



THE NATIONAL BOARD FOR
SAFEGUARDING CHILDREN
IN THE CATHOLIC CHURCH

Review of Child Safeguarding Practice

in the religious congregation of

The Order of St Camillus

undertaken by

The National Board for Safeguarding Children in the

Catholic Church in Ireland (NBSCCCI)

Date: May 2015

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Background

The National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) was asked by the Sponsoring Bodies, namely the Irish Episcopal Conference, the Conference of Religious of Ireland and the Irish Missionary Union, to undertake a comprehensive review of safeguarding practice within and across all the Church authorities on the island of Ireland.

The NBSCCCI is aware that some religious congregations have ministries that involve direct contact with children while others do not. In religious congregations that have direct involvement with children, reviews of child safeguarding have been undertaken by measuring their practice compliance against all seven Church standards. Where a religious congregation no longer has, or never had ministry involving children and has not received any allegation of sexual abuse, the NBSCCCI reviews are conducted using a shorter procedure. The size, age and activity profiles of religious congregations can vary significantly and the NBSCCCI accepts that it is rational that the form of review be tailored to the profile of each Church authority, where the ministry with children is limited or non-existent. The procedure for assessment of safeguarding practice with such congregations is set out in the contents page of this report. The NBSCCCI welcomes that in order to have full openness, transparency and accountability, religious congregations that do not have ministry with children have made requests to have their safeguarding practice examined and commented upon.

The purpose of this review remains the same and it is to confirm that current safeguarding practice complies with the standards set down within the guidance issued by the Sponsoring Bodies in February 2009 *Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland* and that all known allegations and concerns had been appropriately dealt with. To achieve this task, safeguarding practice in each of these Church Authorities is reviewed through an examination of policy and procedures, and through interviews with key personnel involved both within and external to the religious congregation.

This report contains the findings of *the Review of Child Safeguarding Practice in the The Order of St. Camillus* undertaken by the NBSCCCI in line with the request made to it by the Sponsoring Bodies.

The findings of the review have been shared with a reference group before being submitted to Fr. Foster along with any recommendations arising from the findings. The review is primarily based on policies and procedures made available plus interviews with key personnel involved in the safeguarding process within the congregation, particularly in the services run by the congregation. The review examined one notification of abuse against a former member of the congregation that was within the Terms of Reference. There were no other allegations in respect of other forms of abuse within the time period, in respect of deceased and living members of the congregation.

1. Introduction

St Camillus was born in 1550, in Bucchianico in the Abbruzzi region of Italy. His name was Camillus de Lellis. His mother was quite advanced in age when she gave birth to her son and his older brother had died in childhood. His mother died when he was aged thirteen and at the age of seventeen he became a mercenary soldier. St. Camilius was addicted to gambling and lived a dangerous, violent life. During these years he developed a leg wound that would prove incurable and he had for the remainder of his life.

At age twenty five, Camillus travelled to Santo Spirito Hospital in Rome for treatment for his leg wound. He became very concerned about the treatment of patients at this hospital and met with likeminded men to form a religious order. In 1591 at the Feast of the Immaculate Conception the group took their vows: poverty, chastity, and obedience, and the mandate of the Order to care for the sick even with danger to one's own life. The official name given by the Vatican is "*The Order of the Clerics Regular of the Ministers of the Infirm*". They are more commonly known as the Order of St. Camillus or the Camillians. Camillus died in 1614 and was canonised a Saint by Pope Benedict XIV in 1746.

The Camillians came to Ireland in 1935 and established a Juniorate in Killucan, County Westmeath, which they ran between 1953 and 1975. Young men who were considering a future within the Order attended the school from age twelve. The Order currently has responsibility for a nursing home, St. Camillus in Killucan, and has two houses in North and South Dublin, from where they minister as chaplains in adult hospitals within the Dublin area.

The Order of St. Camillus is an international congregation, present in thirty five countries, with twelve provinces, four vice provinces and fifteen delegations. There are approximately eleven hundred members of the Order worldwide, with vocations active in all parts of the world except Europe.

2. Role Profile (past and present role with children):

As outlined in the *Introduction*, the Order of St. Camillus operated a Juniorate in Killucan, County Westmeath, where they provided education to boys from the age of twelve years who were considering a life in the Order as a priest or brother. This school closed in 1975 and the Order has had no direct ministry with children in Ireland since this time.

The Order of St. Camillus owns and runs a nursing facility in the Killucan area for older people. All nursing and care staff are lay people who are Garda vetted and have the appropriate qualifications to conduct their roles. The person in charge is a Camillian brother. The facility is regularly inspected by HIQA. Children call to the facility to visit residents, attend Mass and on occasion serve at the altar. The Order has a child protection statement visible in the front hall of the residence. This refers to children and vulnerable adults and gives the contact details of the designated liaison person. While at the facility the children are the responsibility of their parents or accompanying adult and are governed by the safeguarding policy of the Meath Diocese and the safeguarding policy of the Order of St. Camillus.

3. Profile of Members:

There are currently ten members of the Order of St. Camillus residing in Ireland. All ten are active in ministry and have an average age of seventy years. Six members reside in a private residence adjacent to the nursing facility in Killucan. These members minister as chaplains within the facility, and one works as the Director of Nursing and person in charge.

The four other members of the Order are divided between the two houses in Dublin North and South. These four members minister as chaplains in adult hospitals, notably, the Mater, Connolly Memorial, Blanchardstown, and St. Luke's and Beaumont. While ministering at these hospitals the members follow the child safeguarding policies and procedures of the hospitals and the Dublin Archdiocese.

4. Policy and Procedures Document:

The child safeguarding policy of the Order of St. Camillus is short, yet clear and focused in its content. It is signed by the Provincial and Designated Liaison Person and dated the 12/10/2014. It outlines a commitment to implement and adapt the NBSCCCI's *Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland*.

The Order has identified a team of individuals to assist them in their safeguarding role. The Designated Liaison Person is a priest and the Deputy Designated Liaison Person a lay woman. The role of the Adviser to the respondent is allocated to a priest within the Order. The Adviser is to be available to assist the respondent during the inquiry process and afterwards if appropriate. The Support Person for the child or adult making the complaint or disclosure is a lay woman. The Support Role is to assist with communication and facilitate the complainant in gaining access to information and to help with the pastoral response by the Provincial. Fr Stephen informed the reviewer that the balance between the Order and lay people was very important to the Camillians in terms of responding to child safeguarding allegations and in creating safe environments. The thought and clarity provided by the Order in this policy must be commended.

Each priest is required to demonstrate that he is in good standing. Within the Camillians this is evident through having a letter signed and dated by the Provincial to state that the individual is a priest in good standing. There is no photographic identification. Faculties to minister are provided by the Archbishop of Dublin and the Bishop of Meath.

Two members of the Order have attended training with both CORI and the NBSCCCI, and all of the chaplains have attended full day training with the Archdiocese of Dublin.

As a means of monitoring their own practice in relation to child safeguarding, the Order discusses aspects at their Provincial Council meeting which takes place every two months. In addition, safeguarding is a standing item on the agenda at their Annual General Meeting.

The role of HIQA in inspecting their nursing facility challenges the Order to be proactive and to be vigilant in relation to all areas of safeguarding. As chaplains in hospitals the Order works within an environment of heightened awareness where professionals are continually promoting best standards of care.

The Camillians have a good whistleblowing policy which is discussed with all staff members so that a culture of transparency is encouraged.

5. Structures:

The head of the Order is the Superior General who resides in the motherhouse in Rome. Fr Stephen Foster is the Provincial of the Anglo-Irish Province. The Order closed its last house in England in 2012. As already detailed, to assist him in all matters relating to child safeguarding the Provincial has established a team which includes a Designated Liaison Person, a Deputy Designated Liaison Person, an Adviser for the respondent and a Support Person for the child or adult making the allegations.

6. Management of Allegations and liaison with the statutory authorities:

There has been one allegation of child abuse made against a former brother of the Order of St. Camillus, who left the Order in 1960 and is believed to have died in 2008. The allegation was made by the complainant to the Provincial in 1996 relating to an incident in 1952. The Provincial at the time recommended that the complainant contact An Garda Síochána but the complainant refused as he stated he was on probation for a similar offence. In 1998, An Garda Síochána at Harcourt St. Dublin informed the Provincial that a complaint was made but was subsequently withdrawn. The whereabouts of the complainant were not known. The HSE were informed of this allegation five years ago during their audit of religious orders. The information was again forwarded to An Garda Síochána in 2011 by the current Provincial at their request. There are no concerns about the management of this case.

7. Conclusion:

The Order of St. Camillus' mission is to care for the sick and dying. Although they ran an education facility for adolescent boys in Ireland from 1953-1975 they have had no direct ministry with children since this time. The Order runs a nursing residence in Killucan, County Westmeath and four of their members work as chaplains in adult hospitals in Dublin.

The Order of St. Camillus has a comprehensive and progressive child safeguarding policy which is more than adequate given that they have no ministry with children. The Order should be commended on the thought and consideration in this document.

There has been one allegation of abuse against a former member of the Order which was withdrawn. This allegation was appropriately reported to the civil authorities.

The Provincial has attended NBSCCCI training and would seek advice from the NBSCCCI if required on all safeguarding matters.

The reviewer concludes that there are no concerns about the child safeguarding practice within the Order of St. Camillus.

Review of Child Safeguarding in the Catholic Church in Ireland

Terms of Reference

Small Religious Congregations

(which should be read in conjunction with the accompanying Notes)

Introduction

In order for the NBSCCCI to be able to state that all Church Authorities on the island of Ireland have been evaluated in respect of their child safeguarding policies and practices, both historical and current, then some form of appropriate assessment has to be conducted of every one of these. It is rational however that the form of assessment is tailored to the profile of each Church Authority, and that needless expenditure of resources and unnecessary interference in the life of religious orders and communities that have no children-specific ministry would be avoided.

This review seeks to examine the current arrangements for safeguarding children across small religious congregations /orders, and missionary societies in Ireland who have limited or no direct contact with children as part of the congregation's ministry.

It would also scrutinize practice within all known cases to ensure that they have been responded to appropriately.

The review's methodology is an adaptation of the methodology developed for all dioceses and large religious congregations and missionary societies, where the ministry involves regular contact with children.

The proposed review would consider the following:-

- (a) Former role with children
- (b) Allegations of child abuse against members and how these have been responded to
- (c) Existing relationships with statutory authorities such as the HSE, Gardai in the Republic and the HSCT or PSNI in Northern Ireland.
- (d) Policies in place and being applied for safeguarding children
- (e) Roles and responsibilities and where they exist the operation of Advisory Panels, and Safeguarding Committees

The objective of the review would be to confirm if there have been any allegations and how known allegations have been responded to; in addition the review seeks to confirm what the current arrangements for safeguarding children are. In particular, emphasis will be placed on establishing how policies and practice match up to the standards set down in *Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland* published by the National Board for Safeguarding Children in the Catholic Church in Ireland and launched in February 2009. Priority, at all times, will be given to how policy and practice can be improved and strengthened. If policies and/or practices are identified that are concerning, inadequate, or dangerous, they will be addressed through the provision of guidance and support, and through the reporting of these situations to the appropriate statutory authorities, if this has not already happened. Similarly, those that are good examples

will be highlighted with a view to them being adopted comprehensively across all parts of the Church. All cases that relate to alleged or known offenders that are alive will be read and included in the review. In cases where the alleged or known offender is deceased, these will be sampled in an attempt to gather learning from them that will be used to inform the framing of recommendations.

Guidance Documents

The review will be guided by the following:-

- (a) *Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland*
- (b) *Children First* Guidance in ROI; and Regional Child Protection Guidelines in Northern Ireland;
- (c) Legislation that exists in each jurisdiction which contributes to safeguarding children and young people.

The review will be undertaken by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) through their National Office and led by the Chief Executive Officer.

The review process will be overseen by a Reference Group to whom the CEO will report on a regular basis. The membership of this Reference Group has been drawn from each of the statutory child protection agencies in both jurisdictions, along with eminent individuals in the field from academia. The current Reference Group consists of: Dr Helen Buckley (TCD); Mr Paul Harrison (Tusla), and John Toner (SBNI).

It is important to confirm that the value of the review is dependent upon full and complete access to all relevant documentation and information relating to the abuse of children known to the individual Church authorities. The review will proceed on the basis that willingness exists on the part of each of the subjects of the review to provide full access to the fieldwork team, subject, where relevant, to the terms of the Data Processing Deed agreed between the Sponsoring Bodies and entered into between the parties hereto.

Step Guide to the Review Process

Step 1.

A letter of invitation to review is sent by the Provincial/Regional Superior or other person responsible for the congregation/ order or missionary society (hereinafter referred to as ‘the Ordinary’).

Step 2.

The CEO will forward a survey to the provincial which will identify:

- Current number of members
- Past role with children
- Current role with children
- Total number of allegations received up to 2014
- Number of living members against whom there are allegations

Step 3.

For any Order where there have been allegations a full review will proceed, as per step 4 - 23. For those Orders where there have been no known allegations a desk top examination of policies and procedures will take place followed by a site visit to interview all relevant personnel within the safeguarding structure. For these orders step 5 and 13-23 will apply.

Step 4.

The CEO and Ordinary will confirm the dates for the fieldwork for the review, and names of the fieldwork team.

Step 5.

The Church Authority will be asked to make available all of the case files and related documentation in respect of any safeguarding concerns that have been identified within the diocese. The Church Authority will make available a room with wireless internet access for the reviewers to conduct their review of files, so that any records made by the reviewers can be directly typed and stored onto a secure server which is only accessed by the reviewers. In the absence of internet access the reviewers will type their notes onto a secure encrypted USB stick for later uploading onto the secure server.

Step 6.

The Church Authority will be requested to sign the revised Data Processing Deed prior to the arrival of the team.

Step 7.

The Church Authority will arrange a schedule of interviews with all who hold safeguarding roles within its functional area. The designated person and the Church Authority will be available to the reviewers throughout the period of fieldwork.

Step 8.

The fieldwork team when they arrive on site will firstly confirm that they have a suitable place to work in and that all the required documentation has been provided to them for their review. In the event that the fieldwork team forms the opinion that the Church Authority has not provided access to all such documents, the NBSCCCI shall give notice in writing to the Church Authority of the opinion of the fieldwork team and such notice shall specify the reasons for same. Thereupon, the Church Authority shall respond in detail to the notice. Each party shall use its best endeavours to resolve any differences of opinion which shall arise and, in the event that resolution is not arrived at, the parties will attempt to resolve the dispute by recourse to the services of a mediator agreed between them or nominated for the purpose at the request of any of them without prejudice to the NBSCCCI's entitlement to terminate the review. In the event that resolution has not been arrived at following mediation, either party shall be at liberty to terminate forthwith the review.

Step 9.

On arrival, the fieldwork team should be supplied with a single case file index that lists all the cases that have been created within the diocese. These may be divided into two groups. The first group will contain all allegations that relate to living alleged or known perpetrators. The second will contain any that are deceased.

Step 10.

Depending on the volume involved a decision should be made as to whether all or a random sample of the "deceased group" should be reviewed. Care should be taken to include all prominent cases in the sample.

Step 11.

Each case file will be reviewed by each fieldworker independently in the first instance. They will create a written summary with chronological information of the case. In certain cases a second reader may be required, this will be discussed and agreed between the fieldworkers.

Step 12.

Following the reading of the case and the creation of a summary, the fieldworkers will analyse and assess the actions taken in the case. They will assess compliance with agreed Church policy that was extant at that time. They will also indicate whether any current risk exists in respect of the information contained within the file and advise the church Authority of necessary safeguarding action to reduce the risk.

Step 13.

When all the case files have been read, the fieldwork team will then examine and review any procedures or protocols that exist within the diocese to confirm that they are in compliance with the *Safeguarding Children: Standards and Guidance* document issued by the NBSCCCI in February of 2009.

Step 14.

To complete the review, the fieldwork team will then seek to speak to those directly involved in the safeguarding structure in the diocese. This should include the Advisory Panel, a sample of parish safeguarding representatives, the designated person, the safeguarding committee,

victim support and advisors and the Bishop/Provincial. The purpose of these interviews is to form a view of the competence and effectiveness of the safeguarding structure that exists within the Church Authority.

Step 15.

The fieldwork team will also seek to speak to representatives of the key statutory agencies to provide them with an opportunity to express their views on the quality of the working relationships that exist between them and the Church Authority.

Step 16.

A verbal feedback session on initial key findings will be given to the Church Authority.

Step 17.

Upon completion of the field work, the team may request to take materials – other than casework records to review off-site; this alongside all materials gathered by the reviewers, including written notes on cases and meetings, will be analysed and will form the basis of the draft assessment review report.

Step 18.

The draft will be forwarded to the Church Authority for factual accuracy checking.

Step 19.

Alongside all other reports under review, the report will be presented in draft to the Reference Group for their critique and comment. If further work is required at the direction of the Reference group the CEO will ensure this work is completed and advise the Church Authority accordingly.

Step 20.

The report will be legally proofed by NBSCCCI lawyer.

Step 21.

The report will be forwarded to the NBSCCCI for approval

Step 22

A final draft report will then be submitted to the Church Authority. The expectation would be that the report will be published by the Church Authority at an agreed time in the future.

Step 23.

All case material written, including summaries, as part of the review, which are for the reviewers use only, will be stored on a secure server.

Guide for Reviewers

In terms of small (female religious orders) reference should be made to the following:

1. Has the Order provided alternative care to children in an orphanage, industrial school or children's residential home, but no longer is engaged in running such services;
2. Has the order provided education to children, in both or either boarding schools and day schools, but no longer does so ;
3. Has the order provided medical and/or nursing services to children, but no longer does so;
4. Has the order provided any other services to children, in community services centres, youth clubs etc., and no longer does so;
5. Does the order currently provide any sort of service to children and families that brings them into regular contact with children;
6. Has the order never provided any service to children (e.g. contemplative orders).

In relation to category 1 above;

1. The reviewers will establish whether any service they provided is included in the list of children's residential services produced by the Residential Institutions Redress Board (RIRB);
2. If this is the case, reference should be made to this.
3. If complaints have been referred to the Redress Board or Ryan Commission, this review cannot access these records and that will be stated in the report.
4. If the order has received complaints which have not been processed through Redress or Ryan these cases will be thoroughly examined as detailed above.

Review of Policy and Procedures

1. It is recognised that not all Orders will have any ministry with children and therefore their policies and procedures should reflect the work that they do with children.
2. If the Order only works through other organisations, example in Diocesan work or in schools, they are required to follow the policies of those organisations.
3. If there are gaps in the policy document an assessment should be made as to whether the ministry engaged in requires full compliance with all criteria attached to the seven standards
4. Where it is clear that the criteria do not apply a reference should be made at the beginning of the review report that the Order's ministry is not directly with children and therefore adherence to particular criteria do not apply.
5. If the Order is a contemplative Order, there is no expectation that they will have detailed policies and procedures, but reference should be made to their ministry and that they have no contact with children.
6. In all cases, contact will be made with the civil authorities to identify if they have any child safeguarding concerns in relation to the order.