



# Congregation of Mary Queen of Peace

**Safeguarding Audit Report  
August 2023**

National Catholic  
Safeguarding Standards

Report prepared by:



*A safe Church for everyone*

**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 vulnerable adults, 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.**

This report is available on the Publications and Reports page of the [ACSL website](#).

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# 1. Executive Summary

## 1.1 Context

Australian Catholic Safeguarding Ltd (ACSL) was established in 2020, to bring together the work of Catholic Professional Standards Ltd (CPSL), the Australian Catholic Centre for Professional Standards (ACCPS) and the Australian Catholic Ministry Register (ACMR). ACSL is a company limited by guarantee, owned by the Australian Catholic Bishops Conference, Catholic Religious Australia, and the Association of Ministerial Public Juridic Persons.

ACSL is committed to fostering a nationally consistent culture of safety and care throughout the Catholic Church in Australia. This includes providing a range of services to support the implementation of the National Catholic Safeguarding Standards (NCSS), a framework for the protection and care of adults at risk and children. ACSL maintains the NCSS, undertakes risk-based audits and reviews of Church entities, and publishes reports which demonstrate a Church entity's commitment to the NCSS.

ACSL is committed to ongoing learning in our own work. Through reflection and dedication to continuous improvement, we seek to further our understanding of how we can support a culture of safeguarding in all Church organisations.

ACSL's core values are leadership, integrity, and compassion. These values guide the way we work and inform cultural change within the Catholic Church and the wider community. We take our duty to care for and protect all children and adults at risk seriously and have zero tolerance for abuse of any kind.

This audit report includes the results of the assessment against the NCSS for the Congregation of Mary Queen of Peace.

## 1.2 Background

The Congregation was initiated and founded by Bishop Paul Seitz on 1st September 1959 at Tan Huong parish, the Diocese of Kontum. The charism of the Congregation is to carry out the Church's mission amongst the ethnic minorities of the Highlands of Viet Nam. The work of the Congregation includes the following activities:

- Catechism teaching
- Pastoral care
- Social work
- Healthcare
- Charity
- Education for children from ethnic minorities
- Caring for people affected by leprosy, the Ageing and those living with HIV

The Congregation of Mary Queen of Peace has established a religious house in the Archdiocese of Canberra and Goulburn which was opened on 8th March 2014. The purpose of this house is threefold:

- To establish a permanent presence of the Congregation in the Archdiocese of Canberra and Goulburn.
- To provide assistance to the people living in Archdiocese of Canberra and Goulburn through their work.
- To provide a place for the sisters from Vietnam to come to Canberra for a period of study /or work experience after which they would return to work in the Diocese of Ban Me Thuot. These sisters would be chosen to come by the Congregational Leader and the Council of the Congregation of Mary Queen of Peace.

Congregation of Mary Queen of Peace has been assessed through ACSL’s Risk-based Audit and Review framework as a “Limited Audit” Church entity for application of the NCSS (Working with Children and Adults at Risk). There are 5 NCSS Standards, 29 NCSS Criteria and 75 NCSS indicators that apply to Limited Audited entities. For further details of the NCSS risk-based framework and the standards applicable to each entity type, visit the Assessment and Certification page of the [ACSL website](#).

Our assessment of how Congregation of Mary Queen of Peace has implemented the NCSS applicable to their entity is detailed in Section 2 of this report. Our recommendations for improvement, including Congregation of Mary Queen of Peace’s management responses, are included in Section 3 of this report.

The full audit report is also publicly available on the Publications and Reports page of the [ACSL website](#).

### 1.3 Audit Approach

The purpose of the NCSS is to build a culture of shared responsibility for safeguarding and to ensure that policies, procedures and practices, and codes of behaviour work together to prevent, detect, and respond appropriately to potential or actual incidents of child or adult abuse.

In this context, the audit processes we have undertaken are intended to provide reasonable assurance that safeguarding controls have been designed appropriately and are operating effectively.

Therefore, this report provides a point-in-time assessment of the safeguarding practices implemented by Congregation of Mary Queen of Peace to the extent to which it meets the requirements of the NCSS.

Our testing procedures included the following:

- interviews, observations and enquiry with the Congregation of Mary Queen of Peace Leadership Team, individual Congregation of Mary Queen of Peace members and ministries;
- review of key safeguarding documents, policies, and procedures; and
- assessment of the design and testing of the operation of safeguarding controls implemented by Congregation of Mary Queen of Peace.

This audit commenced in January 2023 with a site visit and interviews with relevant personnel and the audit was completed in June 2023. The Congregation of Mary Queen of Peace’s safeguarding documentation, including relevant policies and procedures, were made available to ACSL to review via the NCSS Self-Assessment Portal. Further assessment of policies and procedures, analysis and further discussions were largely conducted remotely, using email, video conferencing and other electronic communication methods.

The audit included detailed safeguarding interviews and review of safeguarding documentation, including procedures in place around the governance and management of ministry programs.

As part of this audit, ACSL also had discussions with Congregation of Mary Queen of Peace to determine how the activities of their ministries, including their safeguarding practices, would be subject to any existing regulatory requirements and external accreditations. The Congregation of Mary Queen of Peace does not initiate programs with children on their premises. If children happen to visit, they are in the company of their parents, and it is considered an ‘ad hoc’ arrangement.

## 1.4 Overall Audit Findings

Assessment of the implementation of NCSS indicators has been determined using a four-point maturity scale<sup>1</sup>.

Our assessment indicates that Congregation of Mary Queen of Peace has fully implemented or has substantially progressed in the implementation of 61<sup>2</sup> (100%) indicators which are relevant to their operations. The key findings from the audit are summarised below.

### **NCSS Standard 1 – Committed leadership, governance and culture**

The Congregation have developed and implemented full policies, procedures and practices across their ministry.

There is a Code of Conduct which has been disseminated to all Sisters and volunteers and which could be made available through the Congregation's Australian website.

A safeguarding risk assessment has been conducted for the activities of members.

The Congregation of Mary Queen of Peace has an appropriate Privacy Policy which covers information sharing and record keeping requirements.

There are risk assessments in place, while a complete master risk register needs to be finalised. The master risk register will assist the congregation in reviewing and updating, if necessary, their safeguarding practices.

### **NCSS Standard 5 – Robust human resource management**

The Congregation does not have a formal recruitment policy, however safeguarding requirements are evident in the risk assessment processes and working with children and vulnerable persons checks are necessary as part of the requirements of the Safeguarding Policy. All Sisters have been appropriately inducted in the Congregation's safeguarding practices and policies.

The Sisters engage in monthly professional supervision arrangements.

### **NCSS Standard 6 – Effective complaints management**

The ACSL audit does not re-assess the outcomes of individual complaints. The audit assesses procedures in place to prevent, detect, report and respond to any incidents and complaints, and the associated training, awareness and education available for all personnel.

The Congregation has a detailed complaints handling section as part of its Safeguarding Policy, which provides guidance on receiving and managing potential complaints.

Audit procedures indicate that the complaints handling procedures are operating effectively. There have been no complaints in the Congregation's history.

### **NCSS Standard 7 – Ongoing education and training**

The Congregation of Mary Queen of Peace can access safeguarding training provided by the Archdiocese of Canberra Goulburn. Members have also participated in training offered by ACSL. Their ongoing education and training program is fit-for-purpose for the Sisters.

### **NCSS Standard 8 – Safe physical and online environments**

The Congregation has a section on safe use of technology as part of its Safeguarding Policy. However, a program for monitoring of internet activity has yet to be implemented, as has a process on how to manage an individual if the congregation is made aware s/he presents an unacceptable risk to their community.

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<sup>1</sup> Refer Appendix A for definitions of the maturity scale used for the Compliance Assessment.

<sup>2</sup> Of the 75 NCSS Indicators applicable to Limited Review, 14 of these are not relevant to Congregation of Mary Queen of Peace's operations.

Table 1 Audit recommendations are classified according to priority and urgency for remediation<sup>3</sup>

Table 1

National Catholic Safeguarding Standard	# NCSS Indicators (Limited Audit)	Not Relevant	Assessment of Compliance			
			Managed & measurable	Defined & developed	Initial / Ad hoc	Not addressed
1: Committed leadership, governance & culture	17	1	14	2	-	-
5: Robust human resource management	21	12	8	1	-	-
6: Effective complaints management	19	-	16	3	-	-
7: Ongoing training & education	11	-	11	-	-	-
8: Safe physical and online environments	7	1	4	2	-	-
<b>TOTAL</b>	<b>75</b>	<b>14</b>	<b>53</b>	<b>8</b>	-	-
	<b>61</b>		<b>61 (100%)</b>		<b>0 (0%)</b>	

There are no Priority 1 (high rated) audit recommendations for Congregation of Mary Queen of Peace. There are five Priority 2 (medium rated) recommendation which are detailed in Section 3 of this report. These recommendations also contain Congregation of Mary Queen of Peace responses to the audit findings, including management actions.

We would like to thank Fr. John Armstrong, Congregation of Mary Queen of Peace leadership team and all who were involved in the audit for their cooperation and assistance.

<sup>3</sup> Refer Appendix B for definitions of the Priority ratings used for audit recommendations.

## 2. Assessment of Compliance with NCSS Indicators

Standard 1		Committed leadership, governance and culture			
<i>The safeguarding of children and adults is embedded in the entity's leadership, governance and culture</i>					
Criterion 1.1 - There is a public commitment to safeguarding that takes a zero-tolerance approach to abuse.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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.	✓			
<b>Observations:</b> Requirements of the indicators are in place.					
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.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
1.2.1	A strong safeguarding culture is created and maintained by the Church Authority and leaders by: <ul style="list-style-type: none"> <li>• promoting safeguarding, and the dignity and rights of everyone;</li> <li>• emphasising that safeguarding children and adults is everyone's responsibility; and</li> <li>• actively monitoring safeguarding compliance and risk management.</li> </ul>	✓			
1.2.2	A Safeguarding Committee is appointed at the highest level of leadership to oversee the effective ongoing implementation of safeguarding practices, 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.	✓			
<b>Observations:</b> Requirements of the indicators are in place. No recommendations for improvement noted.					
Criterion 1.3 - Governance arrangements facilitate implementation of the Safeguarding Policy across the entity's activities.		Managed & Measurable	Defined &1.2 Developed	Initial/ Ad-hoc	Not Addressed
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 countries other than Australia, these Standards are applied wherever possible, considering cultural differences and local jurisdictional differences.	Not relevant to current operations			



<b>Observations:</b>					
Requirements of the indicators are in place. No recommendations for improvement noted.					
Criterion 1.4 - The entity's Code of Conduct sets clear behavioural standards towards children and adults.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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 communicated to personnel, children, adults, families and carers.		✓		
1.4.3	The Code of Conduct considers the needs of all children and adults at risk, paying particular attention to <ul style="list-style-type: none"> <li>Aboriginal and Torres Strait Islander people;</li> <li>individuals who are elderly, are living with disability, are suffering from an illness, or who are 'at risk';</li> <li>individuals from culturally and linguistically diverse (CALD) backgrounds;</li> <li>children in out of home care, or those who are homeless; and</li> <li>children and adults of diverse sexuality.</li> </ul>	✓			
1.4.4	The Code of Conduct outlines the importance of how power imbalances can occur in ministries and services.	✓			
<b>Observations:</b>					
Requirements of the indicators are mostly in place. The Code of Conduct is yet to be uploaded to the congregation website. Section 15 of the Code of Conduct is also yet to specify the consequence of a breach by a member of clergy. Refer <a href="#">recommendation #1</a> .					
Criterion 1.5 - The entity's risk management plan focuses on preventing, identifying, and mitigating safeguarding risks to children and adults.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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.	✓			
<b>Observations:</b>					
Requirements of the indicators are in place. No recommendations for improvement noted.					
Criterion 1.6 - Personnel understand their obligations on information sharing and record keeping for safeguarding and professional standards.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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.	✓			

**Observations:**  
Requirements of the Indicators are in place. No recommendations for improvement noted.

<b>Standard 5</b>	<b>Robust human resource management</b>
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*People working with children and adults are suitable and supported to reflect safeguarding values in practice*

Criterion 5.1 - A strong commitment to safeguarding underpins an entity's recruitment.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
5.1.1	The commitment to safeguarding and 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.		✓		

**Observations:**  
Requirements of the indicators are mostly in place. The current Risk Assessment policy is yet to clearly articulate that positions are assessed for expected level of contact with children and/or adults at risk. Refer [recommendation #2](#).

Criterion 5.2 - Personnel have current clearances (for example, working with children checks) and/or equivalent background checks relevant to their role.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
5.2.1	All personnel are required to have a background check and clearance (as relevant to their role).	✓			
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.	✓			

**Observations:**  
Requirements of the indicators are in place. No recommendations for improvement noted.

Criterion 5.3 - Personnel complete appropriate induction and are aware of their safeguarding responsibilities including reporting obligations.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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.	✓			

**Observations:**  
Requirements of the indicators are in place. No recommendations for improvement noted.

Criterion 5.4 - Ongoing supervision and people management includes an emphasis on safeguarding responsibilities.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
5.4.1	Professional supervision, mentoring, and annual performance reviews for personnel include a focus on safeguarding responsibilities.	✓			

**Observations:**

Requirements of the indicators are in place. No recommendations for improvement noted.					
<b>Standard 6</b>		<b>Effective complaints management</b>			
<i>Processes for raising concerns and complaints are responsive, understood, accessible and used by children, adults, families, carers, communities and personnel</i>					
Criterion 6.1 – The entity’s Complaints Handling Policy outlines the roles and responsibilities, approaches to dealing with different types of complaints, reporting obligations and record keeping requirements.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
6.1.1	Policies and procedures address mandatory reporting obligations.	✓			
6.1.2	There are clear procedures that provide step-by-step guidance on the response and what action to taken for different types of complaints, including: <ul style="list-style-type: none"> <li>breaches of Codes of Conduct;</li> <li>disclosures, allegations or concerns of current abuse of a child;</li> <li>an adult brining forward a complaint of abuse suffered as a child; and</li> <li>an adult brining forward a complaint of current or past abuse experienced as an adult.</li> </ul>	✓			
6.1.3	The Complaints Handling Policy outlines how perceived or actual conflict of interest are managed.		✓		
6.1.4	The Complaints Handling Policy acknowledges power imbalances may exist between the complainant and respondent and has strategies in place to address this.		✓		
6.1.5	The Complaint 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.	✓			
<b>Observations:</b> Requirements of the indicator are mostly in place. The Complaints Policy is yet to articulate how perceived or actual conflicts of interests will be managed nor does it state that there may be a power differential between a complainant and respondent. Refer <a href="#">recommendation #3</a> .					
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.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
6.2.1	The Complaints Handling Policy and procedures demonstrates how the safety and wellbeing of children and adults at risk are prioritised.	✓			
<b>Observations:</b> Requirements of the indicator are in place. No recommendations for improvement noted.					
Criterion 6.3 - Complaints are taken seriously and responded to promptly and thoroughly.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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 carried out throughout investigation processes.	✓			
6.3.3	Complainants are responded to promptly and kept informed as to the progress of dealing with their complaint.	No complaints have ever been received			
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.	Policy provides details of how support and care would be provided			
6.3.5	Sharing information relating to complaints adheres to the Australian Privacy Principles and relevant legislation.	✓			
6.3.6	The Complaint Handling Policy and procedure empower and support personnel to raise, in good faith, concerns and allegations about unacceptable behaviour towards children and adults by other personnel.	✓			
6.3.7.	Where a complaint related to the sexual abuse of a child or adult against a 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.	Documented in policy			
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 exercise of ministry until such time as the process for imposing a penalty is completed by the relevant dicastery.		✓		

**Observations:**

Requirements of the indicators mostly are in place. The Complaints policy is yet to clearly outline the process the Congregation will implement if a member of clergy or religious is convicted of a breach in canonical law. Refer [recommendation #4](#).

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.		Managed & Measurable	Defined & developed	Initial/ Ad-hoc	Not Addressed
6.4.1	The Complaints Handling Policy requires that: <ul style="list-style-type: none"> <li>concerns and complaints of child abuse occurring within the entity be reported to the appropriate statutory authority/ies;</li> <li>concerns and/or complaints of serious offences against adults be reported to statutory authorities; and</li> <li>personnel cooperate with law enforcement procedures and directives.</li> </ul>	✓			

**Observations:**

Requirements of the Indicators are in place. No recommendations for improvement noted.

Criterion 6.5 - The Church Authority ensures mechanisms are in place to support complainants of child and adult sexual abuse.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
6.5.1	Appropriate pastoral care is provided to complainants.	✓			

**Observations:**

Requirements of the indicators are in place. No recommendations for improvement noted.

Criterion 6.6 - The Church Authority ensures respondents facing allegations are supported and monitored.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
6.6.1	Appropriately trained personnel are engaged in consultation with the respondent to counsel and represent the pastoral needs of the respondent.	Documented in Policy			
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.				
<b>Observations:</b>					
Requirements of the indicators are in place. No recommendations for improvement noted.					

<b>Standard 7</b>	<b>Ongoing education and training</b>
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*Personnel are equipped with knowledge, skills and awareness to keep children and adults safe through information, ongoing education and training*

Criterion 7.1 - Personnel are trained and supported to effectively implement the safeguarding policies and procedures.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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: <ul style="list-style-type: none"> <li>• Code of Conduct;</li> <li>• safeguarding risk management;</li> <li>• Safeguarding Policy and procedures;</li> <li>• Complaints Handling Policy and procedures;</li> <li>• Reporting obligations; and</li> <li>• e-safety training.</li> </ul>	✓			
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.	✓			

**Observations:**  
Requirements of the indicators are in place. No recommendations for improvement noted.

Criterion 7.2 - Personnel are supported to recognise the nature and indicators of child abuse, including harmful behaviours by a child towards another child.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
7.2.1.	Education and training programs include materials addressing factors that may place children at risk of abuse, building knowledge to: <ul style="list-style-type: none"> <li>• understand the nature and impact of child abuse;</li> <li>• understand the nature, factors, and impact of institutional abuse;</li> <li>• identify risk factors, such as grooming behaviours; and</li> <li>• understand, identify, and respond to abusive behaviours by a child towards another child.</li> </ul>	✓			

<b>Observations:</b> Requirements of the indicators are in place. No recommendations for improvement noted.					
Criterion 7.3 - Personnel are supported to recognise the factors that contribute to adult abuse, with a focus on adults at risk.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
7.3.1	<p>Education and training programs include materials addressing factors that may place adults at risk of abuse, building knowledge to:</p> <ul style="list-style-type: none"> <li>understand the nature and impact of adult abuse;</li> <li>understand the nature, factors, and impact of institutional abuse;</li> <li>identify risk factors, such as abuse of power and exploitation;</li> <li>recognise how adults and institutions can be groomed, including how power imbalances can be exploited; and</li> <li>understand what could make specific adults at increased risk of abuse.</li> </ul>	✓			
<b>Observations:</b> Requirements of the indicators are in place. No recommendations for improvement noted.					
Criterion 7.4 - Personnel have information and skills to respond effectively to safeguarding risks, concerns, disclosures, and allegations of abuse.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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	<p>Personnel receive training on information obligations under Commonwealth, State/Territory legislative and canon law, which includes:</p> <ul style="list-style-type: none"> <li>reporting suspected criminal behaviour to police;</li> <li>mandatory reporting to child protection authorities;</li> <li>Reportable Conduct Scheme;</li> <li>reporting to other regulatory authorities or government departments; and</li> <li>Canonical reporting requirements.</li> </ul>	✓			
<b>Observations:</b> Requirements of the indicators are in place. No recommendations for improvement noted.					
7.5 Personnel receive training and information on how to build culturally safe environments for children and adults.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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.	✓			
<b>Observations:</b> Requirements of the indicators are in place. No recommendations for improvement noted.					

Standard 8		Safe physical and online environments			
<i>Physical and online environments promote safety and contain appropriate safeguards to minimise the opportunity for children and adults to be harmed</i>					
8.1 - The Safeguarding Risk Management Strategy addresses both physical and online risks, without comprising the individual's right to privacy or wellbeing.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
8.1.1	<p>Both physical and online risks are addressed within the provision of ministry and/or services, including the risks arising from:</p> <ul style="list-style-type: none"> <li>one-to-one interactions between an adult and a child;</li> <li>ministries and/or services such as counselling, home visits, outreach, one-to-one tuition, the sacrament of reconciliation, spiritual direction, and mentoring;</li> <li>potential physical contact between the penitent and the confessor where the sacrament of reconciliation is celebrated;</li> <li>one-to-one interactions with adults at risk;</li> <li>child-to-child interactions;</li> <li>adult-to-child interactions;</li> <li>adult-to-adult interactions (with considerations of power imbalances); and</li> <li>the nature of physical spaces.</li> <li>Where possible, these interactions are to be conducted in an open or visible space, or within clear line of sight of another adult.</li> </ul>	✓			
8.1.2	The entity's policies require the safe use of online applications for children and adults to learn, communicate and seek help.	✓			
8.1.3	Personnel are involved in identifying and mitigating physical and online risks to children and adults.	✓			
<b>Observations:</b> Requirements of the Indicators are in place. No recommendations for improvement noted.					
Criterion 8.2 - The online environment is used in accordance with the entity's Code of Conduct and Safeguarding Policy.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
8.2.1	Personnel access and use online environments in line with the entity's 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 procedures or other relevant policies and reported to the leadership.		✓		
<b>Observations:</b> Requirements of the indicators are mostly in place. The Risk Assessment policy and IT policy do not specifically refer to the online environment and how it is managed. Refer <a href="#">recommendation #5</a> .					
Criterion 8.3 - Risk management plans address the range of settings, activities and physical environments in which ministry and/or services occur.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
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 their ministry and/or service.		✓		

<b>Observations:</b> The Congregation has yet to implement a policy on how to manage a community member who poses an unacceptable risk to their ministry. Refer <a href="#">recommendation #5</a> .					
Criterion 8.4 - Where facilities and services are contracted to and from third parties, contractual arrangements specify safeguarding considerations.		Managed & Measurable	Defined & Developed	Initial/ Ad-hoc	Not Addressed
8.4.1	If a third party provides services or uses the organisation's facilities appropriate safeguarding policies are practices are in place.	Not relevant			
<b>Observations:</b> Requirements of the indicators are in place.					



### 3. Detailed Findings

#### Standard 1: Committed leadership, governance and culture

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

<b>Recommendation #1</b>		<b>Priority 2</b>
<b>Criterion 1.4.1 The Code of Conduct is explicit and inclusive of all personnel and provides guidance on appropriate and expected standards of behaviour.</b>		
<b>Criterion 1.4.2 The Code of Conduct is written in accessible language and communicated to personnel, children, adults, families and carers.</b>		
<b>Details of finding</b>	<p>The Congregation has a Code of Conduct which provides behavioural expectations of personnel. The Code does not clearly delineate a process that will be undertaken if a Sister breaches the Code of Conduct.</p> <p>The Code of Conduct is not available on the congregational website.</p>	
<b>Recommendation</b>	<p>1.4.1 Review the Code of Conduct to articulate the process that will be used if a Sister breaches the Code of Conduct.</p> <p>1.4.2 Upload the Code of Conduct to the congregational website.</p>	
<b>Agreed Action</b>	<p>The Congregation will update the Code of Conduct to articulate the process if a Sister breaches the Code of Conduct.</p> <p>The Code of Conduct will be uploaded to the Congregation website.</p>	
<b>Responsibility</b>	Fr. John Armstrong, Religious Delegate	
<b>Due date</b>	31 January 2024	

#### Standard 5: Robust human resource management

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

<b>Recommendation #2</b>		<b>Priority 2</b>
<b>Criterion 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.</b>		
<b>Details of finding</b>	The current Risk Assessment Policy is yet to articulate that all positions are risk assessed for expected level of contact with children and adults at risk.	
<b>Recommendation</b>	5.1.3 Review policy to state that all positions are adequately risk assessed for personnel contact with children and/or adults at risk and appropriate mitigation strategies are developed to minimise risk of safeguarding breaches.	
<b>Agreed Action</b>	The Leadership team will convene a meeting to risk assess all positions and record their assessments and if appropriate, apply mitigation strategies. From 2024, the risk assessment process will be conducted annually.	
<b>Responsibility</b>	Fr. John Armstrong, Religious Delegate	
<b>Due date</b>	31 January 2024	

## Standard 6: Effective complaints management

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

<b>Recommendation #3</b>		<b>Priority 2</b>
<b>Criterion 6.1.3</b> The Complaints Handling Policy outlines how perceived or actual conflicts of interest are managed.		
<b>Criterion 6.1.4</b> The Complaints Handling Policy acknowledges power imbalances may exist between the complainant and respondent and has strategies in place to address this.		
<b>Details of finding</b>	The Complaints Policy states the process will apply to all personnel. However, there is limited mention to how perceived or actual conflicts of interest are managed. Similarly, there is minimal mention of the power imbalances that may exist between a complainant and respondent.	
<b>Recommendation</b>	6.1.3 and 6.1.4 Review Complaints Handling policy to include a process on how to manage perceived or actual conflicts of interests and a process for acknowledging and responding to power imbalances between a complainant and respondent.	
<b>Agreed Action</b>	The Leadership team will update the Complaint Handling policy to include a process on how to manage a potential or actual conflict of interest. In addition, the Complaint policy will also name a process for acknowledging and responding to power imbalances between a complainant and respondent.	
<b>Responsibility</b>	Fr. John Armstrong, Religious Delegate	
<b>Due date</b>	31 January 2024	

<b>Recommendation #4</b>		<b>Priority 2</b>
<b>Criterion 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 exercise of ministry until such time as the process for imposing a penalty is completed by the relevant dicastery.</b>		
<b>Details of finding</b>	The Complaints Policy applies to all personnel. The policy does not state that if a Sister is convicted of a canonical offence, she will be prohibited from the exercise of ministry.	
<b>Recommendation</b>	6.3.8 Review the Complaints Policy and process and articulate the outcome that will occur if a Sister is convicted of a canonical offence.	
<b>Agreed Action</b>	The Leadership team will also review and update the Complaint policy and articulate the outcomes that will occur if a Sister is convicted of a canonical offence. The process will include notifying the Religious Superior and Australian Catholic Migrant and Refugee Office (ACMRO).	
<b>Responsibility</b>	Fr. John Armstrong, Religious Delegate	
<b>Due date</b>	31 January 2024	

### **Standard 8: Safe physical and online environments**

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

<b>Recommendation #5</b>		<b>Priority 2</b>
<b>Criterion 8.2.2 The online environment is monitored, and breaches are managed in accordance with disciplinary procedures or other relevant policies and reported to the leadership.</b>		
<b>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 their ministry and/or service.</b>		
<b>Details of finding</b>	8.2.2 There is limited monitoring of the online environment in place. Personnel use non-congregational domain name for the conduct of business. 8.3.1 There is no process in place to assess and manage risk if the congregation becomes aware of an individual who poses an unacceptable risk to others in the congregation ministry.	
<b>Recommendation</b>	8.2.2 The Congregation make inquiries to see if their online monitoring environment could be managed by the Archdiocese. If this is not an available option, explores other avenues to ensure the online environment is monitored. 8.3.1 Develop a policy to assess and manage risk if the congregation becomes aware of an individual who poses an unacceptable risk to their ministry.	
<b>Agreed Action</b>	The Leadership team will explore with the Archdiocese if the Congregation can utilise their domain name to conduct their ministry. If this is unable to occur, the Congregation will seek other avenues of support. Annually, unless needed, the Leadership will meet to discuss if any community member might be classified as a High-Risk Individual and if so, will reach out to ACSL for support with integrating this member in the community.	
<b>Responsibility</b>	Fr. John Armstrong, Religious Delegate	
<b>Due date</b>	31 January 2024	

## Appendix A

### COMPLIANCE ASSESSMENT SCALE

The compliance assessment of the entity's performance against each indicator will be determined using a four-point scale, as follows:

	General	Processes	People/Resources
Not Addressed	<ul style="list-style-type: none"> <li>The entity has not addressed the required Indicator or is unable to demonstrate that the requirements of the Indicator are in place and/or are operating effectively and continuously.</li> </ul>	<ul style="list-style-type: none"> <li>Processes are non-existent.</li> <li>Processes exist however the specific requirements of the Indicator have not been addressed.</li> </ul>	<ul style="list-style-type: none"> <li>No resources have been assigned.</li> </ul>
Initial/Ad-Hoc	<ul style="list-style-type: none"> <li>The entity has commenced to address the Indicator, however processes are ad-hoc or are applied on a case-by-case basis.</li> </ul>	<ul style="list-style-type: none"> <li>Some relevant processes have been implemented which align with the requirements of the Indicator, however they are:                             <ul style="list-style-type: none"> <li>siloes; and/or</li> <li>undocumented; and/or</li> <li>inconsistent; and/or</li> <li>lack clarity.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Capabilities vary across the entity.</li> <li>Resources are not formally assigned.</li> </ul>
Defined and Developed	<ul style="list-style-type: none"> <li>The entity has addressed the Indicator and is in the process of implementing the requirements across the entity.</li> </ul>	<ul style="list-style-type: none"> <li>Relevant processes have been defined and developed, however are yet to be rolled out across the full operations of the entity.</li> </ul>	<ul style="list-style-type: none"> <li>Resources have been assigned and responsibilities defined, however there is no formal training or communication of standard procedures and it is unlikely that deviations will be detected.</li> </ul>
Managed and Measurable	<ul style="list-style-type: none"> <li>The entity has demonstrated that Indicator requirements are formally embedded and are operating effectively and continuously.</li> </ul>	<ul style="list-style-type: none"> <li>Relevant processes are integrated and coordinated, including remote operations and activities.</li> </ul>	<ul style="list-style-type: none"> <li>Personnel have been trained to detect and report on deviations or break downs in processes.</li> <li>Resources have been assigned to monitor and address non-compliance.</li> </ul>

# Appendix B

## AUDIT FINDING PRIORITIES

The following priority ratings have been used to assess findings arising from this audit:

Priority 1	Priority 2	Priority 3
<p>Gaps or control weaknesses have been identified resulting in non-compliance with the indicator.</p> <p>Mitigation actions are required to be developed and initiated as soon as practicable but no later than 30 days from the issuance of this report, with expected resolution within 3 months.</p>	<p>Progress has been made with respect to implementation of the required indicator, however full compliance is yet to be achieved.</p> <p>Mitigation actions are required to be developed and initiated within 3 months or earlier from the issuance of this report, with expected resolution within 6-9 months.</p>	<p>Issues have been identified which represent minor procedural weaknesses or improvement opportunities with respect to the operation of the indicator.</p> <p>Expected resolution is within 12 months or earlier from the issuance of this report.</p>

## Appendix C

### GLOSSARY

The definitions of terms used in the National Catholic Safeguarding Standards take into account 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.

<b>Abuse</b>	when used throughout the NCSS document this is an inclusive term covering both child and adult abuse
<b>Abuse of Power</b>	means the abuse of position, function or duty to take advantage of another. This can take many forms and include situations where a person has power over another person by virtue of their relationship (e.g. employer and employee, teacher and student, coach and athlete, parent or guardian and child, clergy/religious and parishioner) and uses that power to their advantage.
<b>Accessible language</b>	means information is provided in multiple formats for individuals with different levels of English literacy and proficiency, modes of communication, languages, and cognitive abilities.
<b>Adult</b>	means any person 18 years or older. When used throughout the NCSS document this is an inclusive term referring to all adults, including adults at risk.
<b>Adult abuse</b>	<p>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.</p> <p>There are several categories of abuse of adults, such as:</p> <ul style="list-style-type: none"> <li>• Sexual abuse*</li> <li>• Physical abuse*</li> <li>• Emotional/psychological abuse*</li> <li>• Neglect*</li> <li>• Elder abuse*</li> <li>• Financial abuse*</li> <li>• Exploitation*</li> </ul> <p>Within the context of the Catholic church and faith-based entities, it is also important to recognise spiritual abuse* as an additional subtype of abuse.</p>
<b>Adult at risk</b>	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"> <li>• who are elderly</li> <li>• with a disability</li> <li>• who suffer from mental illness</li> <li>• who have diminished capacity</li> <li>• who have cognitive impairment</li> <li>• who have suffered previous abuse</li> <li>• who are experiencing transient risks</li> <li>• who in receiving a ministry or service are subject to a power imbalance</li> <li>• who identify as Aboriginal and Torres Strait Islander</li> <li>• who are from a culturally and linguistically diverse background</li> <li>• who are of diverse sexuality</li> <li>• who have any other impairment or adversity that makes it difficult for them to protect themselves from abuse.</li> </ul>
<b>Allegation</b>	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”.
<b>Audit</b>	means a mechanism to assess how a Church Authority, ministry or entity governed by a Church Authority, is implementing the National Catholic Safeguarding Standards.
<b>Australian Catholic Bishops Conference</b>	means the assembly of Bishops of Australia exercising together certain pastoral offices for the Catholics of Australia.
<b>Bishop</b>	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
<b>Canon law</b>	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.
<b>Canonical Offence</b>	<p>means canonical crimes<sup>1</sup> of sexual abuse committed by clerics and religious are:</p> <ul style="list-style-type: none"> <li>• forcing someone, by violence or threat or through abuse of authority, to perform or submit to sexual acts;</li> <li>• performing sexual acts with a minor or a vulnerable person<sup>2</sup>;</li> <li>• 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.</li> </ul> <p><sup>1</sup> The canonical crimes/delicts/offences committed by clerics or religious as stated in Art. 1 §1 a) of Vos Estis Lux Mundi.</p> <p><sup>2</sup> Definition of vulnerable person as stated in Art. 1 §2 b) of Vos Estis Lux Mundi: “means: any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist the offence”. This definition is captured by the term ‘Adult at risk’ within the NCSS.</p>
<b>Catholic Religious Australia</b>	CRA is the conference of major superiors comprising leaders of religious institutes and societies of apostolic life within the Catholic Church in Australia.
<b>Certification</b>	means the act of giving official authority or approval and certification of the implementation of the NCSS and permission to use the ACSL Certification symbol.
<b>Child/ren</b>	means individuals under 18 years of age.
<b>Child abuse</b>	There are different legal definitions of child abuse in Australia. Definition sourced from the Australian Institute of Family Studies:



	<p><a href="https://aifs.gov.au/cfca/publications/reporting-abuse-and-neglect">https://aifs.gov.au/cfca/publications/reporting-abuse-and-neglect</a></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"> <li>• physical abuse</li> <li>• emotional/psychological abuse</li> <li>• neglect</li> <li>• sexual abuse</li> <li>• exposure to family violence</li> </ul>
<b>Church Authority</b>	<p>means:</p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• the competent authority, howsoever titled, exercising the ministry of governance for religious institutes in Australia in accordance with their Constitutions; or</li> <li>• for ministerial PJPS the competent authority in accordance with the statutes.</li> <li>• for any other Church entity, the senior authority within the organization in accordance with its rules.</li> </ul>
<b>Church Protocols</b>	<p>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.</p>
<b>Civil Standard</b>	<p>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).</p>
<b>Clergy</b>	<p>includes bishops, priests and deacons.</p>
<b>Clergy and religious from countries other than Australia</b>	<p>means any cleric or member of a religious institute who is specifically recruited or welcomed from overseas by a Church Authority or entity.</p>
<b>Cleric</b>	<p>a member of the clergy.</p>
<b>Clericalist/ism</b>	<p>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”.</p>
<b>Cognitive impairment</b>	<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: <a href="https://www.healthdirect.gov.au/cognitive-impairment">https://www.healthdirect.gov.au/cognitive-impairment</a></p>
<b>Complainant</b>	<p>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. A</p>

	complaint may also include disclosures made to an institution that may be about, or relate to, abuse in the entity’s context.
<b>Conflicts of interest</b>	means situations (perceived or actual) 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 and may occur when personnel function in multiple roles.
<b>Consecrated Life/Institute of Consecrated Life</b>	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 (as defined in the Code of Canon Law under canons 573–730). 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.
<b>Cultural safety</b>	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.
<b>Dicastery</b>	means a department of the Roman Curia.
<b>Dignity or Right to Risk</b>	refers to enabling individuals the right (or dignity) to take reasonable risks. It recognises that restricting this right can stifle the individual’s growth, self-esteem and the overall quality of life: ‘Given that an individual’s personal dignity is manifested, in part, by their ability to remain autonomous, and being autonomous engenders risk-taking. Inhibiting an individual’s ability to take risks erodes their dignity. Dignity of risk is therefore the principle of allowing an individual the dignity afforded by risk-taking, subsequently enhancing their personal growth and quality of life.’ (Joseph E Ibrahim and Marie-Claire Davis, ‘Impediments to Applying the “Dignity of Risk” Principle in Residential Aged Care Services: “Dignity of Risk” in Residential Aged Care’, <i>Australasian Journal on Ageing</i> 32, no. 3 (September 2013): 188–93)
<b>Diminished capacity</b>	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"> <li>• understanding the nature and effect of the decision;</li> <li>• freely and voluntarily deciding; and</li> <li>• communicating the decision in some way.</li> </ul>
<b>Diocese</b>	means a diocese, archdiocese, ordinariate or personal prelatry of the Latin Church and an eparchy of an Eastern Church.
<b>Disability (persons with)</b>	means those who have 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.)
<b>Diversity</b>	means a range of people who have various racial, ethnic, socioeconomic, and cultural backgrounds and various lifestyles, experience, and interests.
<b>Diverse sexuality</b>	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.

<b>Elder abuse</b>	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.
<b>Emotional abuse (adults)</b>	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.
<b>Emotional abuse (children)</b>	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.
<b>Entity</b>	means a diocese, religious institute, ministerial PJP (including their agencies) or association recognised as Catholic in accord with canon law.
<b>Exploitation</b>	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.
<b>Exposure to family violence</b>	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.
<b>Financial abuse</b>	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.
<b>Formation/program</b>	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.
<b>Good Standing</b>	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.
<b>Grooming (child)</b>	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.
<b>Grooming (adult)</b>	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.
<b>Guardian</b>	refers to the person(s) who has the legal authority to care for the personal and property interests of another person.
<b>Institutional abuse</b>	means abuse or poor care within an institution or specific care setting. Possible causes of institutional abuse include:

	<ul style="list-style-type: none"> <li>• a “closed” culture within an organisation where transparency is discouraged.</li> <li>• lack of flexibility and choice for people using the service.</li> <li>• failure to properly check the backgrounds and interview staff.</li> <li>• inadequate training.</li> <li>• lack of safeguarding policies and procedures.</li> <li>• lack of support of staff by management.</li> <li>• poor supervision; and</li> <li>• poor standards of care.</li> </ul>
<b>Lay/lay person</b>	means members of the Catholic Church and Church personnel other than bishops, priests, deacons and religious.
<b>Leaders</b>	means personnel who are responsible for important governance decisions within a Church entity and/or who lead and coordinate Church improvement initiatives.
<b>Mentor</b>	means an experienced and trusted advisor or a person who gives a younger or less experienced person help and advice over a period.
<b>Ministerial PJP</b>	means a legal entity 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.
<b>Ministry</b>	means any activity within, or conducted by, an entity, that is authorised by formal appointment and designed to carry out the apostolic and charitable works of the Catholic Church.
<b>NDIS Worker Screening Check</b>	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 <a href="https://www.ndiscommission.gov.au/about/ndis-worker-screening-check">https://www.ndiscommission.gov.au/about/ndis-worker-screening-check</a>
<b>Neglect (adult)</b>	is the failure of a carer to provide the necessities of life to a person for whom they are caring.
<b>Neglect (child)</b>	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.
<b>Offender</b>	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.
<b>Organisation</b>	means a ministry and/or service operating under the governance of a recognised authority (such as a legal entity) and/or a Church Authority.
<b>Pastoral care</b>	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.
<b>Personnel (Church personnel)</b>	means a cleric, religious or other person who is employed by the entity or engaged on a contract, subcontract, voluntary or unpaid basis.
<b>Physical abuse</b>	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.
<b>Professional/pastoral supervision</b>	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.
<b>Protective behaviours program</b>	Is a type of abuse prevention program and means an age-appropriate structured education program to equip children and young people with the skills and knowledge to enhance their personal safety.
<b>Reflective practice</b>	is a professional development technique that involves thoughtfully considering one's own experiences in applying knowledge to practice. It is expected to be a continuous process, whereby an individual explores an experience to identify what happened and what their role in this experience was, including behaviour, thinking, and related emotions. Reflective practice enables potential changes in approaches to similar future events to be identified, with the aim of improved performance.
<b>Religious institute</b>	means an entity within the Catholic Church whose members commit themselves through religious vows to lead a life of poverty, chastity and obedience. Societies of apostolic life resemble religious institutes in that their members also live a life in common. They do not take religious vows but live out the apostolic purpose of the group. In these Standards, the term 'religious institutes' is used to include religious institutes, societies of apostolic life and secular institutes.
<b>Religious</b>	means a member of an institute of consecrated life or a society of apostolic life.
<b>Respondent</b>	means a person against whom a complaint is made.
<b>Review</b>	means an internal self-assessment of an entity's implementation of the National Catholic Safeguarding Standards. A review can also be an assessment that forms part of the process of continuous improvement which occurs when following up recommendations made during an audit.
<b>Risk-based audit and Review Framework</b>	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.
<b>Risk Profile</b>	means an assessment against key safeguarding risk factors.
<b>Safeguarding Committee</b>	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.
<b>Safeguarding Culture</b>	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.
<b>Safeguarding Commitment Statement</b>	means a Commitment Statement describing an entity's commitment to keep children and adults safe from harm. It informs the entity's safeguarding culture.
<b>Safeguarding Co-ordinator</b>	means an individual who champions safeguarding and co-ordinates the implementation of the National Catholic Safeguarding Standards within an entity.
<b>Safeguarding Implementation Plan</b>	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.
<b>Safeguarding policies and procedures</b>	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"> <li>• recruitment;</li> <li>• risk management;</li> <li>• complaint handling; and</li> <li>• acceptable use of online applications.</li> </ul>
<b>Seminarian</b>	a student in a theological formation and education centre preparing for ordination as a priest.
<b>Seminary</b>	means a centre for the formation and education of students preparing for ordination.
<b>Sexual abuse (adult)</b>	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/abuse includes where by force, threats or abuse of authority an individual commits a canonical offence or forces someone to perform or submit to sexual acts. Sexual assault is a crime.
<b>Sexual abuse (child)</b>	refers to exposing a child to any form of sexual activity. This may or may not involve physical contact. This may take the form of taking sexually explicit photographs or videos of children, forcing children to watch or take part in sexual acts and forcing or coercing children to have sex or engage in sexual acts with other children or adults.
<b>Spiritual abuse</b>	means abuse of a person that invokes a person's religious beliefs and faith to perpetrate harm. Spiritual abuse can occur as a secondary experience of abuse when abuse is perpetrated by someone in a position of spiritual authority and trust within the Church a
<b>Substantiated complaint</b>	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.
<b>Third parties</b>	means any individual, group or legal entity outside the Church entity who contract services and facilities to or from the Church entity.
<b>Transient Risk</b>	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"> <li>• grief</li> <li>• bereavement</li> <li>• relationship breakdown</li> <li>• homelessness</li> <li>• unemployment</li> <li>• financial hardship</li> </ul>
<b>Trauma-informed and victim-centred support</b>	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.
<b>Validation</b>	means an assessment by ACSL of any self-assessment, review or audit, undertaken to achieve ACSL Certification status.
<b>Working with children check</b>	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.
<b>Working with Vulnerable People Check</b>	<p>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.</p> <p>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.</p> <p>To date, only the ACT and Tasmania have this requirement.</p>