

Safeguarding Policy

2026



**Congregatio
Jesu**

Contents

Mission Statement	4
Introduction	4
The Commitment to Safeguarding	4
A Standards Approach to Safeguarding	4
Safeguarding Policy Standards	5
Standard 1: What is safeguarding	5
Who is in most need of safeguarding?	5
Important definitions	5
The Commitment to Safeguarding	6
Safeguarding Structures and roles	7
General Superior	7
Provincial/Regional Superior	7
The Congregational Safeguarding Lead	8
The Province/Region Safeguarding Delegate	8
The Province/Region Safeguarding Team	9
Membership of the Safeguarding Team	9
The Province/Region Risk Assessment Management Team	10
Standard 2: Creating a safe culture, of protection and prevention	11
Standard 3: Responding to concerns and allegations	14
Definition of Concerns	14
Definition of Allegations	14
Definition of Mandatory Reporting	15
Responding to anyone who discloses allegations.	16
General principles when a child or vulnerable adult discloses abuse:	17
Procedures for the investigation of an allegation	18
When the accused is a CJ member:	19
Standard 4: Responding to and care for Victim Survivors	19
How do we respond?	20
How do we care?	20
The Accompaniment of Victim Survivors	21
Standard 5: Management and support of the accused	21
The Role and Tasks of the Support Person:	22



Safety Plan for those accused:	22
Reporting Allegations	22
The process following the report of an allegation:	23
Standard 6: Safeguarding Training	24
Who should attend Safeguarding Training?	24
Safeguarding Training	24
Standard 7: Glossary and Templates	26
Types of abuse	26
Codes of Conduct	29
An Example Congregational Code of Conduct	29
Example Code of Conduct for adults involved in contact with children, young people and vulnerable adults	30
Example Risk Assessment	31
Safety Plan	35
The role of the Support Person	37
The Role of the Support Person for an accused religious	37
The Support Person	37
The Qualities of the Support Person	37
The Tasks of the Support Person:	38
Tasks which are not the remit of the Support Person	38
Termination of the Role of Support Person	39
Considerations when Sisters/Novices/those in Formation, come from other Congregations	39
Photograph Consent Form	40
Declaration of Commitment to the Safeguarding Policy	40
Glossary	41
Template for the development of a Leaflet for Victim Survivors	51
Checklist for the Case Management of the Accused	52



Mission Statement

Each person is created in the image and likeness of God and has the same innate dignity. The Congregatio Jesu commits to protecting and promoting this dignity by constantly working for a safe, supportive and caring environment at all levels in the congregation and beyond in all our relationships. We willingly accept the obligation to improve our safeguarding system at all levels, to promote its implementation, to ensure formation of the membership and to periodically review and update our policy.

Introduction

This is the Congregational Safeguarding Policy. It is to be adapted in all the provinces and regions in line with their own civil laws, ministries and cultural contexts. However, the 7 standards should be retained and universal to the life and ministry of the Congregation.

The Commitment to Safeguarding

The purpose of this policy is to ensure an environment of safety, protection and prevention in ministries and community life of the Congregatio Jesu. We categorically state that any and all abuse – sexual, emotional, spiritual or other forms of abuse of power - of vulnerable persons, whether children or adults, meets a zero tolerance and is to be pursued according to professional standards of civil and canon law laid down in this policy.

Each member of the worldwide Congregatio Jesu and all who collaborate with us have to abide by this policy and be aware of their responsibilities in dealing with their fellow human beings, especially with vulnerable people.

A Standards Approach to Safeguarding

A Standards approach is an internationally recognised approach to Safeguarding Policies which provides a clear system of accountability and assures professional handling of Safeguarding issues at all levels. It also enables a professional Audit of the implementation of Safeguarding.



Safeguarding Policy Standards

Standard 1	What is Safeguarding
Standard 2	Creating a culture of safety, protection and prevention
Standard 3	Responding to concerns and allegations
Standard 4	Responding to and care for victim survivors
Standard 5	Management and support of the accused
Standard 6	Safeguarding Training and Audits
Standard 7	Glossary and Templates

Standard 1: What is safeguarding

The term “safeguarding” replaces “child protection” and “child safeguarding”. This is to ensure a common and international understanding that both children and vulnerable adults are provided with the utmost care, protection and most importantly includes the prevention of abuse. Safeguarding is the work both of the Church and society to ensure that same level of care, protection and prevention at all times.

Who is in most need of safeguarding?

Every person is in need of safeguarding. Everyone in the Congregation should strive to keep themselves safe by the many ways of interaction with others not only in ministry but also within community life. It is important therefore that the Province/Region Policy identifies ways in which safeguarding will be implemented not only within the Institutions and ministries but also in daily life of each community within that Province/Region. Special attention is to be given to the initial formation of members.

Important definitions

A child: is by Canon Law, anyone under the age of 18. Please be mindful if this, even if in some contexts, it is lawful for a child below the age of 18 to marry. UNDRCⁱ

A Vulnerable Adult: 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”. VELM 2023ⁱⁱ



The impact of transient vulnerability must also be considered. Transient vulnerability can be experienced by anyone and should be given the same appropriate care and consideration. Situations of transient vulnerability include bereavement, illness, unemployment etc ⁱⁱⁱ

The Commitment to Safeguarding



Accountability: Members of the Congregation, employees and volunteers will remain transparent and accountable in their actions and decisions in relation to all safeguarding matters.

Protection: Members of the Congregation, employees and volunteers will at all times seek to prioritise a culture of protection.

Empowerment: Everyone involved will seek to empower those who are young and vulnerable to understand their rights.

Prevention: all activities and personnel will hold the prevention of abuse as a core focus.

Proportionality: concerns will be responded to in a proportionate manner with the priority given to those who are young and vulnerable.

Partnership: In all partnership work, the Congregation, employees and volunteers commit to the importance of safeguarding permeating all activities.



Safeguarding Structures and roles

General Superior

➤ Responsibilities

- Holds ultimate responsibility for safeguarding throughout the Congregation
- Demonstrates good practise and strong leadership in the care, protection and prevention of all forms of abuse
- Appoints a Safeguarding Lead within the Leadership Council
- Responds immediately and professionally to all allegations presented to the Generalate
- Ensures that victim survivors are welcomed and heard with compassion
- Supports Provincial and Regional Superiors and their respective safeguarding delegates in the case management of the accused
- Suggests with the support of the Council the appointment of the Provincial or Regional Safeguarding Delegate

➤ Has to be informed

- About allegations against Provincial/Regional Superiors (see Standards 3 & 5)
- About any allegation
- If the Province/Region is not capable of managing the case
- Whenever there is a major impact on the reputation of the Congregation

Provincial/Regional Superior

- Holds ultimate responsibility for safeguarding throughout the Province/Region
- Demonstrates good practise and strong leadership in the care, protection and prevention of all forms of abuse
- Appoints (with the suggestions of the Leadership Council), the Safeguarding Delegate
- Communicates frequently and supports the work of the Safeguarding Delegate
- Is fully aware and supportive of the work of the Safeguarding Team and the Risk Assessment Management Team
- Ensures the Mandatory Reporting of all allegations to the Safeguarding Lead at the global congregational level
- Responds immediately and professionally to all allegations in the Province/Region
- Ensures that victim survivors are welcomed and heard with compassion
- Informs the General Superior and Designated Safeguarding Lead at the Generalate of all criminal allegations or other serious safeguarding matters
- Reports annually, in writing, to the General Superior, regarding safeguarding in the Province/Region



The Congregational Safeguarding Lead

Is accountable to the General Superior

Purpose of the role

- To oversee safeguarding across the Congregation
- To ensure Congregational-wide collaboration
- To ensure good practice
- To be an informed, professional resource

Main duties and specialised tasks

- To support Provincial/Regional superiors and their Safeguarding Delegates and to help them with initiating Safety Plans and Preliminary Investigations
- To offer advice and good practice
- To ensure the Leadership Team are up to date with safeguarding across the Congregation
- To take the lead on Congregational Safeguarding Audits

Reporting

- To report directly to the General Superior as required
- To provide written annual reports

Training

- Having oversight of training provided across the Congregation
- Ensure that Safeguarding Training is provided in a consistent manner and in accordance with specific roles and contexts
- Attends regular training in her specific role, including keeping up to date with international developments

The Province/Region Safeguarding Delegate

- Is accountable to the Provincial/Regional Superior and the Congregational Safeguarding Lead
- Must attend the mandatory 5 day in person Training in role, initial training and other training as required.

Purpose of the role

- To oversee all safeguarding practices across the Province/Region
- To ensure good practice and the implementation of the Safeguarding Policy
- To be an informed, and professional resource for anyone in the Province/Region.



Main duties and specialised tasks

- To support Provincial/Regional Superior to help them with initiating Safety Plans and Preliminary Investigations
- To offer advice and good practice
- To ensure the Safeguarding Team are up to date with safeguarding across the Province/Region and any international developments
- To take the lead on the Province/Region Safeguarding Audits
- To create an annual Action Plan
- Attend mandatory professional supervision with an external professional supervisor
- To ensure good professional communication with other Safeguarding Delegates in the Congregation and the Congregational Safeguarding Lead

Reporting

- To report directly to the Provincial/Regional Superior as required
- To provide written quarterly reports with updates on the Action Plan, any open cases and safeguarding training.

Training

- Having oversight of training provided across the Province/Region
- Ensure that Safeguarding Training is provided in a consistent manner and in accordance with specific roles and contexts
- Attends regular training in her specific role, including keeping up to date with international developments.
Maintains records of safeguarding training which members of the Congregation and others (as appropriate) have received in any 12-month period.
Ensures good quality safeguarding training.

The Province/Region Safeguarding Team

Main tasks

- To ensure that the Safeguarding Delegates never works alone
- To assist the Safeguarding Delegate through professional advice and networking with other agencies

Membership of the Safeguarding Team

(It is inappropriate for the Provincial or Regional Superior to be a member of the Safeguarding team, given the advisory role of the Safeguarding Team.)

- Safeguarding Delegate (compulsory)
- An expert in safeguarding (compulsory)
- An expert with legal background (compulsory)
- An expert with canon law background (compulsory)
- An expert with psychological background (compulsory)
- When appropriate someone with medical or educational background or whoever can be helpful in specific contexts and situations



The Province/Region Risk Assessment Management Team

Membership

- The Safeguarding Delegate and three members of the Safeguarding Team
- *It is inappropriate for the Provincial or Regional Superior to be a member of the Risk Assessment Management Team, given the advisory role of the Risk Management Team.*

Purpose

- To review concerns raised and allegations made and ensure that appropriate action is taken
- To ensure the mandatory reporting of all allegations which are criminal to the statutory authorities
- To ensure the reporting of all allegations to the General Superior and Congregational Safeguarding Lead
- To ensure the Province/Region is providing compassionate care for victim survivors
- To ensure good record keeping
- To maintain confidentiality with the exception of circumstances when some persons need to be informed
- To assist the Safeguarding Delegate and Provincial/Regional Superior in Safety Plans and Care plans for victim survivors
- To ensure the professional case management of the accused.
- To ensure the implementation and regular review of Safety Plans for the accused
- To ensure media/press statements are prepared



Standard 2: Creating a safe culture, of protection and prevention



“Be all God's and take special care of all those He has given you or entrusted to your responsibility.”

Mary Ward

In a globally connected world, social imbalances, violations of fundamental rights and abuses of all kinds are more evident, resulting in indifference, insecurity and selfishness. In his encyclical 'Dilexit nos', Pope Francis shared his desire to meditate together on "the aspects of the Lord's love... so that they may say something meaningful to a world that seems to have lost its heart".

It is in this world, which is our home, that there is a cry for help and a desire for hope. From the Gospel message bursts forth the good news of God's love in Jesus who became incarnate in history.

In this scenario the Congregatio Jesu welcomes Pope Francis' call to "return to the heart, to act with the heart", to be people of the heart, not only to protect, but above all to prevent all kinds of abuse.

Safety comes from feeling loved, protection is true and effective only in love, prevention comes from a heart that beats and gives itself.

Abuse will never be eradicated, but prevention and protection measures are our responsibility and must be a priority.

SAFE RELATIONSHIPS

- By professionally assessing the suitability of members joining the Congregation, employees and volunteers, through a sound system of not only personal knowledge, but a robust professional process.
- Following a Code of Conduct appropriate to the cultural context, civil laws and respective ministries of each person and which every member of the Congregation, employees and volunteers must accept, respect and sign. (see *Standard 7 for model Codes of Conduct*).
- Safe relationships are found in good healthy boundaries. Such boundaries include living in accordance with respectful physical and verbal communication.

The Process to ensuring safe relationships is as follows:

- Application forms (relevant to the role)
- References
- Health checks (if required)
- Psychological assessment (if required)
- Police clearance (or equivalent)
- Introductory safeguarding training
- Self-certification statement
- Signing the safeguarding policy
- Signing the Code of Conduct

SAFE ACTIVITY AND PLACES

The assessment of the suitability of venues must also take into account the type of activity or work being performed. This is then linked to the consideration of the people participating in the activity. (see *the Risk Assessment Handbook Template*)



It is therefore necessary:

with regard to activities	with regard to locations
<ul style="list-style-type: none">- hold authorisation/consent forms for activities with children and/or vulnerable adults.- photo consent forms- share information on planned activity- share information on medical conditions or special needs as appropriate- make a risk assessment of the activity- good arrangement of the relationship between Leader and children and/or vulnerable adults- Emergency contact numbers- A safeguarding leader, either male or female, assigned to the activity as required	<ul style="list-style-type: none">- ensure that annual risk assessments are completed indicating the results of these evaluations.- carry out a risk assessment of the premises: identify actual or potential hazards and take appropriate action- if incidents occur related to the lack of security, even temporary, of the premises, these must be recorded in an incident log and the problem resolved as soon as possible.- making a risk assessment of places where the congregation may bring children or vulnerable adults even for a relatively short period of time.

Assessing risks is of paramount importance for safeguarding, as it allows real or potential risk of all forms of harm to be addressed and, in this way, to protect the young and the vulnerable and prevent abuse.

Accurate record keeping is very important in ensuring safety. Any “Near – Miss” incidents should also be recorded, with evidence that the situation was resolved in a timely manner.

Risk assessment of activities must be completed prior to any new activity involving children, young people or vulnerable adults.

Risk Assessments should include Formation Houses, and Care/Nursing Homes.

(See also Standard 7)



Standard 3: Responding to concerns and allegations

Principles for Dealing with Allegations of Abuse of Children and Vulnerable Adults

Each person is made in the image and likeness of God and has an innate dignity. Recognising the dignity and worth of the human person is not a new phenomenon but is often found wanting in societies today. This is central both to the Gospel message and international human rights as can be seen in:

'In everything do to others as you would have them do to you.' [Mt.7:12] and, 'Everyone has the right to life, liberty and security of person' (Universal Declaration of Human Rights Article 3.) Today, the rights of children and vulnerable adults must be recognized, affirmed and safeguarded.

The Congregatio Jesu is dedicated to foster and promote a culture of transparency and accountability and a safe culture and environment for the wellbeing of all in all places of our ministry and in our own communities.

The Congregatio Jesu is committed to report and respond to all allegations and whistleblowing concerns noted or presented by the members, collaborators, parents and students etc.

Definition of Concerns

A concern refers to what someone might witness, hear or be informed about which is regarded as an actual or potential risk to children, the young and vulnerable.

A safeguarding concern can also be anything that might impact on children or adults' safety and welfare, cause them harm or put them at risk of harm physically, mentally, sexually, emotionally or spiritually.

Concerns must be addressed appropriately and not be dismissed with excuses. If concerns are ignored, their impact can become cumulative and increase risk. Anyone who is informed about a concern but might not have directly witnessed it also has a duty to seek advice.

Definition of Allegations

Allegations refers to acts of abuse and abusive behaviours, by one-to one or in groups, including online contact or non-contact which have caused actual or potential harm to children, young and vulnerable adult person.

A safeguarding allegation can also refer to anything that might impact on children or adults' safety and welfare, cause them harm or put them at risk of harm physically, mentally, emotionally or spiritually. An allegation can be categorised as criminal or non-criminal.



Allegations which are criminal should be reported to the statutory authorities because of the requirements for Mandatory Reporting. Some, but not all allegations are criminal, for example, the sexual abuse of a child or vulnerable adult is a criminal act. Spiritual abuse is not yet considered to be criminal but has still caused harm and distress. It is important to remember that when one form of abuse happens, there are often other forms of abuse too. For example, the sexual abuse of a child or vulnerable adult often includes physical and emotional abuse and if within a Church context, spiritual abuse.

Definition of Mandatory Reporting

This is the requirement to report allegations of a criminal nature to the police or other statutory authorities dependent upon the context and what structures and referral systems are in place. Increasingly Mandatory Reporting in many parts of the world, is a civil requirement. Failure to do so can result in civil prosecution. The Province/Region Safeguarding Policy should record specifically how Mandatory Reporting is met with full compliance. In some countries there is an additional requirement by law to report within a specific period of time. Failure to do so carries strict penalties.

The importance stated in Vos estis lux mundi regarding reporting:

“Art. 3 – Reporting

§1. Except for when a cleric learns of information during the exercise of ministry in the internal forum, whenever a cleric or a member of an Institute of Consecrated Life or of a Society of Apostolic Life learns, or has well-founded motives to believe, that one of the acts referred to in art. 1 has been committed, that person is obliged to report it promptly to the local Ordinary where the events are said to have occurred or to another Ordinary among those referred to in canons 134 CIC and 984 CCEO, except for what is established by §3 of the present article.

§2. Any person, in particular the lay faithful who serve in offices or exercise ministries in the Church, can submit a report concerning one of the acts referred to in art. 1, using the methods referred to in the preceding article, or by any other appropriate means.” (VELM 2023)

Timing of Abuse

Abuse may be current, recent, or, in some cases, an adult may disclose sexual or other abuse that took place when s/he was a child. All abuse allegations, whatever the timescale, fall within the scope of this Safeguarding Policy. Terminology used regarding abuse which is not recent or current, can include “historical”, “non-recent” or “legacy”.



Boundaries

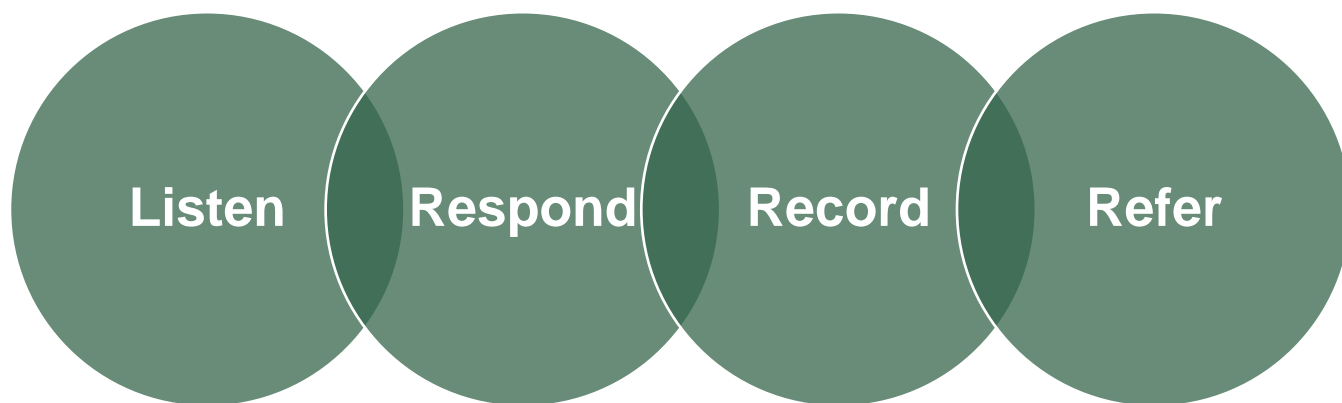
Whatever the differences in local law and culture, appropriate physical, verbal and emotional boundaries when working with anyone should be maintained at all times. The Congregatio Jesu is committed to the care and safeguarding of children and vulnerable adults by:

- Raising awareness of safeguarding issues in training programmes for members, employees and volunteers.
- Raise awareness and understanding about the appropriate use of touch
- Clear procedures for dealing with allegations of abuse
- Good recruitment policies, followed by on-going training and supervision of staff
- Adherence to a signed Code of Conduct and best practice guidelines

Responding to allegations

Take all allegations seriously and report to the designated statutory authority promptly and to the appointed Safeguarding Delegate and/or Provincial/Regional Superior. Follow clear appropriate procedures that provide step-by-step guidance on the response, action to be taken. (see below). The Safeguarding Delegate should always refer to her Safeguarding Team throughout the process.

Responding to anyone who discloses allegations.



General principles when a child or vulnerable adult discloses abuse:

LISTEN:

- Be calm and reassuring
- Ensure that you will not be interrupted and switch off your phone
- Listen and acknowledge what is said, accepting what the person says, without passing judgement or minimising the information
- Take the alleged abuse seriously
- Listen with your heart and ears – be intentional and attentive

RESPOND:

- Make sure that the listening happens in a safe place both for the person reporting and for yourself
- Do not be afraid of silence
- Reassure the person(s) concerned that s/he/they has/have done the right thing by speaking about what has happened
- Let the person/s know you believe what you have been told and say sorry that this has happened to the person/s
- Let the person speak freely, do not press for information nor ask intrusive questions nor interrupt Ask questions to be certain of/clarify what you heard
- Do not assume nor guess what the person told you
- Do not add personal comments
- Ensure the individual knows that you need to tell someone else. Do not promise total confidentiality or make false promises
- Let the person know what you are going to do next, and that you will let them know what happens
- Let the person/s know what the next steps are as far as you know them



RECORD:

- Record carefully what you heard whilst it is still fresh in your mind. Include the date and the time of your conversation and any incident disclosed.
- Use the exact words used.
- Do not investigate, and do not inform, question or confront the alleged abuser
- If you do not know the answer to any questions you are asked, then admit this and say you will try to find out the information requested

REFER:

- Immediately bring this matter to the attention of the competent authority without delay
- Inform the Safeguarding Delegate, Provincial/Regional, and Congregational Safeguarding Lead.
- Give your notes to the Safeguarding Delegate in situations when the safeguarding delegate does not receive the allegations first hand

Procedures for the investigation of an allegation

Follow the statutory obligations of your country and context. The Guidelines issued by the Bishops' Conference, and the Civil Law will differ from one country to another. Hence it is vitally important to follow the local practice in procedures for investigating allegations that are prescribed in your country (Civil Laws and the guidance of the relevant Bishops' Conference).

- Every allegation, must be investigated by the appropriate authority
- Every allegation concerning a CJ sister, an employee or volunteer, must be brought to the attention of the Provincial/Regional Superior, the Safeguarding Provincial/Regional Delegate and the Congregational Safeguarding Lead.
- Every allegation concerning a Provincial/Regional Superior, must be brought to the attention of General Superior and Congregational Safeguarding Lead as a matter of urgency.
- Where statutory obligations require the allegation to be submitted to the civil authorities this should be done without delay
- Care must be taken at all times to preserve the rights, good name and confidentiality of both the victim and the accused
- When the allegation is criminal against a CJ member, or a lay employee or volunteer, the Provincial/Regional should, having taken professional advice, ensure the person steps aside from ministry or work pending the outcome of the investigation



- The Provincial/Regional Superior should open and pause a Canonical Investigation until the civil investigation is concluded.
- A media statement should be prepared, as required
- Inform the Province/Regional Insurance company

When the accused is a CJ member:

- She can be asked to step down from her ministry while the allegation(s) are investigated.
- The place of residence of the accused member will be decided by the Provincial/Regional Superior following consultation with the sister if it is necessary for her to move to another community
- No statements should be made that might prejudice the outcome of possible criminal or civil proceedings
- Good record keeping is essential and important at all stages of the process.
- In the event of proven innocence, every effort needs to be made to redress any wrong, hurt, or injustice caused.

Standard 4: Responding to and care for Victim Survivors

The Catholic Church recognises the sensitive duty of care which victims and survivors of abuse deserve. When a victim comes forward to make an allegation, they do so, often with great courage and anxiety regarding the responses which they might receive. All members, employees, volunteers and others, should be aware of the range of support services available for victim survivors.

If a victim survivor makes an allegation against a member of the Congregation, an employee or volunteer, in the course of their work and ministry, then the Congregation has an even greater duty of care.

The Congregatio Jesu, will ensure that victims and survivors are given special care and attention. The words victim survivor are often used in safeguarding interchangeably. Some victims or survivors decide which word they wish to use or indeed none at all.

In safeguarding, the term Victim is usually someone (child or adult) who has been abused in a Church or other context.



The term Survivor is used by some persons who have been abused and wish to not refer to themselves as victims. This attitude sometimes reflects their own search for self-empowerment and healing on the journey.

How do we respond?

- We respond with respect and care, we listen and believe
- We listen – respond – record – refer
- We respond without judgment and with empathy
- Creating a safe space/ place.
- Respond with compassion
- We do not make promises we cannot keep

(see standard 3: Responding to concerns and allegations)

How do we care?

- Listen
- Reassure
- Therapy
- Spiritual accompaniment/support/direction
- Support for family or friends
- Victim Assistance Programme or equivalent
- Other local agencies

It is also vitally important that recognition is made that there will be victim survivors of non-recent abuse amongst those who share in the ministry of the Congregation. At all times, therefore victims must not be treated as 'others' but regarded respectfully as walking amongst all who seek renewal, healing and justice in the Church.

Consideration must always be given to victims of Secondary Trauma.^{iv}

(How to respond to victim survivors has already been referenced and explained in Standard 3.)



The Accompaniment of Victim Survivors

- This is different to therapy or other forms of psychological support which are external to the Congregation.
- Accompaniment can require a long-term commitment to walk beside a victim. It requires both good pastoral skills and some specialised training to understand trauma.
- Professional Supervision is a requirement for those who accompany victims.
- The accompaniment process must be victim survivor focussed.
- It should explore what a victim survivor needs and wants.
- Such needs might include:
 - Justice (in its many forms)
 - Financial compensation
 - An apology
 - To be heard
 - To be believed
 - Therapy/counselling
 - Medical interventions
 - To know the outcome of any civil or canonical investigation
 - To know when the accused dies
 - If already deceased, to know where the accused is buried
 - The accompaniment process should be regularly reviewed between the victim survivor and the one who accompanies.

Standard 5: Management and support of the accused

The accused requires and deserves care and support, prior to, during the investigation and afterwards. It is usually imperative that the accused is removed from a context where she/he can harm children and/or vulnerable adults.

Depending on the nature and severity of the allegation and if the accused is a CJ sister, she usually has to be removed from the community where she currently resides. Provision will be made for the accused to be resident in a safe place and not at risk to self or others. A Support Person is to be appointed to ensure the management and care of the accused. It is equally essential that a Safety Plan is agreed and signed.

The Checklist for the Case Management in Standard 7 provides further guidance.



The Role and Tasks of the Support Person:

The appointment of a Support Person for each accused individual is an essential element in ensuring the care and support of the accused. It also helps the Provincial/Regional Superior as well as the Safeguarding Delegate to remain clear in their duties in following up the allegation and in the care for the victim survivor. The Support Person is appointed by the Provincial/Regional Superior.

Details about the qualities and tasks of the Support Person is provided within Standard 7, “The Role of the Support Person”.

Safety Plan for those accused:

A Safety Plan is essential. This is a signed Agreement between the accused and the Provincial/Regional Superior. It details the restrictions placed on the accused. It also details where the person should live, worship and if necessary, how the individual should dress. If the accused refuses to sign a Safety Plan, it can, as a last resort, also be imposed by decree of the Provincial/Regional Superior. A template is provided within Standard 7.

Reporting Allegations

Who might report an allegation?

It is important to be aware that allegations are not always made by the victim(s). They can reach the Province/Region from a number of different people such as:

- The victim(s)
- Relative or friend of the victim(s)
- A third party
- The Police
- A fellow sister reporting what she heard or observed
- Another religious
- Etc.

How can an allegation be reported?

The allegation(s) can be reported in the following ways:

- In person
- Telephone
- Email
- Anonymous letter



The process following the report of an allegation:

The allegation is made – and is reported to the Provincial/Regional Superior
Safeguarding Delegate is informed – if not yet involved
Provincial/Regional Superior complete a Preliminary Assessment ^v and then reports to designated statutory authority (if the alleged act constitutes a criminal offense in the country) – a civil investigation begins
Provincial/Regional Superior reports to General Superior and Safeguarding Lead – who in turn then supports the Provincial/Regional Superior and Safeguarding Delegate (as required).
Provincial/Regional Superior ensures that the accused steps aside from both ministry and community – where the accused will not have any contact with children and/or vulnerable adults
Provincial/Regional Superior informs the local Bishop - for information firstly and in addition if the accused has a Diocesan role
Provincial/Region Superior communicates (sensitively and professionally) to others in the Province/Region as required
Provincial/Regional Superior meets with the Superior of the community where the sister will reside during the investigation.
Provincial/Regional Superior opens the Preliminary Investigation – issues a canonical decree to appoint the Investigator.
The Canonical Investigation starts and is paused until the civil investigation concludes. On completion of any statutory/civil investigation, the preliminary investigation will then be taken forward.



Standard 6: Safeguarding Training

Safeguarding training is essential to protect children and vulnerable individuals from abuse and harm. It helps everyone to understand their roles and responsibilities, create a safe environment, and enable everyone to respond promptly to actual or potential risks. Additionally, training plays a key role in enhancing an organisation's credibility, trustworthiness and transparency.

Who should attend Safeguarding Training?

Everyone:

Safeguarding training is essential for everyone in an organisation because protecting children and vulnerable individuals is a shared responsibility, not limited to a specific role. When all members, employees and volunteers receive safeguarding training, they learn to recognise signs of abuse or neglect, understand how to respond appropriately, and know the correct procedures for reporting concerns. This collective knowledge helps create a safe environment, ensures early intervention, and reduces the risk of harm. Regular and comprehensive training for everyone also builds trust within the community and demonstrates the Congregatio Jesu's commitment to safety and well-being.

Safeguarding Training

Is mandatory for members of the Congregatio Jesu, employees and volunteers

Suggested Safeguarding Training Content

The following identifies two Modules which can form a good foundational knowledge of safeguarding.

Module 1: Introduction to Safeguarding

- Ground rules and creating safety
- Opening Prayer
- Exploring what is safeguarding
- Definitions of children and vulnerable adults
- Main types of abuse
- Other forms of abuse
- How to respond to allegations and concerns
- Mandatory reporting
- Case Scenarios and discussion



Module 2: Creating a culture of protection and prevention

- Understanding and managing risk
- What is a Risk Assessment?
- Creating safe relationships/places/activities
- Responding to allegations and concerns
- Responding to victim survivors
- Care and support for victim survivors
- Management and support of the accused
- Case Scenarios: Prevention and Protection

Other safeguarding content might include:

- Signs and indicators of abuse
- How to respond to child and adult victims
- Spiritual abuse, abuse of conscience
- Boundaries, manipulation and grooming
- The safe use of social media

Other Training:

- **Training in Formation**
- **Safeguarding Training for those in a leadership role**
- **Specialised roles**
- **On going regular Formation for the Safeguarding Delegate**
- **Training in how to complete Safeguarding Audits**
- **Other types of abuse**
- **Spiritual abuse and the abuse of conscience**
- **Record Keeping**



Standard 7: Glossary and Templates^{vi}

Types of abuse

Types of abuse and exploitation

Abuse is a form of maltreatment and can either be inflicted by others or self-inflicted. Abuse can take place at home, education or within any physical environment. It can also happen in an online or virtual environment such as social media or gaming apps. An abuser can be anyone, but they are often known by the young person or vulnerable adult (Adult at Risk). An abuser may make every effort to build a trusting relationship with the young person or vulnerable adult and will often befriend or seek to maintain the respect of friends and colleagues. This is grooming behaviour. Abuse can occur in any relationship at any time. It can occur within any community, culture or religion. It may result in significant harm to, or exploitation of the person.

Emotional/Psychological: Persistent emotional maltreatment of a person that results in their wellbeing or development being impaired. Some form of emotional abuse is involved in all types of abuse, but can also occur on its own.

Physical: Is an individual's body being injured or hurt e.g. hitting, pushing or assault. Physical abuse can also be in other forms i.e. poisoning, inflicting illness upon another. It is an intentional act.

Sexual: Involvement in a sexual act where the person does not wish to be involved, does not have the understanding to make an informed choice or through coercion e.g. rape, sexual assault, inappropriate touching or exposure. It may also include sexual exploitation, where gifts or bribes are offered. Sexual abuse can also occur across electronic devices or social media.

Spiritual abuse: Spiritual abuse is a form of emotional and psychological abuse. It is characterised by a systematic pattern of coercive and controlling behaviour in a religious context *“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 and can negatively impact a person's spirituality”*.

Abuse of power: Manifests itself in different ways, particularly by those in positions of authority, by failing to respect the dignity and autonomy, freedom and responsibility of others, especially those in vulnerable situations, by imposing their own way of thinking, understanding and will, and sometimes by lack of transparency in relationships and emotional blackmail, which forces them to serve their own purposes and interests.



Abuse of conscience: Takes the form of violating the intimacy of the other person, deceiving him or her into acting according to the interests and guidance of the manipulator, controlling and dominating his or her consciousness about one's own criteria of judgement and discernment or one's own moral sensibility.

Neglect/Act of Omission: The failure to prevent harm that may damage, impair the growth or development of a child or young person by not meeting their basic physical or mental needs.

Child on Child (Peer on peer) abuse: Children and young people can also be abusers of other children, usually through bullying, sexual abuse, physical abuse, issues online, youth produced sexual images, etc.

Bullying: Is a pattern of behaviour that can be threatening, aggressive, intimidating, abusive, insulting, offensive, cruel, vindictive, humiliating, degrading or demeaning. It can happen between young people, adults, in groups or singularly. It can happen within the 'real world' or happen "on-line".

Online bullying or cyberbullying: Happens across social media networks, when gaming or mobile phones. Examples can include posting offensive material, spreading rumours or embarrassing images

Sexting (including youth produced sexual images): When someone shares sexual, naked or semi-naked images of themselves or others or sends sexually explicit pictures. Sharing possession or distribution of such images of a person under the age of 18 is illegal in many countries. There are also criminal offences in regards to adults posting sexual images of other adults in certain circumstances.

Drug or alcohol misuse: Is a pattern of behaviour which changes or alters the mood or mental state of an individual. Not all substances that can cause harm are illegal, but may cause long term issues.

Self-harm or self-neglect: Deliberately causing harm to yourself by either hurting or putting yourself in harm's way. Self-harm is mainly a coping strategy which young people adopt to release emotional stress. Self-neglect is the failure to care for yourself, e.g. personal hygiene, health or environment.

Addiction: Is the inability to stop a particular behaviour (Alcohol, Drugs, Gambling, etc.) which can impact relationships, health, finances and career. Addiction often co-occurs with other issues and it can make people vulnerable to coercion and/or mental health issues.

Exploitation:

- **Sexual:** Is where individuals are coerced into any form of sexual activity by power, money or status.
- **Modern slavery / Human trafficking:** Includes forced labour, domestic servitude, coercion, deceiving or forcing an individual into a life of abuse/servitude e.g. prostitution, drug running



- **Gang:** A group of people (any age) with a defined leadership and internal organisation that identifies with or claims control over territory in a community and engages, either individually or collectively, in illegal and possibly violent behaviour.
- **County Lines:** Is a term used when drug gangs from cities expand their operations to smaller towns, often using violence to drive out local dealers and exploiting children and vulnerable adults to sell drugs.

Harmful traditional practices

- **Forced marriage:** When someone is forced into a marriage without their consent, where violence or threats are used in the form of coercion to this end. This practice is illegal in many countries.
- **Female genital mutilation:** Refers to a procedure which intentionally alters or causes injury to the female genital organs for non-medical reasons and without their informed consent. It occurs in many countries and is usually illegal.
- **Honour based violence:** When incidents or crimes are committed to protect or defend the family's honour/or of the community.
- **Domestic (Relationship) Abuse:** Is abuse or violence in a relationship. It is a pattern of behaviour that can be a form of abuse and its purpose is to assert power over another. From 2018 stalking is also included in this definition. It also includes coercive behaviour. Such abuse can happen to young people and adults.

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”.*^{vii}

Discrimination: When someone is targeted because of a difference i.e. race, sex, gender, age, disability, religion or belief, sexual preference, appearance or cultural background, pregnancy and maternity, marriage or civil partnership.

Organisational/Institutional: Where an organisation fails to prevent repeated maltreatment, abuse or neglect of children or Adults at Risk.

Mental Well-being: Mental well-being is where an individual can cope with the normal stresses of life, can work productively and can contribute to their community. Anyone can experience good or poor mental wellbeing at any point in their lives. Mental health problems take many forms. It may vary in terms of strength, frequency of re- occurrence, an occasional crisis or a steady state over many years. Some individuals with a mental health issue can be at risk as they develop potentially harmful coping strategies e.g. anxiety attacks, self-harm or suicidal ideation. There may be a small risk in terms of aggressive behaviour.



Codes of Conduct

An Example Congregational Code of Conduct

- I will actively promote a welcoming and respectful environment where all persons are treated with dignity and value, and where any form of abuse, bullying, or harassment is neither tolerated nor allowed to take place.
- In all that I do, I will seek to use my position, power and authority prudently and humbly to make our fraternal communities a safe place where all sisters feel respected and cared for.
- In the service of my authority, I will use my responsibility for the benefit of those in my care and not to take advantage of them or to exploit them.
- I will respect, love, and treat with integrity people of every position, status, race, religion, ethnicity, gender and age.
- I will keep all my relationships free from inappropriate, unwanted physical contact and maintain my boundaries.
- I will report known or suspected cases of physical, sexual, or emotional abuse or neglect of minors or vulnerable adults to the proper authorities.
- I will support those who disclose any kind of abuse in a way that empowers the person who seek out help.
- I will maintain and uphold confidentiality appropriately, which means I will hold in confidence whatever information is not mine to share.
- I will ensure that funds for which I am responsible or which are under my control are used for their intended purposes, hence acting with transparency, and appropriate accountability.
- This Safeguarding Policy expresses our commitment to live and work according to the Gospel ideals, Charism and values articulated in our Constitutions and the teachings of the Church.



Example Code of Conduct for adults involved in contact with children, young people and vulnerable adults

YOU MUST:

- Operate within the charism, principles, guidance and any particular procedures of our Congregation
- Treat everyone equally and with respect
- Engage and interact appropriately with children, young people and adults at risk
- Challenge unacceptable behaviour and provide an example for good conduct you wish others to follow – an environment which allows bullying, inappropriate shouting or any form of discrimination is unacceptable
- Respect the sacred dignity of each individual and their right to personal privacy
- Recognise that particular care is required in moments when you are discussing sensitive issues with children and young people e.g. maintain appropriate boundaries
- Avoid situations that compromise your relationship with children and young people, and are unacceptable within a relationship of trust. This rule should apply to all such behaviours including those which would constitute an illegal act
- Meet with a child or vulnerable adult in an open and observable environment
- Remember that words and actions might be misinterpreted
- Be confident in both challenging and reporting abusive behaviour
- Ensure that children and vulnerable adults know and understand what to do if they have a Safeguarding concern

YOU MUST NOT:

- Engage in inappropriate behaviour with anyone at risk – physical, verbal or sexual
- Discuss topics or use vocabulary with children and young people that could not be used comfortably in the presence of parents or another adult
- Arrange an overnight trip with a child or young person without ensuring that another approved person will be present
- Take a chance when common sense suggests another more prudent approach
- Physically, emotionally or sexually abuse or exploit any child vulnerable adult or any other persons



Example Risk Assessment

Risk Assessment Guidance and Template^{viii}

A risk assessment should be carried out as part of good Safeguarding practice before activities with children, young people or vulnerable adults.

The risk assessment should be completed by the most appropriate person. A written record is recommended. This should be signed, dated, a date added for a review to take place and securely stored.

The following steps can be used to risk assess an activity or outing. Please note that the table of identified risks and what safeguards need to be in place are not all-encompassing; therefore, please add to this any that are applicable to your activity or outing.

Steps on how to safeguard/risk assess an activity or outing:

- Identify the risks
- Identify what safeguards need to be in place to address this risk
- Record who is responsible for ensuring that Safeguarding is in place
- Completion date
- Sign, date, review date and securely store

Risk Assessment Checklist	What Safeguarding Needs to Be in Place?	Who is Responsible?	Date
Safe Recruitment	<p>Have the relevant employees/volunteers been fully vetted through safe recruitment?</p> <p>If required for the role, do they have the relevant Police Clearance?</p> <p>Have the employees/ volunteers attended Safeguarding training?</p>		



Risk Assessment Checklist	What Safeguarding Needs to Be in Place?	Who is Responsible?	Date
Transport	<input type="checkbox"/> Who is providing the transport ? Is it a private arrangement or Church run? Or institutional? <input type="checkbox"/> Is insurance in place? Has the driver been fully vetted through safe recruitment?		
Ratios	<input type="checkbox"/> Employees/Volunteers: children. Take into consideration the needs of the children or vulnerable adults and the activity before deciding on ratios.		
Consent	Have the relevant consent forms for the outing been completed by a parent, guardian or appropriate person? Has the Media consent form been completed by a parent, guardian or appropriate person? Have any objections from a parent, guardian or appropriate person about the outing been noted? Are emergency telephone numbers available to the group leaders? <input type="checkbox"/> Are dietary requirements noted? <input type="checkbox"/> Are any allergies noted? <input type="checkbox"/> Are any special requirements due to disability been noted? Are any medical requirements noted and the doctor contact number received?		



Risk Assessment Checklist	What Safeguarding Needs To Be In Place?	Who is Responsible?	Date
Health and Safety	Have physical hazards been identified? Has any action been taken to resolve these hazards?		
Social media e.g. photography, video, mobile phones, social networking sites, text and email	<input type="checkbox"/> Photo consent forms ready? What rules are in place regarding other photographs and use of Mobile Phones?		
Insurance	Has the following insurance been put in place where applicable? Private, Business, Travel, Transport, Premises and Injury.		
Risk of Harm by Employees/ Volunteers or by one Child to another Child or by one Vulnerable Adult to another Vulnerable Adult	<input type="checkbox"/> Ratios adhered to? Special requirements of child/ vulnerable adult adhered to? Employees/Volunteers have been fully recruited and have Police (or equivalent) Checks Employees/Volunteers have attended Safeguarding training ?		



Risk Assessment Checklist	What Safeguarding Needs to Be In Place?	Who is Responsible?	Date
Other Identified Risks	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>		

Name:.....

Signed:

Position:

Date:.....

Review Date:



Safety Plan

This Safety Plan Template can be amended for any religious who has been:

- Accused of abuse, other forms of harm/ criminal activity
- Placed on restricted ministry whilst under investigation by either civil or Canonical Law
- Released from a custodial sentence following a judicial trial

The Agreement

Safety Plan Agreement between and
..... (Superior) on behalf of
..... (Congregation).

This agreement is for the benefit of both and members of the Community where she will live, to protect both children and vulnerable people from risk. It is also intended to protect the wider community and prevent any further harm or abuse.

Information and confidentiality

The following people have been made aware of the contents of this agreement (*amend as appropriate*):

- Provincial/Regional Superior
- Local Superior
- Safeguarding Delegate
- Congregational Lawyer (if appropriate)
- Police/Civil authorities
- Others?

They will help to ensure that the agreement is met with full compliance and reviewed regularly.

The Subject of the Agreement

Full Name: _____

Date of Birth: _____

Location:

XXX will be resident at: _____

Starting on the following date XXX /until XXX/for the foreseeable future.

XXX is forbidden to have any contact with the victim(s) or anyone related to or in connection with the same.

Access to the Sacraments:

The Eucharist:

XXX will be allowed to attend Mass at.....



Sacrament of Reconciliation:

XXX will be allowed to receive the Sacrament of Reconciliation at XX Church/or on regular visits to her Confessor

Life within the Community:

- XXX will be given specific duties within the community
- XXX will maintain good and frequent contact with the Superior and the appointed Support Person
- She will not engage in any pastoral duties which include contact with children and/or vulnerable persons
- She will not have any contact with the victims she has harmed
- She will not have contact with anyone else involved in the abuse/harm or other criminal activity
- She will participate in the life of the community as appropriate
- If appropriate and if the community prayer is prayed with only the community present, XXX will also attend

Holidays/Retreats/time away

These must always happen with the full permission of the Provincial/Regional Superior and all details of location and duration must be shared between XXX and her Local Superior.

XXX will be forbidden to return to the location(s) where the abuse/harm/crime took place

In some instances, the civil authorities/police might be required to receive this information.

Dress:

XXX will not be allowed to wear a religious habit, so as to avoid her being compromised in any potential situation where she/he might be expected to engage in pastoral ministry.

The Support Person

XXX will have a Support Person allocated to ensure that support is provided to help her to live a life according to Gospel values and the charism and the Constitutions of the Congregation of Jesus. The Support Person will be made fully aware of the reasons why XXX is not in ministry. (***please see further information about the role of the Support Person***).

XXX will be expected to have regular Spiritual Direction, but not from the Support Person.

Other requirements:

The psychological and physical health and well-being of XXX are important.

- If XXX has any medical needs, these should be fulfilled with the knowledge of the Local Superior
- If therapy and/or external supervision has been recommended this must also be fulfilled
- Where there are addiction concerns, these must be monitored and XXX should agree to attend the respective addiction services, sessions / meetings
- If XXX expresses or indicates any suicidal ideation, this must be acted upon and taken seriously with referral to the appropriate medical services



Review of agreement

This agreement will be reviewed regularly, in consultation with the Safeguarding Delegate together with the respective Superior and others as required and at least annually.

Signed:

Signed: Date (*add signatories as appropriate*)

The role of the Support Person

The Role of the Support Person for an accused religious.

The appointment of a Support Person is made by the respective Provincial /Regional Superior or General Superior (dependent upon the status of the accused), for one or more of the following reasons:

- a religious is subject to a criminal investigation
- a religious is subject to serious allegations which are reported to the police to be investigated
- a religious is arrested and charged with sexual or any other offences
- a religious is on restricted ministry because of a history/behavioural pattern which is not compatible with her vocation

The appointment of a Support Person is included in the Safety Plan (agreement/contract or by decree of imposition) which is often amended and adapted according to the particular needs of each individual situation.

The Support Person

The role is not exclusive to that of a priest. It can be a religious or lay man or woman as appropriate. The appointment of this person is done in discussion with the subject (the accused). The aim is that she can nominate someone she can trust but the final decision and indeed responsibility as to the suitability and confirmation of the choice rests with the Provincial/Regional Superior. If the choice is of a priest, then this has to have the approval of the respective Bishop. If a religious, then the Superior must give his or her consent.

The Qualities of the Support Person

If a priest, then he should be ordained for a minimum of 15 years and is in good standing with his Bishop. The same equivalent for a Support Person who is a religious.

For a lay person who becomes a Support Person, there would be a preference for a person of maturity who can evidence stability professionally, personally and spiritually.



- The Support Person should be seen as a suitable candidate for this task because she/he is trustworthy, discreet, honest and wise
- She/he should be able to evidence a rigorous understanding of Safeguarding policies and procedures
- She/he should have good pastoral gifts and be a living example of Gospel values
- She/he should be seen as a person of prayer and compassion who is able to respond with both empathy but firm boundaries in his/her interactions with others
- She/he should have a comprehensive understanding of how to identify risk taking behaviours and suicidal ideation
- She/he must not have been subject to any Safeguarding concerns at any time.
- She/he should declare any real or potential conflict of interest at any time in role

The Tasks of the Support Person:

- To make a formal commitment by signing an agreement with the Religious Superior
- To be reminded that the role requires an agreement of confidentiality unless the accused shares any risk or Safeguarding concerns which **must** be shared
- To keep professional and appropriate records of all meetings and contacts, with full knowledge that the record is the property of the Congregation of Jesus
- To agree to review this commitment every 6 months or more frequently if necessary
- To agree to meet on a regular basis with the accused
- To offer emotional support within agreed boundaries
- To ensure that the meetings are supportive and held in a safe place
- To notify the Safeguarding Delegate for the Congregation of Jesus, of any concerns as soon as possible
- To notify the Safeguarding Delegate for the Congregation of Jesus, of any admission of guilt or disclosure of other criminal activity made by the individual
- To be aware that if there is any such admission, she/he will have to provide a statement to the police
- To explore with the accused any practical issues of care and safety which can be addressed by the Congregation of Jesus
- To encourage the subject in her spiritual life and prayer and not as a spiritual director nor (if a priest), as a confessor
- To attend – if requested meetings with the accused in a supportive role
- To attend regular professional external supervision
- To attend annual Continuing Professional Development Training
- To carry out all of the above tasks within professional boundaries

Tasks which are not the remit of the Support Person

- It is important that the Support Person does not speak on behalf of the subject (the accused) or become the intermediary for any contact with either the Safeguarding Delegate, Superior, civil authorities, the Press, Social Media or any other legal systems.
- She/he should not act as a 'Canon lawyer' for the accused.



- As and when this is necessary a canon lawyer can be resourced in consultation with the accused.
- The Support Person is not to act in the role of Spiritual Director for the accused.
- If the Support Person is a priest, he should not act in the role of a Confessor for the accused.
- The Support Person is not in any advocacy role and should not respond to any communication addressed specifically to the accused or on behalf of such.
- If the Support Person has a professional therapeutic or psychiatric background, it is made clear that she/he is not to enter into a formal or informal therapeutic arrangement with the accused.

Termination of the Role of Support Person

If at any time, the Support Person finds the tasks of the role too burdensome or costly at an emotional or psychological level. She/he is allowed to terminate the agreement and support of the accused. This should be done with due notice so that alternative arrangements can be put in place.

The Support Person should be offered a debrief and feedback session and a final Supervision appointment.

Equally, if the Support Person is unable to fulfil her/his duties or maintain professional boundaries, the decision might be made by the Provincial/Regional Superior to terminate the Agreement/Contract.

Considerations when Sisters/Novices/those in Formation, come from other Congregations

When Sisters/Novices/those in Formation, apply to join the Congregation the following (regarding Safeguarding) might require careful consideration:

a) For all in Formation (previously elsewhere):

- Appropriate references
- Information about their experience of and understanding of spiritual direction and prayer life
- Evidence that they understand that Safeguarding is a shared responsibility of everyone in the Congregation
- Confirmation of no legal proceedings in place

b) For Sisters/Novices coming from another Congregation

- All of the above points
- A psychological report



Photograph Consent Form

Photo / video consent form

We would be grateful if you would fill in this form to give us permission to take photographs/video and use these in our printed and online publicity both during and after the XXXX.

I grant full rights to use the images resulting from the photography/video filming, and any reproductions or adaptations of the images for publicity during and after the XXXX. This might include (but is not limited to), the right to use them in their printed and online publicity, social media, press releases and X accounts.

Name:

Signature

Date:

Declaration of Commitment to the Safeguarding Policy

The Congregatio Jesu is committed to the creation and maintenance of a culture of Safeguarding and we embody the moral teaching of the Church by upholding a culture of care and protection for all those who are vulnerable

I Therefore, declare that I have read and understood the contents in this Congregational Policy Document on Safeguarding and I will own and uphold the care and protection of the minors and vulnerable adults in my apostolate.

Name:

Signature

Date:



Glossary^{ix}

Abuse - when used throughout the Universal Guidelines Framework (UGF) of the Pontifical Commission for the Protection of Minors (PCPM) document this is an inclusive term covering both child and adult abuse.

Abuse of Power - 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.

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.

Adult - means any person 18 years or older. When used throughout the UGF document this is an inclusive term referring to all adults, including vulnerable adults.

Adult abuse - means the improper treatment of an adult 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.

There are several categories of abuse of adults, such as:

- + Sexual abuse
- + Physical abuse
- + Emotional/psychological abuse
- + Neglect
- + Elder abuse

- + Financial Abuse
- + Exploitation*

Within the context of the Catholic Church, it is also important to recognize spiritual abuse* as an additional subtype of 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 Church Body governed by a Church Authority, is implementing the UGF.

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 Church authority.

Canonical Offence - means canonical crimes¹⁸ of sexual abuse committed by clerics and religious, which are:

- + forcing someone, by violence or threat or through abuse of authority, to perform or submit to sexual acts;
- + performing sexual acts with a minor or a vulnerable person¹⁹;
- + 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.

committed by clerics or religious as stated in Art. 1 §1 a) of *Vos Estis Lux Mundi*.

Children - means individuals under 18 years of age.

Child abuse - There are different legal definitions of child abuse across the world. Definition provided by the WHO and sourced from the Australian Institute of Family Studies: <https://aifs.gov.au/resources/policy-andpractic e-papers/what-child-abuse-and neglect>

All forms of physical and/or emotional ill treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship of responsibility, trust or power. Child abuse and neglect is commonly divided into five subtypes:

- + physical abuse
- + emotional/psychological abuse
- + neglect
- + sexual abuse
- + exposure to family violence

Within the context of the Catholic Church, it is also important to recognize spiritual abuse* as an additional subtype of abuse.

Church Authority - means:

- + a diocesan bishop or archbishop, an ordinary of an Ordinariate and the prelate of a Personal Prelature of the Latin Church and an eparch of an eparchy of an Eastern Church;
- + the competent authority, howsoever titled, exercising the ministry of governance for religious institutes in accordance with their Constitutions;
- + for Ministerial Public Juridic Persons the competent authority in accordance with the statutes;
- + or the senior ecclesiastical authority of any other ministry within the Church Body in accordance with its rules.



Church Body - means a diocese, religious institute, ministerial PJP (including their agencies) or association recognised as Catholic in accord with canon law.

Church Protocols - means official procedures or system of rules which govern the affairs of the Catholic Church, for example, *Vos Estis Lux Mundi*.

Civil Standard - 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:

+ the most common standard of proof relates to civil proceedings, which is the balance of probabilities (incorporating the principles from *Briginshaw v Briginshaw*) – 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).

Clergy - includes bishops, priests and deacons.

Clergy and Religious from other countries - means any cleric or member of a religious institute who is specifically recruited or welcomed from overseas by a Church Authority or Church Body.

Cleric - includes bishops, priests and deacons.

Clericalist/ism - means an attitude toward clergy/religious characterised by an excessive deference and an assumption of their moral superiority. The late 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 - 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.

Conflicts of interest - 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.

Consecrated Life/ Institute of Consecrated Life - is an association of faithful in the Catholic Church, 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.



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.

Dignity or Right to Risk - 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.

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:

- + 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 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.

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.

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.

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/programme - means a programme preparing individuals for ordination or profession of vows and a lifelong 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 or 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 maneuvering 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:

- + a “closed” culture within the Church Body 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 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 Body 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.

Ministry - means any activity within, or conducted by members of the Congregation which is authorised by formal appointment and designed to carry out the apostolic and charitable works of the Catholic Church.

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.

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 Church Body 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.

Preliminary Assessment - when an allegation is made, the Safeguarding Delegate, in collaboration with the Provincial/Regional Superior, gathers information regarding the accused to confirm or otherwise if she was in the particular ministry or location which is mentioned in the allegation. The same might apply to the victim e.g. was she a pupil at a CJ or Loreto School at the specified time.

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 the Church Body's 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 programme - is a type of abuse prevention programme and means an age-appropriate structured education programme to equip children and young people with the skills and knowledge to enhance their personal safety.

Reflective practice - 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.

Religious Congregation - means a Church Body 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 the UGF, the term 'religious institutes' is used to include religious institutes, societies of apostolic life and secular institutes.

Religious - means a member of an institute of consecrated life or a society of apostolic life.

Review – can mean an internal or external assessment of implementation of Safeguarding Policy. 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.

Risk Profile – means an assessment against key safeguarding risk factors.

Safeguarding Committee / Team - means a committee established to advise and support the Leadership team 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 / Team members need relevant and varied professional expertise in relation to safeguarding.

Safeguarding Culture - means embedding safeguarding into everything the Congregation of Jesus does. In promoting this culture, young people and adults at risk will understand they will be listened to and supported.

Safeguarding Commitment Statement - means a Commitment Statement describing a congregation's commitment to keep children and adults safe from harm. It informs the congregation's safeguarding culture.

Safeguarding Co-ordinator - means an individual who champions safeguarding and co-ordinates the implementation of the UGF and local church's safeguarding protocols within a congregation. (*for the Congregatio Jesu this would be part of the role of the Safeguarding Delegate*)

Safeguarding Implementation Plan - means a documented plan which articulates actions to be taken across the Congregation of Jesus 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 / Team.

Safeguarding policies and procedures - means any policies and procedures of the Congregatio de Jesu that address elements of safeguarding children and adults. For example, but not limited to:

- + recruitment;
- + risk management;
- + concerns and allegations; and,
- + acceptable use of online applications.

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/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.

Sexual abuse (child) - 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 whereby 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.

Spiritual abuse - 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 and can negatively impact a person's spirituality.

Third parties - means any individual, group or legal Body outside the Congregation of Jesus Body who contract services and facilities to or from the Congregation of Jesus.

Transient Risk - means short-term risk, experienced by people at different stages in their life: e.g. when someone is vulnerable due to:

- + grief
- + bereavement
- + relationship breakdown
- + homelessness
- + unemployment
- + financial hardship

Trauma-informed and victim-centered 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.

Vulnerable Adult - means any person aged 18 years and over who is at increased risk of experiencing abuse, such as people:

- + 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 are subject to a power imbalance
- + who identify as First Nations and/or Indigenous
- + who are from a culturally and linguistically diverse background
- + who are of diverse sexuality
- + who have any other impairment or adversity that makes it difficult for them to protect themselves from abuse.

Zero Tolerance - means a commitment to the prevention, reporting, and addressing of all forms of abuse, misconduct, and neglect within the Church. This stance is deeply rooted in the teachings of the Catholic Church, reflecting the inherent dignity and value of every individual, as created in the image of God.

'Zero Tolerance' mandates proactive measures for protection, swift and transparent responses to allegations, the permanent removal from ministry of anyone convicted of sexual abuse and a pastoral approach to care for victims, guided by mercy, justice, and the pursuit of truth, to ensure the safety and sanctity of all members of the Church community.

Template for the development of a Leaflet for Victim Survivors

This Template should be adapted according to your own context and resources.

The purpose of the leaflet is that after a victim has met with the respective Safeguarding Delegate, the information will assist as a useful reminder of what the process will be regarding the allegation(s) made and what resources can be offered to the victim both from the Congregation and/or what local resources are available locally and potentially outside a Church context.

1. Gratitude

We appreciate your courage in coming to talk about the abuse you have suffered. We take all allegations of abuse seriously and we follow the requirements of Mandatory Reporting.

2. Next Steps

We have explained that the process now will begin (or might have started) please amend as appropriate regarding the accused.

We understand that this might become a long process, but we will update you as much as we possibly can if this would be helpful.

3. Contact Person

As we explained, we can appoint a Contact Person for you. Please let us know if this is what you wish us to do.

4. What we can offer

At our meeting we explained that we can offer to pay for therapy or counselling for you. We can also pay for other forms of support such as Spiritual Direction. Please let us know if you would like this to happen.

Financial Compensation/Redress: in our meeting we discussed this and again please consider if you would like further information about this process.

5. Other external resources

Please see below information about other resources which might be helpful to you and are not linked to the Church or to our Congregation.

Include contact details for the Safeguarding Delegate

Checklist for the Case Management of the Accused

Template

Please be aware that not all actions will be required for each situation of the Case Management of the Accused. And also, not necessarily in this order. It should be completed by both the Safeguarding Delegate and Provincial / Regional / Local Superior accordingly.

ACTION	YES/NO: REASON(S)	SIGNATURE DATE (and Designation)
Care and Management of the Accused		
Accused removed from ministry		
Accused relocated to another community if appropriate		
Support for the accused		
Safety Plan agreed and signed		
Appropriate response if accused deceased		
Support for family and friends of the accused		
Support for the Community from which she has been removed if appropriate		
Support for the context where the abuse took place		

Mandatory Reporting	YES/NO: REASON(S)	SIGNATURE DATE (and Designation)
Allegation(s) reported to Police/Statutory Authorities		
Provincial / Regional / Local / Superior General informed		
Safeguarding Delegate informed		
Safeguarding Team/Commission meeting		
Other relevant agencies or personnel informed		
Good record keeping		
Appointed link with Police		
Preliminary Investigation opened and paused		
Canon Law advice		
Legal Advice		
Insurance Company informed		
Bishop/Diocesan Safeguarding informed		

Communication	YES/NO: REASON(S)	SIGNATURE DATE (and Designation)
Media Statement prepared		
Media link person		
Communication with community?		
Communication with Province/Region?		
Any other communication?		
Future planning	YES/NO: REASON(S)	SIGNATURE DATE (and Designation)
Lawyer(s)		
Financial Compensation		
Trial?		
Reopening Preliminary Investigation		

ⁱ United Nations Declaration on the Rights of a Child Article 1

ⁱⁱ Vos estis lux mundi 2023

ⁱⁱⁱ Universal Guidelines Framework Page 30 Provisory Version 2024

^{iv} See Glossary for a definition of Secondary Trauma

^v This can be completed as soon as possible to determine facts relating to the allegation. See the Glossary for further information

^{vi} Types of Abuse defined by the Diocese of Menevia Wales UK

^{vii} From the UGF issued by the PCPM March 2024

^{viii} Template Example Risk Assessment from the Church of Scotland UK