardians to take an active role in monitoring the safety of those engaged in the ministry and/or service.

Criterion 3.2

Families, carers and communities are engaged with and are provided information about the Church Authority's approach to safeguarding.

Indicators

- 3.2.1** Families, carers and communities are encouraged to contribute to discussions about safeguarding approaches.
- 3.2.2** Safeguarding information is provided and widely available, including contact details of the Safeguarding Committee and/or Safeguarding Co-ordinator(s).

Criterion 3.3

Families, carers and communities are informed about the Church Authority's operations and governance; and have an opportunity to have a say in the safeguarding policies and practices.

Indicators

- 3.3.1** Processes are in place to engage families, carers and communities about their views on safeguarding policies and practices.
- 3.3.2** Families, carers and communities are aware of the roles and responsibilities of personnel providing ministries or services directly to children and adults.

Criterion 3.4

The Church Authority raises community awareness of the dignity and rights of all children and adults.

Indicators

- 3.4.1** The Church Authority promotes and/or participates in activities which raise awareness of abuse prevention and the rights and dignity of children and adults at risk..

STANDARD 4



Equity is promoted and diversity is respected

Equity is upheld and diverse needs respected in policy and practice

The principles of Catholic Social Teaching, particularly the inherent dignity of the human person, underpin the focus of Standard 4. This is reinforced by an emphasis on inclusion and empowerment. By acknowledging people's diverse needs and circumstances the organisation can safeguard them more effectively. Standard 4 builds the safeguarding culture where ministries and services are provided in culturally safe and inclusive ways, facilitating self-determination.

Criterion 4.1

The diverse circumstances and backgrounds of children and adults at risk are acknowledged and accommodated, and those who are vulnerable are appropriately supported.

Indicators

- 4.1.1** The Safeguarding Policy and procedures demonstrate an understanding, and awareness of the diverse circumstances and experiences that increase vulnerability to abuse.
- 4.1.2** The Complaints Handling Policy and procedures address barriers that may prevent a disclosure of abuse being made; and that hinder personnel from recognising and responding appropriately.

Criterion 4.2

Children and adults have access to information, support and complaints processes in ways that promote inclusion, are culturally safe, and accessible.

Indicators

- 4.2.1** Information about complaints processes and support are provided in culturally safe, accessible, and easy to understand formats.

Criterion 4.3

The diverse needs of Aboriginal and Torres Strait Islander people, those living with disability, those from culturally and linguistically diverse backgrounds, children and adults who are unable to live at home, and those of diverse sexuality, are acknowledged

Indicators

- 4.3.1** The Safeguarding Policy and procedures empower children and adults by reflecting attitudes and behaviours that respect their inherent dignity, are inclusive and are responsive to diverse needs.

STANDARD 5



Robust human resource management

People working with children and adults are suitable and supported to reflect safeguarding values in practice

Standard 5 addresses the essential Human Resource (HR) practices that underpin a strong safeguarding culture. It aims to provide consistency between current employment relations and best practice HR processes, to ensure that Church personnel are equipped to provide their ministry/service at the highest standard. A focus on safe recruitment, professional development and ongoing support supervision of Church personnel enhances risk mitigation.

Criterion 5.1

A strong commitment to safeguarding underpins recruitment practices of staff and volunteers.

Indicators

- 5.1.1** The commitment to safeguarding and a zero-tolerance approach to abuse are explicit in advertising, screening, and recruitment for personnel.
- 5.1.2** Recruitment and screening procedures and processes are fully documented.
- 5.1.3** Positions are assessed for the expected level of contact with children and/or adults at risk and appropriate safeguarding recruitment procedures are implemented.

Criterion 5.2

Personnel have current clearances (for example working with children checks) and/or equivalent background checks relevant to their role.

Indicators

- 5.2.1** All personnel are required to have a background check or clearance.
- 5.2.2** As required by legislation, personnel must have a current working with children check (or working with vulnerable people check) and/or NDIS Worker Screening Check prior to working with children or adults at risk.
- 5.2.3** Records of all checks are maintained and monitored in accordance with legislation, for all personnel.

Criterion 5.3

Personnel complete appropriate induction and are aware of their safeguarding responsibilities, including reporting obligations.

Indicators

- 5.3.1** All personnel participate in a safeguarding induction program, which occurs as soon as possible after commencement.
- 5.3.2** Church Authorities and their leadership team undertake the National Catholic Safeguarding Standards Introductory Session for Leaders.

Criterion 5.4

Ongoing supervision and people management includes an emphasis on safeguarding responsibilities.

Indicators

- 5.4.1** Professional supervision, mentoring, and annual performance reviews for personnel include a focus on safeguarding responsibilities.

NOTE: Criteria 5.5 - 5.8 apply to Church Authorities and related entities with seminarians, clergy, lay ministers and those in formation with, or members of, religious institutes.

Criterion 5.5

Before and during seminary and religious formation, candidates are appropriately screened and supported, including processes for ongoing formation, support and supervision of clergy and religious.

Indicators

- 5.5.1** The Church Authority seeks professional support in screening candidates for seminary/formation programs and before ordination/profession of vows. This includes a responsibility to enquire if an applicant or candidate has previously withdrawn or been exited from another seminary or formation program.
- 5.5.2** Seminary and initial formation programs have robust screening processes for candidates, including external psychological and psychosexual assessments.
- 5.5.3** All clergy and religious in active ministry participate in at least 10 hours of professional/pastoral supervision each year.
- 5.5.4** All clergy and religious in active ministry, are provided access to ongoing professional development and regular performance appraisals.
- 5.5.5** All newly ordained clergy and newly professed religious are supported with a suitable mentor for at least five years post ordination or final profession.

Criterion 5.6

The Curriculum for seminary and formation programs for clergy and religious includes safeguarding knowledge and skills development of candidates to understand and lead initiatives for safeguarding children and adults.

Indicators

- 5.6.1** Seminary and initial formation programs build candidates' knowledge and skills in a range of areas to support safeguarding children and adults.
- 5.6.2** Seminary and initial formation programs include developing pastoral responses to victims and survivors of abuse.
- 5.6.3** Seminary and initial formation programs identify how to avoid abuse of power and the development and/or reinforcement of clericalist attitudes and behaviours.

Criterion 5.7

The movement and credentialing of those in active ministry is appropriately managed.

Indicators

- 5.7.1** A system to assess the safeguarding credentials and manage the movement of all seminarians, clergy, religious and lay ministers between different seminaries, formation programs and other Church entities is in place.

Criterion 5.8

Where clergy and religious from countries other than Australia are recruited to ministry, programs are in place to support their cultural awareness, screening, induction, professional supervision, and development.

Indicators

- 5.8.1** Clergy and religious from countries other than Australia recruited to ministry, are screened and verification information is sought from the international Church Authority.
- 5.8.2** Clergy and religious from countries other than Australia participate in a safeguarding induction program which is documented and occurs as soon as possible after commencement of ministry.
- 5.8.3** Clergy and religious from countries other than Australia are supported with a suitable mentor for at least the first two years of their time in Australia.

STANDARD 6



Effective complaints management

Processes for raising concerns and complaints are responsive, understood, accessible and used by children, adults, families, carers, communities and personnel

Standard 6 address the importance of clearly documented complaints management processes. These should be formally documented in policies and procedures that are made publicly available. An effective complaints management system outline roles and responsibilities, approaches to dealing with different types of complaints and obligations to act and report. Personnel should demonstrate their understanding of their legal and moral responsibilities to report complaints. This Standard includes the responsibility of supporting anyone who brings forward a complaint and to manage anyone who is subject of a complaint. The National Response Protocol (and any other complaints response procedure used by Church Authorities) should comply with the requirements of this standard.

Criterion 6.1

The Complaints Handling Policy outlines the roles and responsibilities, approaches to dealing with different types of complaints, reporting obligations and record keeping requirements.

Indicators

- 6.1.1** Policies and procedures commit to all mandatory reporting obligations.
- 6.1.2** There are clear procedures that provide step-by-step guidance on the response and action to be taken for different types of complaints, including:
 - breaches of Codes of Conduct.
 - disclosures, allegations or concerns of current abuse of a child.
 - an adult bringing forward a complaint of abuse suffered as a child; and
 - an adult bringing forward a complaint of current abuse.
- 6.1.3** The Complaints Handling Policy outlines how perceived or actual conflicts of interest are managed.
- 6.1.4** The Complaints Handling Policy acknowledges that power imbalances may exist between the complainant and respondent and has strategies in place to address this.
- 6.1.5** The Complaints Handling Policy spells out who has responsibilities in relation to handling complaints and when procedures are enacted.
- 6.1.6** All abuse complaints, incidents, allegations, disclosures, concerns and referrals are recorded, and confidential information is stored, protected and retained according to the Privacy Act, and for 50 years.

Criterion 6.2

The Complaint Handling Policy is understood by children, adults, families, carers, and personnel, and focuses on the rights of children and adults at risk.

Indicators

- 6.2.1** The Complaints Handling Policy and procedures demonstrate how the safety and well-being of children and adults at risk are prioritised.

Criterion 6.3

Complaints are taken seriously and responded to promptly and thoroughly (with consideration to the needs of adults at risk).

Indicators

- 6.3.1** The Complaints Handling Policy is aligned, and operates in conjunction, with the Code of Conduct, HR, and other policies
- 6.3.2** The Complaints Handling Policy commits to an initial risk assessment if a complaint of abuse is received, to identify and minimise any risk to children and adults. Ongoing risk assessments are conducted throughout investigation processes.
- 6.3.3** Complainants are responded to promptly and kept informed as to the progress of dealing with their complaint.
- 6.3.4** Trauma-informed and victim-centred support and care is offered to any child or adult who has experienced or is alleging abuse .
- 6.3.5** Sharing information relating to complaints adheres to the Australian Privacy Principles and relevant legislation.
- 6.3.6** The Complaints Handling Policy and procedures empower and support personnel to raise, in good faith, concerns and allegations about unacceptable behaviour towards children and adults by other personnel.

NOTE: Indicators 6.3.8 and 6.3.9 apply to clergy and religious.

- 6.3.7** Where a complaint related to the sexual abuse of a child or adult against clergy or religious is substantiated under a civil standard, the Church Authority undertakes a risk management process to determine the appropriate action, in keeping with Church protocols, including whether the individual should be removed from public ministry.
- 6.3.8** Where a cleric or religious is convicted of a canonical offence relating to sexual abuse, the respondent is to be prohibited from the public exercise of ministry until such time as the process for imposing a penalty is completed by the relevant dicastery (such as dismissal from the clerical state or dispensation from vows). The Church Authority must take action to prohibit such respondents from holding themselves out as being a person with religious authority.

Criterion 6.4

The Complaints Handling Policy includes the process of reporting complaints and concerns to relevant authorities, requiring cooperation with any statutory or contractual processes.

Indicators

- 6.4.1** The Complaints Handling Policy requires that:
 - concerns and complaints of child abuse occurring within an entity be reported to the appropriate statutory authority/ies, in accordance with regulations.
 - any concerns and/or complaints of a criminal nature against adults be reported to statutory authorities; and
 - personnel cooperate with law enforcement procedures and directives.

Criterion 6.5

The Church Authority ensures mechanisms are in place to support complainants of child sexual abuse.

Indicators

6.5.1 Appropriate pastoral care is provided to complainants

Criterion 6.6

The Church Authority ensures respondents facing allegations are supported and monitored.

Indicators

6.6.1 Appropriately trained personnel are engaged in consultation with the respondent to counsel and represent the pastoral needs of the respondent.

6.6.2 Arrangements are in place to monitor, supervise and support a respondent, where there is a complaint, until (and if) the Church Authority no longer has this responsibility.

STANDARD 7



Ongoing education and training

Personnel are equipped with knowledge, skills and awareness to keep children and adults safe through information, ongoing education and training

Standard 7 emphasises the importance of all personnel being aware of the Church Authority's safeguarding policies and procedures. It requires relevant personnel to receive training on the nature and indicators of child abuse, particularly organisational abuse, and how to create safe environments. It encourages the continuing development of practical skills in protecting children and adults at risk and responding to disclosures.

Criterion 7.1

Personnel are trained and supported to implement the safeguarding policies and procedures.

Indicators

- 7.1.1** Personnel are provided regular education and training on safeguarding policies and procedures.
- 7.1.2** The entity's induction and refresher Safeguarding of Children and Adults training must as a minimum cover:
- Code of Conduct
 - Safeguarding risk management
 - Safeguarding Policy and procedures
 - Complaints Handling Policy and procedures
 - Reporting obligations
 - e-safety training
- 7.1.3** Records are maintained to ensure all personnel attend induction training and participate in refresher safeguarding training at least every three years.
- 7.1.4** All personnel with specific safeguarding responsibilities receive ongoing support and professional development relevant to their role.

Criterion 7.2

Personnel are supported to recognise the nature and indicators of child abuse, including harmful behaviours by a child towards another child.

Indicators

- 7.2.1** Education and training programs include materials addressing factors that may place children at risk of abuse, building knowledge to:
- understand the nature and impact of child abuse.
 - understand the nature, factors, and impact of institutional abuse.
 - identify risk factors, such as grooming behaviours; and
 - understand, identify, and respond to abusive behaviours by a child towards another child.

Criterion 7.3

Personnel are supported to recognise the factors that contribute to adult abuse, with a focus on adults at risk.

Indicators

- 7.3.1** Education and training programs include materials addressing factors that may place adults at risk of abuse, building knowledge to:
- understand the nature and impact of adult abuse
 - understand the nature, factors, and impact of institutional abuse
 - identify risk factors, such as abuse of power, and exploitation
 - recognise how adults and institutions can be groomed, including how power imbalances can be exploited
 - understand what could make specific adults at increased risk of abuse.

Criterion 7.4

Personnel have the information and skills to respond effectively to safeguarding risks, concerns, disclosures, and allegations of abuse.

Indicators

- 7.4.1** Education and training programs equip relevant personnel to appropriately respond to and support anyone bringing forward concerns, disclosures, and allegations of abuse.
- 7.4.2** Personnel receive training on information sharing and record keeping policies and procedures.
- 7.4.3** Personnel receive training on reporting obligations under Commonwealth, State/Territory legislative and canon law, which includes:
- reporting suspected criminal behaviour to police
 - mandatory reporting to child protection authorities
 - Reportable Conduct Scheme
 - reporting to other regulatory authorities or government departments; and
 - Canonical reporting requirements.

Criterion 7.5

Personnel receive training and information on how to build culturally safe environments for children and adults.

Indicators

- 7.5.1** Cultural safety training is provided to equip personnel to create, culturally safe environments for Aboriginal and Torres Strait Islander people.
- 7.5.2** Training is provided to relevant personnel to equip them with the knowledge and understanding of diverse cultural backgrounds and how to create safe environments for people from these groups.

STANDARD 8



Safe physical and online environments

Physical and online environments promote safety and contain appropriate safeguards to minimise the opportunity for children and adults to be harmed

Standard 8 focuses on the responsibility of organisations to minimise the opportunity for abuse to occur in both physical and online environments. It requires both the organisation and its personnel to be proactive in recognising and mitigating safeguarding risks. The core aspects of this responsibility are the Code of Conduct, the Safeguarding Policy, and the Safeguarding Risk Management Strategy, which outline appropriate supervision, oversight and behaviour towards children and adults at risk. This includes considerations of managing risks associated with third parties or contractors and use of facilities by others.

Criterion 8.1

The Safeguarding Risk Management Strategy addresses both physical and online risks, without compromising the individual's right to privacy or wellbeing.

Indicators

- 8.1.1** Both physical and online risks are addressed within the provision of ministry and/or services, including risks arising from:
- one-to-one interactions between an adult and a child.
 - ministries and/or services such as counselling, home visits, outreach, one-to-one tuition, the sacrament of reconciliation, spiritual direction, and mentoring.
 - potential physical contact between the penitent and the confessor where the sacrament of reconciliation is celebrated.
 - one-to-one interactions with adults at risk
 - child-to-child interactions.
 - adult-to-child interactions.
 - adult-to-adult interactions (with consideration of power imbalances); and
 - the nature of physical spaces.

Wherever possible that these interactions are conducted in an open or visible space, or within the clear line of sight of another adult.

- 8.1.2** The safe use of online applications for children and adults to learn, communicate and seek help is managed.
- 8.1.3** Personnel are involved in identifying and mitigating physical and online risks to children and adults.

Criterion 8.2

The online environment is used in accordance with the Code of Conduct and Safeguarding Policy.

Indicators

- 8.2.1** Personnel access and use online environments in line with the Code of Conduct, Privacy Act and relevant communication protocols.
- 8.2.2** The online environment is monitored, and breaches are managed in accordance with disciplinary, or other relevant policies and reported to the leadership.

Criterion 8.3

Risk management plans address the range of settings, activities, and physical environments in which ministry and/or services occur.

Indicators

- 8.3.1** A process is in place to assess and manage risk if the organisation becomes aware of the presence of someone who poses an unacceptable risk to others within in their ministry and/or service.

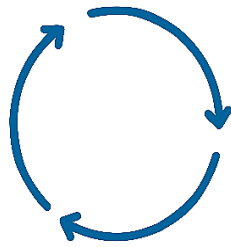
Criterion 8.4

Where facilities and services are contracted to and from third parties, contractual arrangements specify safeguarding considerations.

Indicators

- 8.4.1** If a third party provides services or uses the organisations facilities appropriate safeguarding policies and practices in place.

STANDARD 9



Continuous improvement

Entities regularly review and improve implementation of their systems for keeping children and adults safe

Standard 9 acknowledges emerging risks to safety and that continuous review and improvement is a core component of all safeguarding approaches, regardless of the type of ministries or services provided. This Standard includes the need to regularly review policies and procedures, testing how they are understood and are implemented by personnel, and analysing incidents and complaints to identify systemic issues that may arise relating to safeguarding practices. External review mechanisms strengthen the organisation's safeguarding capabilities, support continuous improvement, and enable the sharing of learnings/good practice.

Criterion 9.1

The safeguarding practices for the protection of children and adults at risk are regularly reviewed.

Indicators

- 9.1.1** The Safeguarding Implementation Plan outlines how safeguarding practices are monitored and reviewed, and how this information is reported.
- 9.1.2** The Church Authority monitors the implementation of the National Catholic Safeguarding Standards and co-ordinates annual local self-assessment checks.
- 9.1.3** The Safeguarding Policy is subject to review at least every three years and outcomes of this review are documented.

Criterion 9.2

Concerns and complaints are analysed to identify causes and systematic failures in safeguarding practices.

Indicators

- 9.2.1** All individual incidents or complaints relating to safeguarding practices and/or failures are considered by the leadership to identify systemic issues or patterns and support continuous improvement.

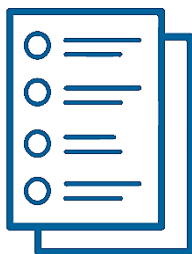
Criterion 9.3

The Church Authority reports on the findings of its safeguarding reviews.

Indicators

- 9.3.1** The findings of relevant reviews of safeguarding policies, procedures, and practices to are reported to stakeholders.
- 9.3.2** The findings of audits or reviews undertaken or validated by Australian Catholic Safeguarding Ltd are made publicly available.

STANDARD 10



Policies and procedures support the safety of children and adults

Policies and procedures document how the entity is safe for children and adults

Standard 10 ensures that the safeguarding policies and procedures are well documented and managed. This ensures consistent application of safeguarding practices across the entity. These policies and procedures should be publicly available, in formats that are easily understood. They should be developed and reviewed in consultation with a broad range of stakeholders. Safeguarding policies and procedures should not be static but be 'living' documents. The NCSS work together to emphasise the importance of adopting multiple strategies to address safeguarding and avoid an over-reliance on any one Standard.

Criterion 10.1

Policies and procedures address the National Catholic Safeguarding Standards.

Indicators

- 10.1.1** All relevant policies and procedures reference appropriate safeguarding approaches, requirements, and responsibilities.

Criterion 10.2

Policies and procedures are accessible and easy to understand.

Indicators

- 10.2.1** The policies and procedures relevant to safeguarding are readily available and accessible to all personnel.

Criterion 10.3

Best practice models and stakeholder consultation inform the development and review of policies and procedures.

Indicators

- 10.3.1** There are processes in place to monitor how safeguarding policies and procedures are being implemented.
- 10.3.2** There is a process in place to develop and review safeguarding policies and procedures.

Criterion 10.4

Church leaders champion and model best practice implementation of the National Catholic Safeguarding Standards.

Indicators

- 10.4.1** The Church Authority and leaders promote the National Catholic Safeguarding Standards and enact all policies and procedures relevant to safeguarding.

Criterion 10.5

Personnel understand and implement policies and procedures.

Indicators

- 10.5.1** Personnel are encouraged to reflect on their understanding and practical implementation of policies and procedures and provide feedback.

Glossary of Terms

The definitions of terms used in the National Catholic Safeguarding Standards consider Australian State, Territory and federal laws and relevant regulations, canon law, information from the Holy See, the Royal Commission into Institutional Responses to Child Sexual Abuse, the National Principles for Child Safe Organisations and the Glossary on Sexual Exploitation and Abuse published by the United Nations in 2017.

The glossary does not have any legal force and is meant only to serve as a reference tool for the National Catholic Safeguarding Standards. All terms and definitions are to be read in the context of these Standards alone.

Abuse	when used throughout the NCSS document this is an inclusive term covering both child and adult abuse.
Abuse of Power	is the act of using one's position of power and authority in an abusive way, <i>e.g.</i> taking advantage of someone, gaining access to information that shouldn't be accessible to the public, or manipulating someone with the ability to punish them if they do not comply.
Accessible language	means information is provided in multiple formats for individuals with different levels of English literacy and proficiency, modes of communication, languages, and cognitive abilities.
Accreditation	means the act of giving official authority or approval and certification of the implementation of the NCSS and permission to use the ACSL Accreditation symbol.
Adult	when used throughout the NCSS document this is an inclusive term referring to all adults, including adults at risk.
Adult Abuse	means the improper treatment of a person that results in the actual and/or likelihood of causing physical or emotional harm. Abuse can come in many forms, such as: physical or verbal maltreatment, neglect, injury, assault, violation, rape, unjust practices, crimes, exploitation, or other types of aggression.
Adult at risk	means any person aged 18 years and over who is at increased risk of experiencing abuse, such as people: <ul style="list-style-type: none"> • who are elderly • with a disability • who suffer from mental illness • who have diminished capacity • who have cognitive impairment • who have suffered previous abuse • who are experiencing transient risks • who in receiving a ministry or service are subject to a power imbalance • who identify as Aboriginal and Torres Strait Islander • who are from a culturally and linguistically diverse background • who have any other impairment or adversity that makes it difficult for them to protect themselves from abuse.
Allegation	means a complaint, still to be verified, claiming, or asserting that someone has committed an act of abuse against a child or adult. The term is used interchangeably and in combination with "complaint".

Audit	means a mechanism to assess how a Church Authority, ministry or entity governed by a Church Authority, is implementing the National Catholic Safeguarding Standards.
Australian Catholic Bishops Conference	means the assembly of Bishops of Australia exercising together certain pastoral offices for the Catholics of Australia.
Bishop	means a diocesan bishop or archbishop, the ordinary of an Ordinariate and the prelate of a Personal Prelature of the Latin Church and an eparch of the Eastern Churches.
Canon law	means the revised code of canon law promulgated by His Holiness Pope John Paul II in 1983 and the Code of Canons of the Eastern Churches as promulgated in 1990 and any other universal or legislation promulgated by the competent ecclesiastical authority.
Catholic Religious Australia	CRA is the conference of major superiors comprising leaders of religious institutes and societies of apostolic life within the Catholic Church in Australia
Child/ren	means individuals under 18 years of age.
Child abuse	<p>There are different legal definitions of child abuse in Australia. Definition sourced from the Australian Institute of Family Studies: https://aifs.gov.au/cfca/publications/reporting-abuse-and-neglect</p> <p>Child abuse refers to any behaviour or treatment by parents, caregivers, other adults or older adolescents that results in the actual and/or likelihood of causing physical or emotional harm to a child. Such behaviours may be intentional or unintentional and can include acts of omission (i.e., neglect) and commission. Child abuse and neglect is commonly divided into five subtypes:</p> <ul style="list-style-type: none"> • physical abuse • emotional/psychological abuse • neglect • sexual abuse • exposure to family violence
Church Authority	<p>means:</p> <ul style="list-style-type: none"> • (a) a diocesan bishop or archbishop, an ordinary of an Ordinariate and the prelate of a Personal Prelature of the Latin Church and an eparchy of an Eastern Church. • (b) the competent authority, howsoever titled, exercising the ministry of governance for religious institutes in Australia in accordance with their Constitutions; or • (c) for ministerial PJPS the competent authority in accordance with the statutes. • (d) for any other Church entity, the senior authority within the organization in accordance with its rules.
Church Protocols	means official procedures or system of rules which govern the affairs of the Catholic Church in Australia, for example, Vos Estis Lux Mundi and the National Response Protocol.

Civil Standard	<p>A civil standard (of proof) refers to the duty of the person responsible for proving the case. There are different standards of proof in different circumstances:</p> <ul style="list-style-type: none"> the most common standard of proof relates to civil proceedings, which is the balance of probabilities (incorporating the principles from <i>Briginshaw v Briginshaw</i>) – which means it is more probable than not that what the person says happened is true (In criminal cases, the standard is proof beyond reasonable doubt which is equitable with the canonical standard of moral certainty).
Clergy	means all those who have been ordained as deacons, priests, and bishops, and who belong to the clerical state.
Cleric	means a religious official.
Clericalist/ism	means an attitude toward clergy/religious characterised by an excessive deference and an assumption of their moral superiority. Pope Francis has said that it occurs when “clerics feel they are superior, [and when] they are far from the people.” It can be “fostered by priests themselves or by lay persons”.
Cognitive impairment	<p>means when a person has trouble remembering, learning new things, concentrating, or making decisions that affect their everyday life, because of their condition. Some causes of long-term or permanent cognitive impairment include dementia, stroke, or brain injury.</p> <p>For further information see: https://www.healthdirect.gov.au/cognitive-impairment</p>
Complainant	means any person who makes a complaint that may include any allegation, suspicion, concern, or report of a breach of the entity’s Code of Conduct. It also includes disclosures made to an institution that may be about, or relate to, abuse in the entity’s context.
Conflicts of interest	means situations where a conflict arises between a person’s official duties and their private interests, which could influence the performance of those official duties. Such conflict generally involves opposing principles or incompatible wishes or needs.
Consecrated Life/Institute of Consecrated Life	<p>is an association of faithful in the Catholic Church erected by canon law whose members profess the evangelical counsels of chastity, poverty, and obedience by vows or other sacred bonds.[1] as defined in the Code of Canon Law under canons 573–730.</p> <p>Apart from being a member of an institute, consecrated life may also be lived individually; the Catholic Church recognises, as forms of individual consecrated life that are not members of institutes, namely that of hermits and consecrated virgins.</p>
Cultural safety	means an environment that is safe for people of all ethnicities and cultural identities: where there is no assault, challenge, or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge, and experience, of learning, living and working together with dignity and truly listening.
Dicastery	means a department of the Roman Curia.

Diminished capacity	means if an adult needs to make a decision and is unable to carry out any part of this process (as listed below), they have impaired decision-making capacity. There are three elements to making a decision: <ul style="list-style-type: none"> • understanding the nature and effect of the decision. • freely and voluntarily deciding; and • communicating the decision in some way.
Diocese	means a diocese, archdiocese, ordinariate or personal prelature of the Latin Church and an eparchy of an Eastern Church.
Disability (persons with)	means those who have long-term physical, mental, intellectual, or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others. (Article 2, United Nations Convention on the Rights of Persons with Disabilities.)
Diversity	means a range of people who have various racial, ethnic, socioeconomic, and cultural backgrounds and various lifestyles, experience, and interests.
Due diligence	means the care that a reasonable person exercises to avoid harm to other persons or their property. It is also the action(s) that is considered reasonable for people to be expected to take to keep themselves or others and their property safe.
Diverse sexuality	refers to all the diversities of sex characteristics, sexual orientations, and gender identities, without the need to specify each of the identities, behaviours, or characteristics that form this plurality.
Easy read	means an accessible format of providing information designed for people with a learning disability.
Elder abuse	means a single or repeated act or lack of appropriate action, occurring within any relationship where there is an expectation of trust which causes harm or distress to an older person.
Emotional abuse (adults)	is a common form of abuse that occurs in close relationships. Emotional abuse is defined as abuse that occurs when a person is subjected to behaviours or actions aimed at preventing or controlling their behaviour, with the intent to cause them emotional harm or fear, through manipulation, isolation, or intimidation.
Emotional abuse (children)	Emotional abuse of children refers to a parent or caregiver's inappropriate verbal or symbolic acts towards a child and/or a pattern of failure over time to provide a child with adequate non-physical nurturing and emotional availability. Such acts of commission or omission are likely to damage a child's self-esteem or social competence.
Entity	means a diocese, religious institute, ministerial PJP (including their agencies) or association recognised as Catholic in accord with canon law.
Exploitation	is the deliberate maltreatment, manipulation or abuse of power and control over another person. It is taking advantage of another person or situation usually, but not always, for personal gain.
Exposure to family violence	is generally considered to be a form of psychologically abusive behaviour, where a child is present (hearing or seeing) while a parent or sibling is subjected to physical abuse, sexual abuse, or psychological maltreatment, or is visually exposed to the damage caused to persons or property by a family member's violent behaviour.

Financial abuse	involves the illegal or improper use or mismanagement of a person's money, property or resources. Stealing, fraud, forgery, embezzlement, forced changes to a will, inappropriate removal of a resident's decision-making powers and misuse of power of attorney are all forms of financial abuse or exploitation.
Formation/program	means a program preparing individuals for ordination or profession of vows and a life-long journey to the invitation of Christ to proclaim and live the Gospel message, within the life of the Church.
Good Standing	A person in good standing is regarded as having complied with all their safeguarding obligations, and is not subject to any form of allegation, disciplinary process, sanction suspension.
Grooming (child)	refers to a pattern of behaviour aimed at engaging a child as a precursor to sexual abuse. It includes establishing a 'special' friendship/relationship with the child. Grooming can include the conditioning of parents and other adults to think that the relationship with the child is 'normal' and positive.
Grooming (adult)	is the predatory act of manoeuvring another individual into a position that makes them more isolated, dependent, likely to trust, and more vulnerable to abusive behaviour.
Guardian	refers to the person(s) who has the legal authority to care for the personal and property interests of another person.
Institutional abuse	means, abuse or poor care within an institution or specific care setting. Possible causes of institutional abuse include: <ul style="list-style-type: none"> • a "closed" culture within an organization where transparency is discouraged. • lack of flexibility and choice for people using the service. • failure to properly check the backgrounds and interview staff. • inadequate training. • lack of safeguarding policies and procedures. • lack of support of staff by management. • poor supervision; and • poor standards of care.
Lay/lay person	means members of the Catholic Church and Church personnel other than bishops, priests, deacons and religious.
Leaders	means personnel who are responsible for important governance decisions within a Church entity and/or who lead and coordinate Church improvement initiatives.
Mentor	means an experienced and trusted advisor or a person who gives a younger or less experienced person help and advice over a period.
Ministerial PJP	means an organisation which is constituted a public juridic person in canon law and carries on its mission in the name of the Church, in accordance with its statutes approved by the competent ecclesiastical authority.
Ministry	means any activity within, or conducted by, an entity that is designed to carry out the apostolic and charitable works of the Catholic Church.
NDIS Worker Screening Check	The NDIS Worker Screening Check is an assessment of whether a person who works, or seeks to work, with people with disability poses a risk to them. The assessment determines whether a person is cleared or excluded from working in certain roles with people with disability. For further information see https://www.ndiscommission.gov.au/about/ndis-worker-screening-check

Neglect (adult)	is the failure of a carer to provide the necessities of life to a person for whom they are caring.
Neglect (child)	refers to a failure by a caregiver to provide the basic requirements for meeting the physical and emotional developmental needs of a child. Physically neglectful behaviours include a failure to provide adequate food, shelter, clothing, supervision, hygiene or medical attention.
Offender	means a person who has admitted abuse or whose responsibility for abuse has been determined by a court of law (criminal or civil), statutory or Church procedure.
Organisation	means a ministry and/or service operating under the authority of a Church Authority.
Other affected parties	means those persons who have been, or will be, impacted by the disclosure or allegation of abuse. This includes family members and carers of children and adults subjected to child abuse who have been harmed, or the family members of the respondent.
Overseas clergy and religious	means any cleric or member of a religious institute who is specifically recruited or welcomed from overseas by a Church Authority or entity.
Paramourcy principle	means that the safety and well-being of children and adults at risk is the primary focus in all actions and decisions.
Pastoral Care	Means when one person has responsibility for the wellbeing of another or for a faith community. It includes the provision of spiritual advice and support, education, counselling, medical care, and assistance in times of need. All work involving the supervision or education of children and young people is a work of pastoral care.
Personnel (Church personnel)	means a cleric, religious or other person who is employed by the entity or engaged on a contract, subcontract, voluntary or unpaid basis.
Physical abuse	is a non-accidental physically aggressive act which results in physical pain or injury, and which may include physical coercion and physical restraint. Physical abuse may be intentional or may be the inadvertent result of physical punishment.
Position description	means a document which details the role, responsibilities, expectations, and accountabilities of a role within an entity and outlines reporting lines.
Professional/pastoral supervision	means a professional activity in which personnel are engaged in reflection and learning, under the guidance of a supervisor. Supervision assists personnel in their accountabilities for professional standards, defined competencies for their role and understanding and implementation of organisational policy and procedures. For clerics and religious, professional supervision assists in the maintenance of boundaries of the pastoral relationship and enhances the quality of their ministry.
Protective behaviours program	means an age-appropriate structured education program to equip children and young people with the skills and knowledge to enhance their personal safety.
Religious institute	means a religious institute, secular institute and a society of apostolic life and their provinces or equivalent parts.
Religious	means a member of an institute of consecrated life or a society of apostolic life.
Respondent	means a person against whom a complaint is made.

Review	means an internal self-assessment or review, including a peer -review of an entity or Church Authority in its implementation of the National Catholic Safeguarding Standards.
Risk-based audit and Review Framework	means a framework for assessing the implementation of the National Catholic Safeguarding Standards that reflects a proportionate response based on the risk profile of the Church Authority.
Risk Profile	means an assessment against key safeguarding risk factors.
Safeguarding Committee	means a committee established to advise and support the Church Authority on all matters relating to safeguarding, including the development and implementation of a Safeguarding Implementation Plan and coordinating annual self-audits at a local level. Committee members need relevant and varied professional expertise in relation to safeguarding, child protection, organisational culture and structure, policy development, etc. and include lay women and men.
Safeguarding Culture	means embedding safeguarding into everything an organisation does. In promoting this culture, young people and adults at risk will understand they will be listened to, supported, and known action will be taken on their behalf.
Safeguarding Commitment Statement	means a Commitment Statement describing an entity's commitment to keep children and adults safe from harm. It informs the entity's safeguarding culture
Safeguarding Co-ordinator	means an individual who champions safeguarding and co-ordinates the implementation of the National Catholic Safeguarding Standards within an entity.
Safeguarding Implementation Plan	means a documented plan which articulates actions to be taken across the entity to ensure safeguarding practices are in place. It includes actions, strategies, responsibilities, delegations, and accountabilities, and tracks review and progress. It is overseen by the Safeguarding Committee.
safeguarding policies and procedures	means any policies or procedures of the entity that address elements of safeguarding children and adults. For example, but not limited to: <ul style="list-style-type: none"> • recruitment. • risk management. • complaint handling; and • acceptable use of online applications.
Seminarian	a student in a theological formation and education centre preparing for ordination as a priest.
Seminary	means a centre for the formation and education of students preparing for ordination.
Sexual abuse (adult)	Sexual abuse is a form of sexual assault. Sexual abuse includes rape, indecent assault, sexual harassment, and sexual interference. Sexual activity with an adult who is incapacitated by a mental or physical condition (such as dementia) that impairs his or her ability to grant informed consent, is defined as sexual assault/abuse. Sexual assault is a crime.
Sexual abuse (child)	refers to a person who uses power, force, or authority to involve a child in any form of unwanted or illegal sexual activity. This may or may not involve physical contact.
Spiritual abuse	means the abuse of a child or adult that is perpetrated by an individual in a position of authority and trust within the Church, supposedly representing in the name of God.

Substantiated complaint	means under the civil standard of proof an allegation of abuse for which the investigator finds that sufficient evidence exists to believe that the alleged conduct more likely than not occurred.
Third parties	means any individual, group or organisation outside the entity who contract services and facilities to or from the entity.
Transient Risk	means short-term risk, experienced by people at different stages in their life:e.g. when someone is vulnerable due to: <ul style="list-style-type: none"> • grief • bereavement • relationship breakdown • homelessness • unemployment • financial hardship
Trauma-informed and victim-centred support	is a strengths-based framework which is founded on five core principles – safety, trustworthiness, choice, collaboration, and empowerment. Trauma-informed services do no harm: they do not re-traumatise or blame victims for their efforts to manage their traumatic reactions, and they embrace a message of hope and optimism that recovery is possible. In trauma-informed services, trauma survivors are seen as unique individuals who have managed their responses to the experiences as best that they could.
Validation	means an assessment by ACSL of any review or audit, to receive ACSL Accreditation status.
Working with children check	means generic term used in the National Catholic Safeguarding Standards to denote the statutory screening requirement for people who work or volunteer in child-related work. There is not yet a single national framework setting out requirements for 'working with children' checks. Each State/Territory in Australia has its own system. They are one part of a Church entity's recruitment, selection, and screening practices.
Working with Vulnerable People Check	means the Working with Vulnerable People (Background Checking) Act 2011 in the Australian Capital Territory which requires those working with children (and other vulnerable groups) to complete a Working with Vulnerable People Check and be registered before they can commence employment. Tasmania has a 'Working with Vulnerable People Check' which requires all employees and volunteers aged 16 and over working in childcare services or other child-related services to apply for a WWVP check. To date, only the ACT and Tasmania have this requirement.