



NCSC

National Catholic
Safeguarding Commission

**Annual Report
2019**

Impact

Actively providing help and support to combat abuse

Physical • Emotional • Ongoing



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IMPACT

from physical presence

Physically being present to offer comfort and immediate support.

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The Apostolic Letter was an important acknowledgement that “the crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims” and, critically, placed responsibilities on Church Leaders to have in place the necessary structure and procedures to prevent and combat such crimes.

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Chris Pearson
Chair NCSC

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Section one
Foreword by
Chris Pearson



Foreword

by Chris Pearson
Chair NCSC

I am delighted to commend the publication of the NCSC Annual Report 2019.

The theme of this year's report, *'Impact'*, is put forward by the NCSC's Survivors Advisory Panel (SAP). The theme of *'Impact'* is a golden thread throughout this Annual Report and is led by SAP members' collective reflections in a meeting with Cardinal Nichols. The meeting with the Cardinal was held prior to him attending a 4-day summit in February 2019 with Pope Francis and other church leaders in the Vatican, reflecting on the protection of minors from abuse. To assist the Cardinal's reflections, SAP identified 6 key thoughts from a survivor/victim perspective; since early 2019, this work has been shared more widely within the Catholic Church in England and Wales. The importance of these SAP reflections are incorporated in full in the SAP section of this report. It is to be hoped that the Church in England and Wales will be attentive to these reflections.

The impact of sexual abuse is also starkly expressed in the oral and written evidence from survivors at the Independent Inquiry into Child Sexual Abuse (IICSA). The Inquiry took evidence from the wider Catholic Church in England and Wales during 2019. Abuse of children causes significant harm and has long-term traumatic effects into adulthood; we all hold our heads collectively in shame at the profound impact of the horrific accounts given at the Inquiry by victims of sexual abuse perpetrated by those in positions of trust and power in the Catholic Church. Pope Francis in his letter to the People of God tells us that the Church is the 'Body of Christ,' with victims, survivors, families and affected communities at the centre. Abuse has a ripple effect in that it impacts upon the victim, their family, friends, those who are faithful to their vocation in ministry to the priesthood, religious life and the whole faithful. The Catholic Church in England and Wales carries responsibility to respond pastorally and spiritually to ensure that it has an effective safeguarding system, which prevents and responds to all forms of abuse of children, young people and adults at risk, and is attentive to giving and receiving the gift of gentleness and compassion.

'Actions speak louder than words' is a phrase which permeates safeguarding and this is why in July 2019, the National Catholic Safeguarding Commission (NCSC) appointed Mr Ian Elliott to undertake a whole-system independent review of the safeguarding structures and arrangements of the Catholic Church in England and Wales. Ian Elliott, an expert in safeguarding, has established a panel, with equal expertise, to lead on the progress of the review. The review is expected to report its findings and recommendations in the late summer of 2020. It is vitally important that victims and survivors are at the heart of this review and are also involved in shaping future safeguarding structures. A core statement made by the Bishops' Conference in their *'Ad Limina'* visit to Rome in September 2018 confirmed that *"we will seek to ensure that the voices of the victims and survivors of abuse, through the Survivors Advisory Panel established by the NCSC, fully inform the review and its recommendations. In calling for this review, we are taking an important step towards meeting the Holy Father's recent instruction in his 'Letter to the People of God' in respect of sexual abuse: "no effort must be spared to create a culture able to prevent such situations from happening" (20 August 2018). A key aspect of Ian Elliott's experience in safeguarding is that it will also allow him to consult more widely with other survivors of abuse in the Catholic Church.*



In May 2019, following the 4-day summit meeting with Pope Francis and church leaders into the protection of minors, Pope Francis issued his Apostolic Letter, *Motu Proprio, ("Vos Estis Lux Mundi" "You are the light of the World")*. So as to prevent the occurrence of sexual abused, this pronounced that **"a continuous and profound conversion of hearts is needed, attested by concrete and effective actions that involve everyone in the Church, so that personal sanctity and moral commitment can contribute to promoting the full credibility of the Gospel message and the effectiveness of the Church's mission"**. The Apostolic Letter was an important acknowledgement that **"the crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims" and, critically, placed responsibilities on Church Leaders to have in place the necessary structure and procedures to prevent and combat such crimes. The review of safeguarding in the Catholic Church in England and Wales is testament of our working together to achieve "concrete and effective actions" to enact the requirements of Pope Francis' 2019 motu proprio.**

I would like to commend the excellent work of Dr Colette Limbrick and her CSAS team, and NCSC members who have worked tirelessly in supporting and advising on ensuring that good safeguarding arrangements are put into place across the Church in England and Wales. The golden thread of 'impact' is that the church from top to bottom needs to listen to the voice of victims and survivors and learn from what is heard. The Church's pastoral and spiritual responsibility is to walk alongside those who have been hurt, empower the voice of victims and survivors to be heard, and always recognise that as survivors of abuse, they are best placed to tell us how to respond and prevent abuse.

On behalf of the NCSC I commend this report which highlights the range of good practice initiatives across the Church, promoted and supported variously by Trustees, Bishops, Religious Leaders, clergy and religious, the safeguarding network including Safeguarding Commissions, Safeguarding Co-Ordinators, administrators and volunteers, and all those engaged to give victims and survivors a voice.

Chie Pearson

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Section two

NCSC developments 2019

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The NCSC has three key thematic priority areas...

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NCSC developments 2019

The NCSC has three key thematic priority areas:



1

Understanding the impact of abuse and developing a culture of sensitivity throughout the Church based on listening, responding and supporting both child and adult victims and survivors of abuse;



2

Promoting the 'One Church' approach to safeguarding to ensure that what is done in the name of safeguarding children, young people and adults at risk is open and transparent; and,



3

To model and promote good governance with respect to safeguarding within the Church.

We are pleased to be able to report on our progress towards achieving these priorities.

These key themes are intrinsically linked and form the basis of our key strategic objectives set out in the NCSC Business Plan. They are evidenced through a range of strategic engagement and developments over the past year, some of which are being taken forward to 2020 and beyond.

The Independent Inquiry into Child Sexual Abuse (IICSA):

(Thematic Priority 1, 2 and 3)

The IICSA took evidence from the wider Catholic Church in England and Wales during 2019. The NCSC is committed to continually providing support and information to the Inquiry and will work alongside the CSAS, Bishops' Conference and Conference of Religious in the Church's engagement with the Inquiry. The final report on the Catholic Church in England and Wales is anticipated during late summer of 2020. During 2019, the Commission has reflected on evidence provided to IICSA and learning from this has informed NCSC strategic activity.

Review of Safeguarding: (Thematic Priority 1, 2 and 3)

Reflecting upon the Case Study reports by IICSA, the NCSC spent a development day considering the Case Study Report into the Archdiocese of Birmingham and the Case Study Report into the English Benedictine Congregation relating to:

1. Ealing Abbey and St. Benedict's School
2. Ampleforth Abbey and Downside Abbey.

The reports into the case studies make shocking but essential reading in appreciating the impact of abuse, as well as the failure to act on allegations of sexual abuse. It is vital to go beyond reading these accounts, so as to identify the priority actions necessary to prevent such crimes and omissions happening again. This is why in scoping out the current independent review into safeguarding, the NCSC wanted to ensure that a key objective for the review was development of recommendations designed to achieve greater transparency, accountability and responsibility in the Church's safeguarding structures and procedures. In particular, the review is to address whether the structures and purposes of the NCSC and CSAS, their relationship with each other and their shared and individual relationships with the wider church safeguarding structures, are appropriately configured to lead the strategic and operational direction of a national 'One Church' approach to safeguarding. Furthermore, whether there are alternative models of structure, governance and funding that should be considered, and which might better achieve the objectives of greater transparency, accountability and responsibility.

The review is also to consider whether the structure of diocesan and religious safeguarding arrangements, which are locally appointed, funded and managed, is a suitable arrangement or whether there are alternative models that should be considered. The process is on-going throughout 2020, with an interim report to be presented to the NCSC by April and a final report for presentation to the NCSC in late summer 2020. The report will then be presented to Bishops' Conference Plenary meeting in late autumn 2020, for approval, and to the Conference of Religious, for consideration of recommendations.



A national 'One Church' approach to safeguarding



Survivor Advisory Panel Review: 'Safe Spaces' (Thematic Priority 1 and 2) (Thematic Priority 1 and 3)

The SAP 'Terms of Reference' were originally approved by the NCSC in 2015 and its inaugural meeting was first held in February 2016 following the recruitment of its chair and members. The SAP terms of reference, section, 9.3 stated that "a formal evaluation of the Survivors Advisory Panel will be undertaken to deliver its results at the end of the 3-year pilot phase". In July 2019, the NCSC commissioned Baroness Sheila Hollins to undertake the review of SAP and she was assisted in this review by Mr Matthew Hemson. The review of SAP involves engaging with SAP members and key stakeholders, for example with the NCSC, CSAS and Safe Spaces Project Manager. The findings from the review will be reported to the NCSC in June 2020.

The SAP have their own reporting section within this annual report, but it is important to highlight their contribution to training at the Bishops' Conference Plenary meeting held at Valladolid in May 2019 (where they were supported by Baroness Hollins and Matthew Hemson).

Let's Be Honest Working Group (LBH) (Thematic Priority 1 and 2)

The NCSC, CSAS and SAP have engaged with the Let's Be Honest Working Group, convened by the Bishops' office for Marriage and Family Life, within the Department of Justice, together with the CBCEW Liturgy Office in the Department for Christian Life and Worship. The group is working on a project to resource and support the spiritual care of victims and survivors of sexual abuse as children/adults at risk, their families, and affected parishes. The group, set up in 2019, will report in 2020. This work is a significant step in recognising the impact of abuse and addressing the need for an ongoing and long-term pastoral response to victims/survivors of abuse.

As the project's terms of reference state, "this will include resources in response to needs of victims' families; affected parishes and dioceses; and the wider church, engaging all in growing awareness of the impact of abuse, in acknowledging the pain, demonstrating heartfelt sorrow, and accompanying on pathways of reparation and healing".

This is an on-going collaborative project developed between the Catholic Church and the Church of England to provide a space for the voices of victims and survivors to be heard. Safe Spaces aims to complement our current review of existing safeguarding arrangements, which aims to ensure that victims and survivors of abuse have a theology of justice at its heart, which treats people with dignity, mercy and compassion.

The development of the project continues to be supported by survivor representatives from across both Churches and we thank them for their significant contribution in terms of commitment, time, knowledge and skills. I also wish to acknowledge the work and commitment of the members of the original 'pastoral support task group' which helped lay the foundations of the current development of Safe Spaces and to those involved in the Safe Spaces Management Board. The Management Board to oversee the progress of the project has always been considered a short-term arrangement. Both the Church of England and the Catholic Church of England and Wales are, therefore, now engaged in setting up a new corporate company, which will oversee the contract when a provider is appointed. The new body will be chaired independently of the Safe Spaces project. It is intended that a provider will be appointed to Safe Spaces by spring 2020.

It has been quite a journey to reaching the procurement process stage, but we look forward to appointing an independent provider who has a proven track record of working with victims and survivors in the near future. It is important to state that when it commences 'it is not the end but the beginning' of helping the Church to demonstrate its aim to work alongside victims and survivors in a person centered way'.

General Decree (Decreta Generalia) (Thematic Priority 2 and 3)

The Catholic Bishops of England and Wales, submitted to the Holy See during 2019 an appropriate general decree (*decreta generalia*) that would make it possible to secure canonical recognition (recognition, cf. Canon 455 of the Code of Canon Law), so that there will be a special territorial law (cf. Canon 13 §1 of the Code of Canon Law) for England and Wales which would give both juridical authority to the Church's most important safeguarding rules for children, young people and adults at risk and also secure a right of recourse to the Holy See against a diocese, religious congregation or other juridical person which failed to fulfil the obligations laid down in law. This is a significant step forward as the effect of this will be to bind the religious orders and dioceses canonically to the 'One Church' approach. This also affirms and supports the 'One Church' approach to safeguarding to ensure that it has an infrastructure and operational arrangements in place which can support and deliver what is done in the name of safeguarding children, young people and adults at risk is open and transparent¹. The outcome of this submission to the Holy See is still pending a response.

NCSC Development Day(s): (Thematic Priority 1, 2 and 3)

Each year the NCSC and the Director of CSAS have a training development day, which is used to receive and reflect on information relating to wider safeguarding matters. This year we were led by the inspirational Tammy Banks from Taye Training, reflecting upon our journey of transforming the NCSC Business Plan into actions that demonstrate a culture of safeguarding and emphasise that safeguarding and faith can work together to protect children, young people and adult at risk.

¹The One Church approach refers to the commitment by the Church in England and Wales to using the same policies, procedures, standards and systems in relation to safeguarding.

NCSC Communication Strategy: (Thematic Priority 1, 2 and 3)

Much of safeguarding is about effective communication of messages and, to this end, the NCSC communication strategy sub-group has progressed a number of key priorities within the NCSC Business Plan as follows:

- The NCSC website was completely re-designed in 2019 and presents a similar interface to the CSAS website design.
- New leaflets have been designed to (i) reflect and promote the work of our safeguarding structures to statutory agencies and Safeguarding Boards, and (ii) describe what happens if you are subject of an allegation. Additionally, the SAP has produced its own survivors' leaflet for victims and survivors of abuse. **These leaflets are available on the NCSC website: <http://catholicsafeguarding.org.uk/documents/>**
- The NCSC commenced a key strategic objective within its Business Plan to put in place a revised NCSC 'Risk Register', which will be developed throughout 2020. It will take into account key influences such as the Independent Safeguarding Review and IICSA reports and will identify actions to be taken by the NCSC to mitigate risk. It is intended that the Risk Register will be published on the NCSC website.
- The NCSC revised its 2015 Terms of Reference to reflect the changing landscape of safeguarding, and the need for the Commission to operate at optimal levels in terms of members' accountability.
- Representatives from the NCSC, SAP, CSAS and Safeguarding Co-Ordinators attended the 2019 annual Safeguarding Conference in Rome led by Ireland and New Zealand. This year the events were held at the Notre Dame Centre a short distance from the Pontifical Irish College where mass was celebrated each day. **The theme of the Conference was 'Child Safeguarding Formation'. Speakers and participants shared their experience of forming safe parishes and communities; of safeguarding formation training for clergy, religious and Church leaders; and ministering to survivors of abuse who wish to re-engage with their faith.**

IMPACT

from *emotional* support

Providing empathy, compassion
and a genuine understanding

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The SAP members have a breadth of experience in relation to the issues impacting on survivors of abuse from both a professional and/or personal perspective.

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Section three
Survivor
Advisory
Panel



Survivor Advisory Panel 2019

The primary function of the SAP is to ensure that the NCSC receive appropriate and timely information and advice from a survivor perspective to inform the work of the NCSC regarding safeguarding policies, procedures and practices within the Catholic Church of England and Wales.

The SAP continue to endeavour to provide the NCSC with:

- Advice/recommendations on matters relevant to victims/survivors;
- Knowledge/insight into experience of abuse;
- Positive contribution to improve responses regarding victim disclosures and church support;
- Inform and influence activity to identify previously unidentified areas/topics for attention;
- Input on NCSC media and communications strategy.

SAP membership and meetings

The SAP now has eight members of the maximum permitted 12, a secretary and in addition a link member from both the NCSC and CSAS. The chair also attends the NCSC meetings. Since the SAP's inaugural meeting in February 2016 it has now had 16 meetings with four meetings planned to be held each year. Although members are volunteers and only expected to attend four meeting a year they regularly contribute to other projects, meetings and events related to their role and experience.

In August 2019 in line with the Terms of Reference, a review commenced of the SAP Terms of Reference in conjunction with a formal evaluation of their 3-year pilot phase operating as a SAP. The review is due to be completed in 2020 and will inform the development of SAP and the way in which they contribute to supporting the NCSC and wider church community where able and appropriate.

The SAP members have a breadth of experience in relation to the issues impacting on survivors of abuse from both a professional and/or personal perspective. Full details are listed on the SAP page of the NCSC web site.

SAP work plan

The SAP continue to support the NCSC through a varied work plan, which is regularly reviewed by the Chair of the NCSC. Two areas that the SAP would like to highlight this year are:

- 1.** The review and redesign of the 'Hurt by Abuse' leaflets for the NCSC (available from the website – <http://catholicsafeguarding.org.uk/documents/>) which provide advice and support for victim/survivors and those who are involved with them. The first 'Break the silence. Disclose the secret' is a guide for victims and survivors and the second 'How to respond, listen, support victims and survivors of abuse' is for those who may support or work with them. The SAP are keen to emphasise that, as the leaflets state, 'This leaflet has been produced by survivors, for survivors, on behalf of the NCSC'.
- 2.** In line with their role 'to inform and influence work – identify previously identified areas/topics for attention' the SAP would like this year to share a document in its entirety, which they initially produced following a meeting with Cardinal Nichols. At this meeting, he had asked the SAP to identify their six key thoughts in relation to a victims/survivors perspective prior to his attending a meeting in Rome to discuss these issues. The use of this document has now been extended to inform not only Cardinal Nichols, but also the NCSC and others who have asked 'What are the key messages survivors/victims want to be heard, understood and responded to?' It is also planned to develop it to use as an audit tool for work and contact with victims and survivors.

The document stands on its own and is reproduced in full overleaf.

Both of these highlights were mentioned by the SAP Chair when he gave evidence to the Independent Inquiry, listing them as examples of where the SAP are definitely having their voice heard and making a positive impact.

If you would be interested in joining the SAP please look at our section on the NCSC web site for details of the role of SAP, Terms of Reference and contact details.

NCSC – Survivor Advisory Panel (SAP) – England and Wales Key thoughts on victim/survivor perspective

A large number of public inquiries into abuse identified three key themes into which the majority of the inquiries findings fell.

These were:

Communication – Training – Loss of victim/survivor focus.

We have endeavoured to group our thoughts and observation under these three themes but add further comments for clarification.

Theme Communication

Thoughts

1

Respond with honesty, humility and openness of heart.

Comments for clarification

- Most victim/survivors simply want to be believed; have their pain acknowledged and receive a sincere apology. Financial considerations are often not even an issue.
- Possibly this is the only way that their pain can be really heard and that those in the Church will begin to understand how it actually feels to have been abused – might help facilitate a more compassionate and just response from those in the Church, including laity, some of whom still seem bored and uncaring.
- Disbelief that a formally trusted colleague, clergy, laity or family member is a possible perpetrator of abuse can be a genuine reaction to disclosures of abuse – however everyone needs to learn and listen from the heart, hold on to what you have heard, accept the evidence and follow the truth wherever it leads. Support the civil authorities in undertaking their job.

Thoughts

2

There is no need to suspend one's critical faculties but learn to listen from the heart – meet with survivors/victims of abuse; sit face to face with them, hear their stories, try to get a sense of how they are feeling.

Comments for clarification

- Acknowledgement of issue – current responses display lack of honesty / credibility – do what you say you are going to do in a timely manner – denial or inaction are a barrier to communication and not a credible response.
- Survivors/victims have a right to expect the Church to listen, respond and support them with dignity – one of the most sincere forms of respect is actually listening to what another has to say (Bryant H McGill).

Thoughts

3

Demonstrate practically true acknowledgement of the issues

- Be honest
- Say sorry and mean it
- Exhibit Zero Tolerance of abuse or any type of cover up.

Comments for clarification

- Let the church drive the policy/response not the insurers.
- "I'm sorry" implies acknowledgement.
- Accepting and dealing fairly with abuse that happens in the Church will not be damaging it will actually enhance its image in a positive way.
- However, ignoring/failing or refusing to do so will slowly destroy it.
- Covering up or ineffective responses suggests that the Church is implicit and that it finds that abusive behaviour acceptable. Grasp the nettle – a tightly grasped nettle does not sting as much as a tentatively handled nettle.

Thoughts

4

God is rarely mentioned – don't leave God out of the solution.

Comments for clarification

- Don't see victims/survivors as 'the enemy' in a conflict see them as brothers and sisters in Christ. His children are hurt by abuse and He is at the heart of their healing.
- Clean the inside of the Church as Christ tells us to (Matthew 23:27) not just the outside so looks good to others but still hurts the victim/survivor otherwise all credibility will be lost.
- Process of healing priority not retribution - all in Catholic Church tainted and hurt by what has happened.
- Believe that the abuse including sexual abuse by priests of emotionally vulnerable adults can and does happen – with devastating effects – abuse not limited to children – this type of abuse can destroy your faith or shake it to its roots, probably never to fully recover.

Theme

Training

Thoughts

5

Prioritise appropriate levels of training which are provided by those suitably qualified to deliver it from a professional/personal perspective including credibility from victim/survivor view point.

Comments for clarification

Areas to include:

- Grooming – not limited to victims but also colleagues, congregation, families, community – hard to believe responsible but follow the truth/evidence where ever it may lead.
- Better understanding of how offenders operate/act.
- Renew the sense of an informed conscience – perpetrators need to know and believe that what they do is wrong before they will change their ways.
- Understanding of victim/survivor perspective and reactions as work through issues related to abuse.
- Listen with heart to voice of survivors not rely on the media or solicitors.
- Don't be afraid of survivors/victims.
- Will be anger – part of the healing process as frightening as it is but result of not being allowed to be angry as children, but those feelings need to be released.
- Courage in asking for help when you don't feel safe with a survivors anger.
- Place for clergy and others in training to listen face to face to victims/survivors tell their story.
- Challenge 'myths' e.g. victims primary motivation is compensation.
- Some clergy and laity despite what has happened still don't seem to think there is a problem or any need for change – challenge 'ostrich' thinking.
- Educate teachers, priests and children to know and use the right words – so that people are able to speak about what has happened.
- Learning about the risk of adopting covering up behaviour during human formation.
- Identify when those above get it wrong and learn from their mistakes.

Theme

Loss of victim survivor focus

Thoughts

6

Don't assume or tell survivors what they need – ask them - may be surprised

Listen, Respect, Respond and Support

Comments for clarification

- Compensation in majority of cases is not the motivation for disclosure but it may become so when seen as the only apparent way to make the church listen/take action.
- If dealt with correctly from outset may see compensation as less of an issue if appropriate victim/survivor focused response including support.
- Want justice and support having experienced a sense of unfairness and abuse of position of power.
- Perceived lack of support from the clergy.
- Victims/Survivors are human beings, with feelings and hopes – not objects for others gratification – give them the respect due to them in their pain and healing.
- It is a scandal that some victims are apparently still confronted by responses totally devoid of integrity or compassion. Lives have and are still being broken.
- Childhood can last a lifetime and the impact of what happens to someone as a child can stay with them for the rest of their lives – impacting on life chances, physical and mental health and spiritual feelings
- Impact of collateral damage on others in contact or related to victim/survivor.
- The impact of not being listened to, not believed leads to lack of trust and lack of early intervention with devastating consequences on communities, economically, socially, self, families and relationships which are linked with burden on NHS, drugs, alcohol, homelessness, self-harming, suicidal tendencies and suicide.

Note

- Abuse will never be eradicated it is still happening and will continue to do so, so how it is responded to is crucial.
- **'Policies and procedures don't keep children safe it is the robust implementation and resourcing of those policies and procedures which will go towards achieving this'** (based on comment by Lord Laming after review of Baby P case).
- Article 19:1 The United Nations Conventions on the Rights of a Child states 'Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.'



CSAS has continued to work with the NCSC and the Church of England to develop an ecumenical Christian service to support survivors and victims of abuse.



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Section four CSAS developments 2019



Whereas the NCSC is responsible for setting the strategic direction of the Church's Safeguarding policy, the Catholic Safeguarding Advisory Service (CSAS) is responsible for driving and supporting improvements in practice.

The primary role of CSAS is one of co-ordination, advice and support to the Catholic Church in England and Wales in respect of Safeguarding children, young people and adults.

Recommendation 16 of the Cumberlege Commission report 'Safeguarding with Confidence' (2007) sets out the responsibilities of CSAS, which include:

- Provision of advice to the Church about safeguarding issues.
- Overseeing and co-ordinating safeguarding training within the Church.
- Policy development and review.
- Co-ordination of investigations and reviews.
- Being the point of liaison with other national stakeholders concerned with safeguarding.

CSAS is also the Registered Body with the Disclosure and Barring Service for the processing of DBS Disclosures within the Catholic Church in England and Wales.

Provision of advice and support

CSAS provides support and advice to a wide range of members of the Catholic Church.

This includes: Religious Congregations and Orders, diocesan offices, Catholic organisations, members of the public, other faith organisations and professionals. Advice might relate to specific cases, safer recruitment and DBS processing, the application of policy and procedure or general safeguarding matters.

During 2019, we continued to provide support to Catholic organisations as they develop locally relevant policy and procedure based on the national safeguarding policies and procedures of the Catholic Church in England and Wales.

We continued working with the national steering group responsible for developing the Community Sponsorship Schemes within parishes in England and Wales, to develop a national safeguarding policy and procedure template for use by Caritas schemes in England and Wales.

CSAS has continued to work with the NCSC and the Church of England to develop an ecumenical Christian service to support survivors and victims of abuse. The tender process will continue into early 2020. The launch of this service will enable victims and survivors to either access support via their parishes and dioceses, or without making contact directly with the church

Oversight and co-ordination of safeguarding training within the Church

In 2019, CSAS appointed a National Catholic Safeguarding Training Coordinator, who took up the post in November. The following priorities were set, and work has commenced and will continue into 2020:

- ongoing review and update of the National Safeguarding Training Modules for Clergy/Parish Safeguarding Representatives;
- provision of support to the dioceses with the delivery of the required national training for Clergy/Parish Safeguarding Representatives;
- the review and updating of the National Safeguarding Training Modules for seminaries;
- exploration of the options for creating a more consistent approach to safeguarding training provision for all seminaries;
- provision of DBS counter signatory training for CSAS;
- the review and updating of DBS counter signatory training materials;

- joining and contributing to the work of the Domestic Abuse Working Group;
- exploration of the options for creating training materials focusing on Domestic Abuse for use within the church;
- collaboration with the Conference of Religious to explore and develop training for religious orders;
- a review of the training/CPD needs of Safeguarding Coordinators and development of a training framework to meet those needs;
- creation of a pool of safeguarding training resources accessible to Safeguarding Coordinators and Religious Safeguarding Leads;
- development and facilitation of safeguarding training for all Catholic Trust for England and Wales (CaTEW) staff;
- the review of all e-learning modules to ensure content is current and accurate;
- provision of a safeguarding training event for Caritas Social Action Network (CSAN) representatives.

Policy development and review

In response to evidence given at the wider church hearings as part of the Independent Inquiry into Child Sexual Abuse (IICSA), some clarifications have been made to the national policy and procedure for managing allegations.

Following the review of the national training modules and approval by the Bishops' Conference of England and Wales of alterations to national policy, work has commenced on developing a national training policy paper.

We have published information leaflets relating to the work of safeguarding commissions and what happens if you are the subject of an allegation, and the following guidance has been produced and published on the CSAS website:

- Protecting People from Radicalisation and PREVENT
- Trafficking and Modern Slavery

Work is underway to develop a Code of Care for Victims and Survivors of abuse.

Two partnership projects are also underway. One is a collaboration with the Catholic Youth Ministry Federation (CYMFED) and is concerned with the creation of information and resources for children and young people to inform them of their rights and responsibilities. The other is an ecumenical project, in partnership with the NSPCC to produce 4 short films around online safety in faith-based settings. This work will continue in 2020.

Alignment of Religious Orders to Dioceses

CSAS has continued to work with representatives of the Conference of Religious to ensure that religious orders in England and Wales are aligned for safeguarding purposes to a diocese or have their own independent safeguarding commission. Progress has been made in this area and processes are in place to align the small number who are not yet aligned.

Quality assurance

During 2019 CSAS conducted a quality assurance exercise in 22 diocesan safeguarding offices and 6 independent religious safeguarding commissions, examining:

- Management of concerns and allegations (referral to statutory agencies)
- Management of risk of those in ministry where concerns remain

A report was produced for each entity that was audited and an overview report in respect of this exercise will be as completed early 2020.



Work is underway to develop a Code of Care for Victims and Survivors of abuse.



DBS and Ebulk

Between 1st January 2019 and 1st December 2019 CSAS, and its agents across the dioceses and religious congregations in England and Wales, processed 18,535 DBS Disclosure applications, representing a 36% increase on the number processed during 2018. Efforts continue to further refine DBS eligibility decision making to ensure that we are compliant with the legislation and are undertaking checks at the appropriate level for different roles within the Church. Providing a registered body in-house for the church, supports a consistent 'one-church' approach to safeguarding.

Testing of the new integrated DBS database and Ebulk system was successful during 2018 and roll-out to dioceses across England and Wales commended this year and will continue into 2020. The integration is intended to streamline existing processes and reduce the administrative time spent on this process in Diocesan safeguarding offices.

18,535

DBS disclosure
applications
processed
2019

The Independent Inquiry into Child Sexual Abuse (IICSA)

The Independent Inquiry into the nature and extent of, and institutional responses to, child sexual abuse, established on 15th March 2015 by the Home Secretary for England and Wales took evidence from the wider Catholic Church in England and Wales during 2019. CSAS has continued to provide support and information to the Inquiry and to the Catholic Council for the Independent Inquiry, which was jointly created by the Catholic Bishops' Conference of England and Wales and the Conference of Religious, to oversee the Church's engagement with the Inquiry and oversees the response being made across the Church. The final report is anticipated during the late summer of 2020.

The Independent Review into Safeguarding Structures and Arrangements

In July 2019, the National Catholic Safeguarding Commission (NCSC) appointed Mr Ian Elliot to undertake an independent review of the safeguarding structures and arrangements of the Catholic Church in England and Wales. Mr Elliot established a panel to lead the progress of the review and CSAS has supported the work of the Review Panel. The Review Panel will report in 2020.

IMPACT

ongoing

Maintaining a strong positive support network

Section five

Appendix One

NCSC and Survivor Advisory Panel membership

“

All people should be valued, supported and protected from harm, and this responsibility needs to be reflected both individually and collectively in the Catholic Church.

Chris Pearson,
Chair NCSC

”

2019 membership

National Catholic Safeguarding Commission (NCSC)

Chris Pearson (Chair)

The Rt Rev Marcus Stock (Vice Chair)

Sr Lyndsay Spendelow RSM
(Vice Chair) – to August 2019

Rachel O’Driscoll (Lay Vice Chair)

Rt Reverend Mark Davies

Rt Reverend Paul Mason

Elizabeth Manero

Rev Dr Brendan Killeen

Fr Nicholas Edmonds-Smith – from July 2019

Sr Eileen Glancy – from July 2019

Peter Houghton – to October 2019

Survivor Advisory Panel for National Catholic Safeguarding Commission (SAP)

Dave Marshall QPM (SAP Chair)

Andrew Browne

Panna Modi

Frances Healy

Marie Grant

Anthony Griffin

Maxine Leigh

Anonymous

National Catholic Safeguarding Commission (NCSC)

39 Eccleston Square London SW1V 1BX
United Kingdom 07779 984942
ncsc@catholicsafeguarding.org.uk
www.catholicsafeguarding.org.uk

Sr Philomena McCluskey FMSJ MBE
– to June 2019

Stephen Spear – to June 2019

Kathy Perrin
(Co-opted Catholic Insurance Service member)

Dave Marshall (SAP representative)

Mick Walker (Co-opted Diocesan Safeguarding Coordinator) – to September 2019

Peter Charlesworth
(Co-opted Diocesan Safeguarding Coordinator) – from December 2019

Dr Colette Limbrick (in attendance)
(CSAS Director)

Christine Edgar (in attendance) (CSAS Safeguarding Manager) – from June 2019

Anna Gebski (NCSC and SAP Secretary) – from April 2019

Secretary and Link members

Anna Gebski
(NCSC and SAP Secretary) – from April 2019

Elizabeth Manero
(NCSC to SAP Link member)

Christine Edgar
(CSAS Safeguarding Manager) – from July 2019

Catholic Safeguarding Advisory Service (CSAS)

39 Eccleston Square London SW1V 1BX
United Kingdom 0207 9011920
admin@csas.uk.net www.csas.uk.net

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Appendix Two
General data
 (January – December 2019)

Section 1 – General data
 (January – December 2019)

Introduction

This data is derived from annual returns from the 22 Roman Catholic dioceses in England and Wales, the Ukrainian Greek Catholic Eparchy for the UK, the Syro Malabar Eparchy for Great Britain and 6 Religious Safeguarding Commissions¹, which deliver local safeguarding services across England and Wales.

1.1 The Church’s Safeguarding Structure

1.1.1 Each diocese, eparchy and religious safeguarding commission has a professional Safeguarding Coordinator to whom all safeguarding concerns and allegations relating to clergy, religious and lay roles within the Church, must be reported. The Safeguarding Coordinator role also supports the role of Parish Safeguarding Representative within the Catholic parishes in England and Wales. Parish Safeguarding Representatives are a critical part of the safeguarding structure, working to maintain a safe environment in the day to day life of the parish via activity to promote good and safe practices, provision of advice on safeguarding matters, and the processing of criminal record checks.

1.1.2 The data collected for 2019 is set against data collected in previous years to allow for comparison and identification of trends.

¹ A Religious Safeguarding Commission provides safeguarding advice and support to the Religious Order and works with the Safeguarding Coordinator for the Religious Order. The Safeguarding Commission has an Independent lay chair who has extensive safeguarding experience through working with children and/or adults e.g. social care, police, probation, family law or health.



1.2 Parish Safeguarding Representatives

1.2.1 All parishes and mass centres are expected to have a Parish Safeguarding Representative appointed by the parish priest and trained and supported by the diocesan safeguarding office.

1.2.2 At the end of 2019, 96% of parishes had a Parish Safeguarding Representative in post. Of the 4% (89) that did not, 51% had cover arrangements in place. This is a similar position to 2018. It is encouraging to see that since data began to be collected in 2017, there are increasing levels of vacancy cover; work still remains to be done in ensuring that arrangements for cover are in place in all instances where a parish is without a parish safeguarding representative.

1.2.3 The national safeguarding training modules were delivered to Parish Safeguarding Representatives in eight dioceses. The national safeguarding training modules provide baseline safeguarding training, which is supplemented, at least biennially with refresher training. It is not necessary for all dioceses to deliver the national modules every year. Dioceses also delivered a range of other training and development events to Parish Safeguarding Representatives including induction, support meetings, annual safeguarding conferences, introduction to safeguarding, Ebulk, mental capacity, record keeping, DBS and safer recruitment, internet safety, GDPR, and creating a safer environment. This included in-house and external training events.

Table 1
Number of parishes with a Parish Safeguarding Representative appointed

	2014	2015	2016	2017	2018	2019
No. of Parishes	2383	2341	2294	2263	2227	2181
No. of parishes with Safeguarding Representative in post	2276	2227	2207	2163	2126	2092
% of parishes without a Parish Safeguarding Representative	4.49%	4.87%	3.79%	4.42%	4.54%	4%
% of Parishes without a Parish Safeguarding Representative, which have no vacancy cover	-	-	-	86%	48%	49%

1.3 Criminal Record Checks – Disclosure and Barring Service

1.3.1 During 2019, the CSAS Registered Body processed 18,535 DBS applications, representing a 36% increase on the number processed during 2018. Whilst the reason for this increase has not been determined, it could be for reasons such as the 3 yearly cycle of rechecks, processing for new Catholic bodies that use the CSAS Registered Body, and an increase in appointments to eligible roles within the Church.

1.3.2 Of the 18,535 disclosure certificates, 215 (1.26%) were returned with disclosure information relating to offences or police intelligence. This matches the level of returned certificates in 2018.

Table 2
DBS applications initiated

Dioceses & Independent Religious Commission Returns	2015	2016	2017	2018	2019
DBS Checks initiated by Dioceses & Independent Religious Commissions	12853	14909	14245	13671	18535
Number of disclosure certificates returned without disclosure information	12658	14705	14048	13500	18302
% of disclosure certificates returned without disclosure information	98.48%	98.63%	98.62%	98.75%	98.74%
Number of disclosure certificates returned containing disclosure information	195	204	197	171	233
% of disclosure certificates containing disclosure information	1.52%	1.36%	1.40%	1.30%	1.26%

Section 2 – Allegations and concerns relating to children

1.4 Safeguarding Plans

1.4.1 In 2019, 102 new Safeguarding Plans (agreements detailing restrictions on those who may pose a risk to the public) were implemented, representing a decrease of 6% when compared to 2018. This takes the total number of safeguarding plans now in place to 479, representing a 3% increase on the number in 2018.



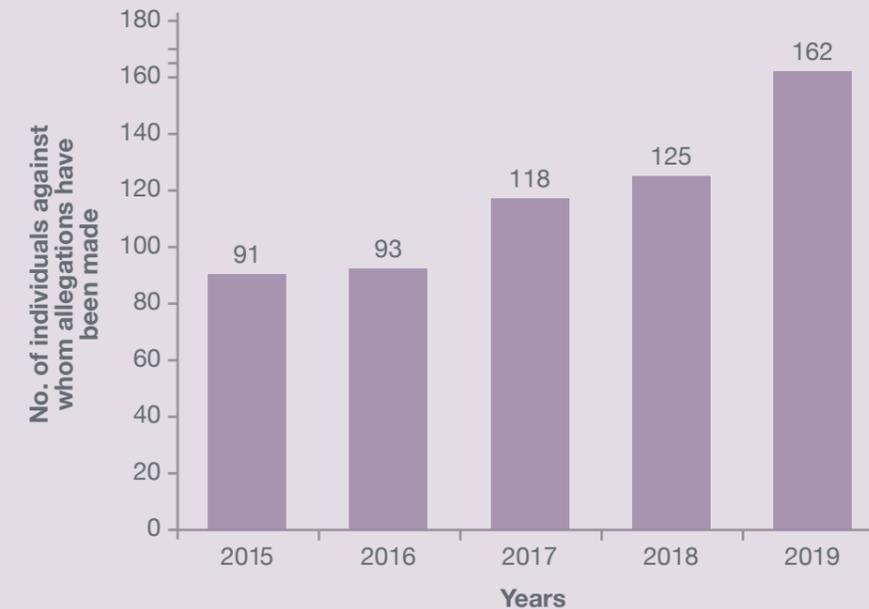
Table 3
Number of Safeguarding Plans in place

Year	New Safeguarding Plans	Total number in place
2019	102	479
2018	108	463
2017	99	454
2016	88	428
2015	92	423

2.1 Number of individuals against whom allegations or concerns have been made

- 2.1.1 The data reported relates to a range of allegations/concerns and includes individuals who are not involved in church roles, but where allegations/concerns relating to them have been referred to the safeguarding office.
- 2.1.2 During 2019, 161 people had concerns or allegations of abuse against children raised against them². This is an increase of 29% compared to 2018. Although the data in Chart 1 below is not concerned only with sexual abuse, the year on year rise in the number of individuals against whom allegations or concerns have been raised is consistent with data reported by the NSPCC (2020). An NSPCC survey found that the number of recorded sexual offences against children has risen by 57% in the previous 5 years³. In 2018, the NSPCC linked rising rates of recorded sexual offences to improved recording of sexual offences by the police and an increased willingness of victims to come forward⁴. Set in this context, increased reporting of concerns or allegations of abuse within the Church is, at least in part, likely to reflect increased societal awareness of sexual abuse and the availability of pathways to report such abuse.
- 2.1.3 Chart 1 sets out the number of individuals against whom allegations or concerns were raised for each of the past 5 years (2015-2019 inclusive).

Chart 1
Number of individuals against whom allegations or concerns have been raised



² Some of the individuals against whom allegations were made, were complained about by more than 1 person

³ <https://www.nspcc.org.uk/about-us/news-opinion/2020/child-sexual-offences-rise/>

⁴ <https://learning.nspcc.org.uk/media/1067/how-safe-are-our-children-2018.pdf> (pp28)

2.2 Primary role of those against whom allegations and concerns were raised

2.2.1 For allegations and concerns reported during 2019, 23% were made against individuals with no appointed role within the Church. Of those with appointed roles, the three most common roles were: diocesan priest (28%), employee, volunteer or lay role (18%), and religious priest (17%).

2.2.2 Chart 2 illustrates the roles of all those against whom allegations and concerns were raised.

2.2.3 The next section of the report focuses in turn on the particular role within the Church held by individuals at the time the alleged abuse took place. These are:

- Secular/diocesan priests
- Employees/volunteers/lay roles
- Religious priests
- Female Religious
- Male Religious
- Deacons

Chart 2

Role of 162 individuals against whom allegations and concerns were raised during 2019

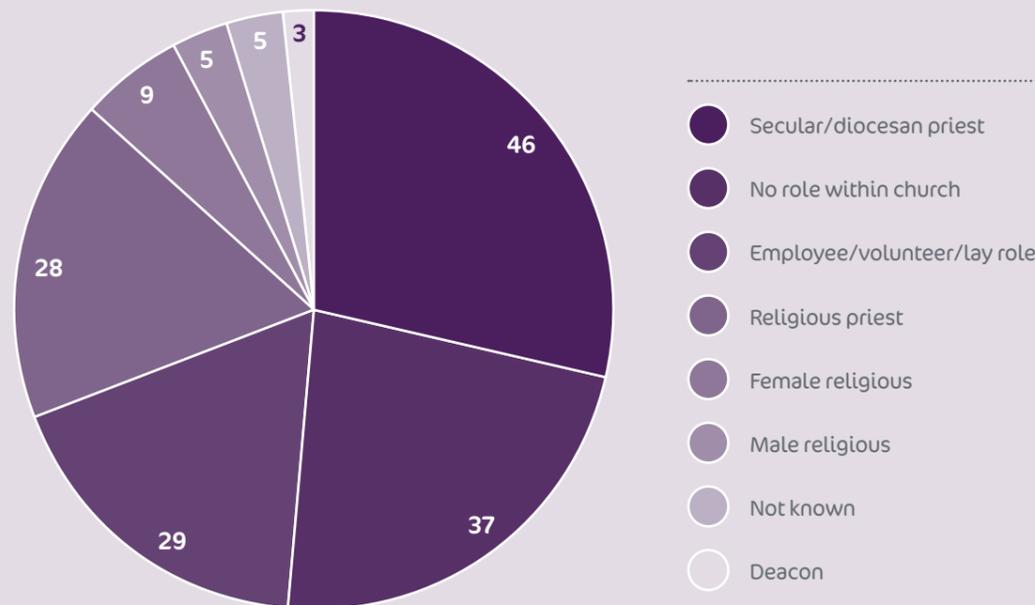
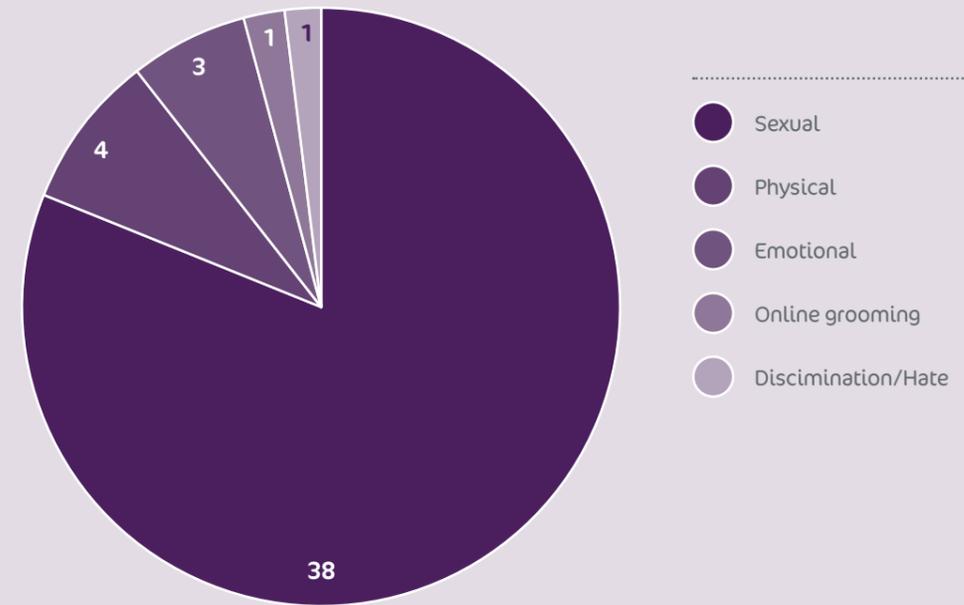


Chart 3

Type of abuse experienced by 47 people



2.3 Secular/diocesan priests

2.3.1 46 secular/diocesan priests had allegations made against them, in respect of 47 people; one priest had allegations made by two people.

2.3.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 81% of the allegations, physical abuse alone accounted for 9%, emotional abuse alone accounted for 6% and online grooming alone and a discriminatory/hate incident accounted for the remaining 4% of reported abuse. Two incidents of sexual abuse also included online grooming.

2.3.3 Chart 3 illustrates the types of alleged abuse.

2.3.4 In 28 of the 47 cases (60%), the allegation was referred by the Church to statutory authorities. In respect of the remaining 19 cases:

- 13 cases (28%) were already known to statutory authorities and therefore did not need referring by the Church;
- 3 cases (6%) were not allegations of abuse but related to attitude and conduct;
- 1 case (2%) had insufficient information; the accused was not identified and there was no clear evidence of a crime having been committed;
- 1 case (2%) was outside the jurisdiction of the UK and the victim did not want to report to the police⁵;
- 1 case (2%) was reported to have taken place over 50 years ago; the alleged perpetrator is deceased and the adult reporting the abuse did not want it reported to statutory authorities⁶.

2.3.5 Towards the latter part of 2019, the NCSC and CSAS reinforced the policy position that all allegations of abuse must be reported to statutory authorities, regardless of whether the accused person is living or deceased. The information that must be reported relates to the accused person and not the victim or survivor if they do not wish to be identified or have their information referred to the police.

⁵ This predates the policy update clarifying that all allegations, including those against individuals who are deceased, must be reported to statutory authorities (introduced in November 2019).

⁶ This predates the policy update stipulating that all allegations, including those against individuals who are deceased, must be reported to statutory authorities (introduced in November 2019).

Secular/diocesan priest profile

- 2.3.6 All secular/diocesan priests against whom allegations were made are male.
- 2.3.7 5 are known to have been subject to allegations previously.
- 2.3.8 The age of the priest at the time of the alleged abuse is known in only 28 cases, 11 of which are approximate ages. Where an approximate age is given e.g. 40-50 years, the mid-point of 45 is used; where early 30s is given, age 32 is used and where late 40s is given, age 48 is used. Although the mean age of the diocesan priests where the age is known/approximated can be calculated as 44 years, these gaps in data limit the value of this as an accurate age.

Victim profile

- 2.3.9 Of the 47 alleged victims, 21 were male, 19 female and 7 are unknown.
- 2.3.10 The age of the victim at the time of the alleged abuse is known in only 38 cases, 13 of which are approximate ages. Where an approximate age is given e.g. 8/9 years, the mid-point of 8.5 is used. Although the mean age of the alleged victims where the age is known/approximated can be calculated as 10 years, these gaps in data limit the value of this as an accurate age.
- 2.3.11 The age of the alleged victim at the time of reporting the abuse is known or approximated in only 32 cases. In 5 cases, the abuse was reported by a child under the age of 18 years; in 25 of the cases, the abuse was reported by the victim who is now an adult; and in the remaining 2 cases, by another adult who witnessed an incident. These figures suggest that the reporting of historical sexual abuse remains an important component in cases of reported child abuse in the secular/diocesan priest category.
- 2.3.12 Table 4 sets out the year that the alleged abuse first occurred.
- 2.3.13 Of the 38 victims for whom the year that abuse commenced is known, 76% of victims took between 19 and 69 years to report abuse. This underlines the continuing importance of the reporting of historical abuse in this category.
- 2.3.14 Of the 9 allegations made since 2011, 56% were reported within the same year of occurrence.

Table 4
Year abuse commenced, by decade and number of victims

Year	Number of victims	Year	Number of victims
2019	5	1971-1980	3
2011-2018	4	1961-1970	9
2001-2010	5	1951-1960	3
1991-2000	1	1941-1950	2
1981-1990	6	Not known	9

Outcomes for the accused secular/diocesan priests

- 2.3.15 Further actions by the Church and statutory authorities:
 - In 11 cases, the priest was deceased and in 3 cases the accused could not be identified;
 - In 19 cases, the police undertook an investigation. There were 2 prosecutions which resulted in sentencing;
 - 9 priests were temporarily removed from ministry during investigation;
 - 12 priests were made the subject of Safeguarding Plans; 7 of whom were temporarily removed from ministry during investigation;
 - 4 priests were the subject of independent investigation and 2 of these priests were also the subject of independent risk assessment and a Safeguarding Plan;
 - 3 priests were the subject of independent risk assessment;
 - 3 priests were referred for a return to the lay state;
 - 1 priest was referred to his home diocese in a different country; and,
 - 8 reports were made to the Charity Commission and 1 to the Disclosure and Barring Service.

Support offered and provided to victims

- 2.3.16 In respect of the 47 victims:
 - 31 were offered support and signposting to other services;
 - 9 did not have any direct contact with the church, 3 of whom were receiving support from other agencies⁷;
 - 4 could not be identified or traced, so support could not be offered or provided; and
 - 3 had contact with the Church, but were receiving support from other services.

⁷ This predates the update to the national safeguarding policy and procedures which now require an active offer of support to be made to victims via agencies that are in contact with them.

2.4 Religious priests

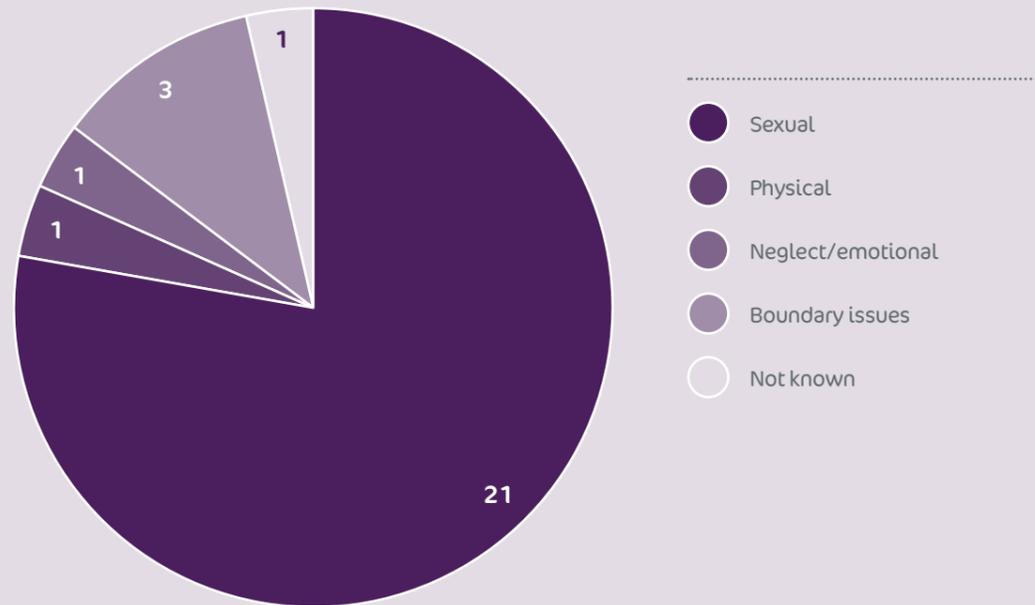
2.4.1 28 religious priests had allegations made against them, one of which did not relate to any victims but concerned failure to abide by a code of conduct.

2.4.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 78%, physical abuse alone accounted for 4%, neglect and emotional abuse alone accounted for 4%, boundary issues accounted for 11% and the type of abuse is unknown for 4% of allegations.

2.4.3 Chart 4 illustrates the types of alleged abuse

2.4.4 In 19 of the 28 cases, the allegation was referred by the Church to statutory authorities. The statutory authorities were already aware of the remaining 9 cases and therefore did not need referring by the Church.

Chart 4
Type of abuse experienced by 27 people



Religious priest profile

2.4.5 All religious priests against whom allegations were made are male.

2.4.6 7 of the religious priests are known to have been subject to allegations previously.

2.4.7 The age of the religious priest at the time of abuse is known in only 11 cases, 2 of which are approximate ages. Where an approximate age is given e.g. 40-50 years, the mid-point of 45 is used. Although the mean age of the religious priests where the age is known/approximated can be calculated as 39 years, these gaps in data limit the value of this as an accurate age.

Victim profile

2.4.8 Of the 27 alleged victims, 16 were male, 10 female and 1 is unknown.

2.4.9 The age of the victim at the time of the alleged abuse is known in only 20 cases, 2 of which are approximated to 16 years of age. Although the mean age of the alleged victims where the age is known/approximated can be calculated as 10 years, these gaps in data limit the value of this as an accurate age.

2.4.10 The age of the alleged victim at the time of reporting the abuse is known in 15 cases. In 4 cases the abuse was reported by a child under the age of 18 years and in 11 of the cases, the abuse was reported by the victim who is now an adult. Again, these figures suggest that the reporting of historical sexual abuse remains an important component in cases of reported abuse in the secular/diocesan priest category.

2.4.11 Table 5 sets out the year abuse commenced.

2.4.12 Excluding those victims for whom the year that abuse commenced is not known, 86% of victims took between 19 and 59 years to report abuse. Again, this underlines the importance of reporting of historical abuse in the religious priest category.

2.4.13 The 3 cases that were reported between 2011-2020, related to abuse that occurred and was reported during 2019.

Table 5
Year abuse commenced, by decade and number of victims

Year	Number of victims	Year	Number of victims
2011-2020	3	1971-1980	4
2001-2010	1	1961-1970	3
1991-2000	2	1951-1960	2
1981-1990	6	Not known	6

Outcomes for the accused religious priests

2.4.14 At the time the data was gathered, 17 cases were ongoing.

2.4.15 Further actions by the Church and statutory authorities:

- In 5 cases, the priest was deceased;
- In 12 cases, the police undertook an investigation and in 6 cases a decision by the police or Crown Prosecution Service to not proceed has been taken. Information in respect of the remaining 6 cases was not provided at the time of data collection. There have been no prosecutions or convictions.
- 16 religious priests were temporarily removed from ministry during investigation;
- 12 religious priests were made the subject of Safeguarding Plans, all of whom were temporarily removed from ministry during investigation;
- 4 religious priests were the subject of independent investigation, all of whom were temporarily removed from ministry during investigation and made the subjects of Safeguarding Plans; and,
- 2 reports were made to the Charity Commission and 1 to the Disclosure and Barring Service.

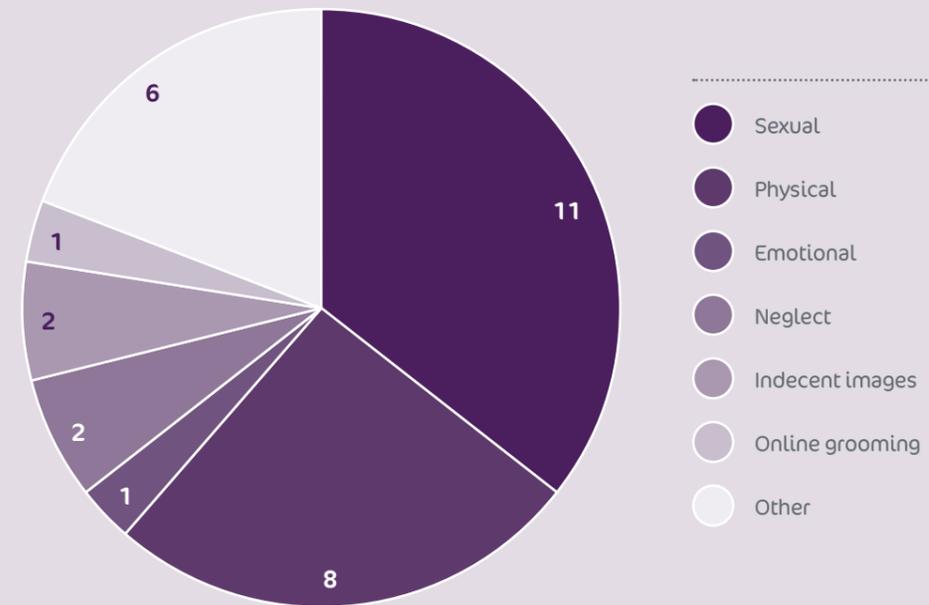
Support offered and provided to victims

2.4.16 In respect of the 27 victims:

- 14 were offered support and signposting to other services; 2 of whom also met with the Provincial;
- 4 did not have any direct contact with the Church⁸;
- 3 had ongoing communication with the Church; and,
- Information is not known in respect of the remaining 6.

⁸This predates the update to the national safeguarding policy and procedures which now require an active offer of support to be made to victims via agencies that are in contact with them.

Chart 5
Type of abuse experienced by 31 people



2.5 Employees /volunteers/lay roles

2.5.1 29 individuals who were employees, volunteers or in lay roles had allegations made against them, in respect of 31 people; one person had allegations made by three people.

2.5.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 35.5% of the allegations, physical abuse alone accounted for 26%, emotional abuse alone accounted for 3%, neglect accounted for 6.5%, indecent images accounted for 6.5%, online grooming accounted for 3% and tactile behaviour, inappropriate electronic communication and failure to follow procedures accounted for 19%.

2.5.3 Chart 5 illustrates the types of alleged abuse.

2.5.4 In 20 of the 31 cases, the allegation was referred by the Church to statutory authorities. Of the remaining 11 cases:

- 9 cases were already known to statutory authorities and therefore did not need referring by the Church;
- 1 case related to an inter-familial matter that was judged not to require reporting to statutory authorities;
- Data was not provided about reporting to statutory authorities in 1 case.

Employee/volunteer/lay role profile

- 2.5.5 18 of the individuals are male and 11 are female.
- 2.5.6 None of the accused are known to have been the subject to allegations previously.
- 2.5.7 The age of the accused at the time of the alleged abuse is known in only 16 cases. Although the mean age of the individual where the age is known can be calculated as 49 years, the absence of data in nearly half of the cases limits the value of this as an accurate age.

Victim profile

- 2.5.8 Of the 30 alleged victims, 13 were male, 12 female and 5 are unknown⁹.
- 2.5.9 The age of the alleged victim at the time of the abuse is known in only 20 cases, 4 of which are approximate ages. Where an approximate age range is given, the mid-point has been used as the age. Although the mean age of the individual where the age is known or approximated can be calculated as 10 years, these gaps in data limit the value of this as an accurate age.
- 2.5.10 The age of the alleged victim at the time of reporting the abuse is known in only 17 cases. Although the mean age at which the abuse was reported can be calculated 28 years, these gaps in data limit the value of this as an accurate age.
- 2.5.11 Table 6 sets out the year abuse commenced.
- 2.5.12 Excluding those victims for whom the year that abuse commenced is not known, 36% of victims took between 19 and 59 years to report abuse. This suggests that when compared to the reporting of allegations against secular/diocesan, religious priests and female religious, the reporting of historical sexual child abuse is a less prominent feature of this category. This points to a need for further consideration by the Church of the impact of clericalism on the reporting of abuse and ways of countering such impact.
- 2.5.13 Of abuse that occurred between 2011-2020, 88% took place and was reported in 2019 and 12% took place and was reported a year later.

Table 6
Year abuse commenced, by decade and number of victims

Year	Number of victims	Year	Number of victims
2011-2020	16 (14 in 2019)	1951-1960	1
1991-2000	2	1941-1950	1
1981-1990	4	Not known	5
1971-1980	1		
1961-1970	0		

Outcomes for the accused

- 2.5.14 At the time the data was gathered 14 cases were ongoing.
- 2.5.15 Further actions by the Church and statutory authorities:
 - Disciplinary processes were initiated in 3 cases;
 - 11 individuals were temporarily removed from role during investigation;
 - 4 individuals were made the subjects of Safeguarding Plans;
 - 4 individuals were the subject of independent investigations;
 - 6 individuals undertook safeguarding training;
 - 3 individuals were removed permanently from their role and 4 resigned from role;
 - 2 individuals were referred to the Disclosure and Barring Service (DBS); and
 - In 12 cases, the police undertook an investigation. There were 2 prosecutions, both of which resulted in convictions.

Support offered and provided to victims

- 2.5.16 In respect of the 30 victims:
 - 19 were offered support and signposting to other services;
 - 4 did not have any direct contact with the church¹⁰;
 - 3 were receiving support in a school setting; and
 - there is no information provided in respect of 4.

⁹ Although 31 individuals made allegations, one did not have a particular victim as it related to procedural breaches.

¹⁰ This predates the update to the national safeguarding policy and procedures which now require an active offer of support to be made to victims via agencies that are in contact with them.

2.6 Female Religious

2.6.1 9 female religious had allegations made against them, in respect of 10 people; one female religious had allegations made by two people.

2.6.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 10% of the allegations, physical and emotional abuse alone accounted for 80% and the abuse in 1 case is unknown (10%).

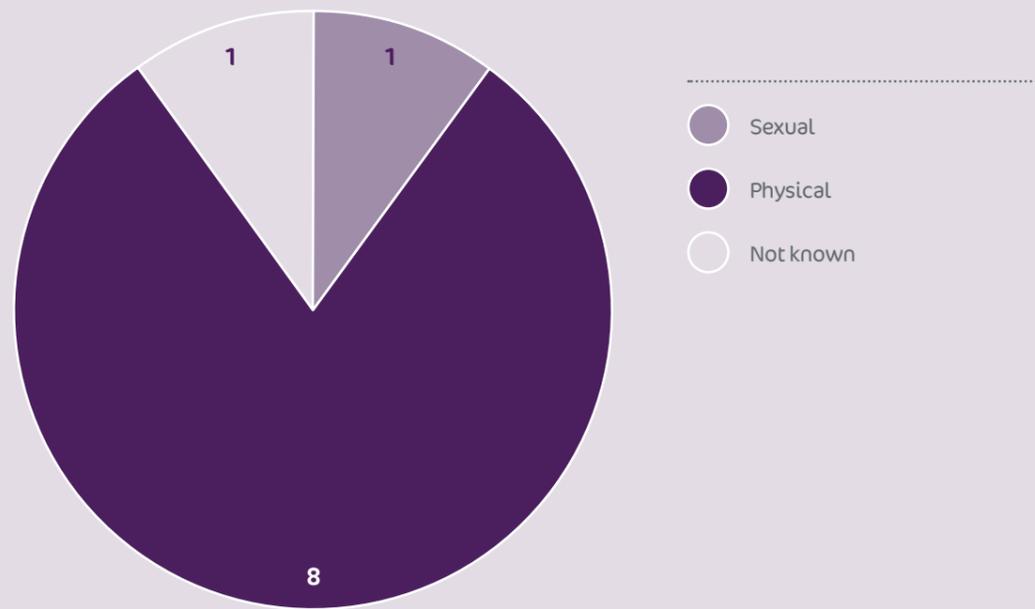
2.6.3 Chart 6 illustrates the types of alleged abuse

2.6.4 In 7 of the 10 cases, the allegation was referred by the Church to statutory authorities. Of the remaining 3 cases:

- in 1 case, support was offered to the victim to report the allegation but there was no further contact from the victim;
- 1 case had insufficient information and despite numerous attempts to contact the victim, there was no response; and,
- In 1 case there were difficulties in making contact and engaging with the victim.



Chart 6
Type of abuse experienced by 10 people



Female religious profile

2.6.5 2 female religious are known to have been the subject of allegations previously.

2.6.6 The age of the female religious at the time of abuse is approximated to be 40 years in 2 cases and is not known in the others.

Victim profile

2.6.7 Of the 10 alleged victims, 2 were male and 8 were female.

2.6.8 The age of the alleged victim at the time of the abuse is known in only 7 cases. Although, where the age is known, the mean age of the alleged victims can be calculated as 7 years. Gaps in the data limit the value of this as an accurate age.

2.6.9 The age of the alleged victim at the time of reporting the abuse is known in 9 cases. In 2 of these cases, the age is approximated to '60s' and '70s', and the mid-point age of 65 and 75 has been used. Although, where the age is known, the mean age of the alleged victim at the time of reporting can be calculated as 43 years, gaps in the data limit the value of this as an accurate age.

2.6.10 Table 7 sets out the year that the alleged abuse first occurred.

2.6.11 Of the 9 victims for whom the year that abuse commenced is known, 89% of victims took between 39 and 79 years to report abuse and 1 person (11%) took up to 29 years to report the abuse. As with the secular/diocesan and religious priests, the time taken to report abuse and the age of the alleged victim on reporting suggests that in this category, reporting of historical sexual abuse remains an important component of reporting of child abuse.

Table 7

Year abuse commenced, by decade and number of victims

Year	Number of victims
1991-2000	1
1971-1980	3
1961-1970	2
1950s-1960s	1
1941-1950	2
Not known	1

Outcomes for the accused female religious

- 2.6.12 Further actions by the Church and statutory authorities:
- 7 cases were ongoing at the time the data was received.
 - In 3 cases, the police undertook an investigation. In 1 case the victim did not wish to proceed further and 2 cases are ongoing.
 - In 3 cases the police made a decision not to investigate the allegations.

Support offered and provided to victims

- 2.6.13 In respect of the 10 victims:
- 9 were offered support and 1 declined any further contact;

2.7 Male Religious

2.7.1 5 male religious had allegations made against them, in respect of 5 people.

2.7.2 Allegations of ‘covering up’ alleged abuse of minors accounted for 80% and the abuse in 1 case is unknown (20%).

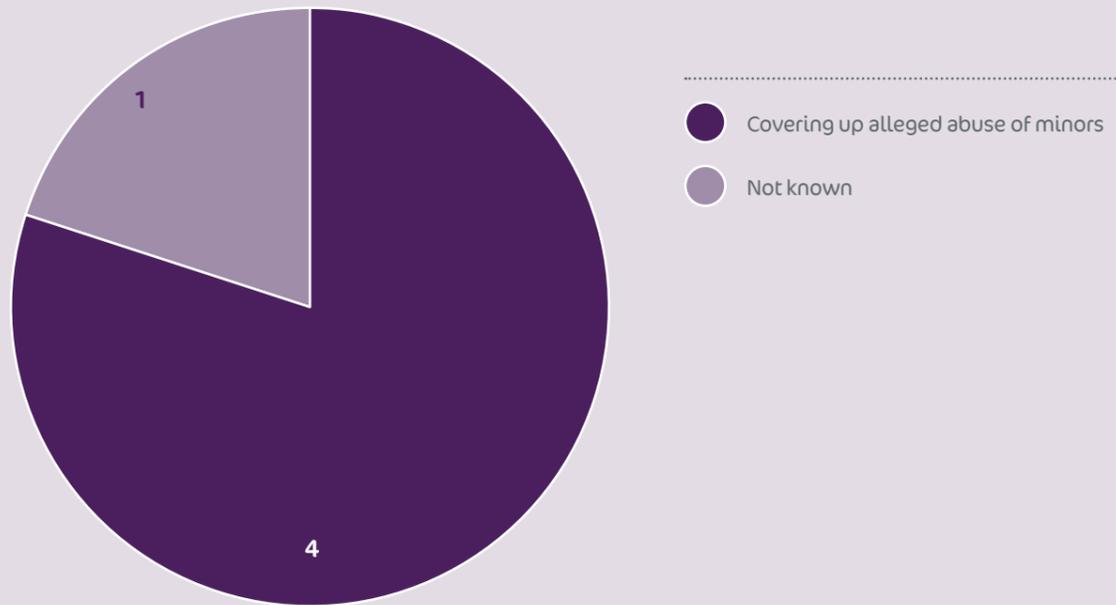
2.7.3 Chart 7 illustrates the types of alleged abuse

2.7.4 In 4 of the 5 cases, the allegation was referred by the Church to statutory authorities. The remaining case had already been reported by the school which had been notified of the allegation.



Chart 7

Type of abuse experienced by 5 people



Male religious profile

2.7.5 None of the male religious are known to have been the subject to allegations previously.

2.7.6 The age of the male religious at the time of abuse is not known in one case and in the remaining 4 cases, is stated as adult.

Victim profile

2.7.7 Of the 5 alleged victims, 4 were male and 1 is unknown.

2.7.8 The age of the alleged victim at the time of abuse, and at the time of reporting the abuse is not known in one case, and stated as ‘school age’ in the remaining 4 cases. This limits the value of the data.

2.7.9 The year that the alleged abuse first occurred is approximated to 30 years ago in 1 case, and is not known in the remaining 4 cases.

Outcomes for the accused male religious

2.7.10 Further actions by the Church and statutory authorities:

- 3 cases were ongoing at the time that the data was received;
- In all cases, the police undertook an investigation;
- 4 of the accused were temporarily removed from ministry (1 of the accused was found to be no longer a male religious); and,
- 3 of the accused were subject of a Safeguarding Plan;

Support offered and provided to victims

2.7.11 None of the victims were identified and it is not therefore possible to provide this data¹⁰.

¹⁰This predates the update to the national safeguarding policy and procedures which now require an active offer of support to be made to victims via agencies that are in contact with them.

2.8 Deacons

2.8.1 3 deacons had allegations made against them, in respect of 3 people.

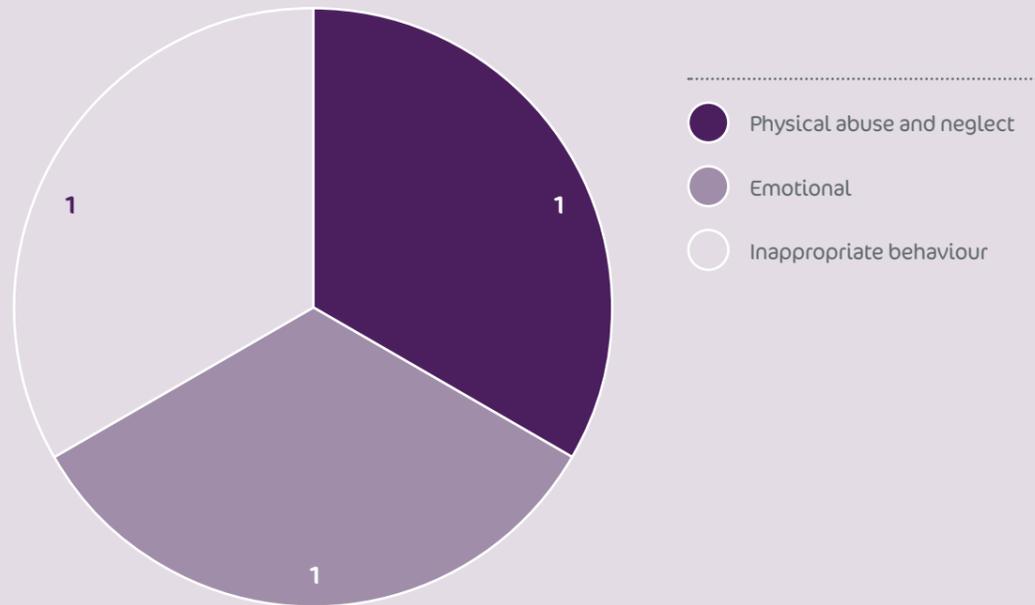
2.8.2 1 case related to physical abuse and neglect, 1 case related to emotional abuse and 1 case related in inappropriate behaviour.

2.8.3 Chart 8 illustrates the types of alleged abuse

2.8.4 In 1 of the 3 cases, the allegation was referred by the Church to statutory authorities. Of the remaining two cases, 1 was not considered by the safeguarding team to require referral and the other was already known to statutory authorities.



Chart 8
Type of abuse experienced by 3 people



Deacon profile

2.8.5 None of the deacons are known to have been the subject to allegations previously.

2.8.6 The age of the deacons at the time of abuse is not known in all 3 cases and 2 ages are approximate. Where for example '60's is stated, the mid-point of 65 is used. Although the mean age of the deacons can be calculated as 48, the limitations of the data limit the usefulness of this as an accurate age.

Victim profile

2.8.7 Of the 3 alleged victims, 2 were male and there was no specific victim in respect of the inappropriate behaviour.

2.8.8 The age of the alleged victim at the time of abuse, and at the time of reporting the abuse is known in both cases and the mean age is 12 years.

2.8.9 In respect of 1 victim the abuse occurred in 2019 and in respect of the other victim, the abuse occurred more than 40 years ago.

Outcomes for the deacons

- 2.8.10 Further actions by the Church and statutory authorities:
- 3 cases were ongoing at the time that the data was received;
 - In 1 case the deacon was temporarily removed from ministry;
 - In 1 case the deacon was provided with training/mentoring/support;
 - In 1 case a referral was made to the Disclosure and Barring Service;
 - In the 2 cases referred to statutory authorities, the LADO outcome was unsubstantiated;
 - 1 case was investigated by the police and did not proceed further;

Support offered and provided to victims

2.8.11 1 victim did not make contact with the Church for support¹¹, but was in receipt of support from statutory services. 1 victim and family were supported by the parish priest.

¹¹ This predates the update to the national safeguarding policy and procedures which now require an active offer of support to be made to victims via agencies that are in contact with them.

Section 3 – Allegations and concerns relating to adults

3.1 Number of individuals against whom allegations or concerns have been made

- 3.1.1** The data reported relates to a range of allegations/concerns and includes individuals who are not involved in church roles, but where allegations/concerns relating to them have been referred to the safeguarding office.
- 3.1.2** During 2019, 79¹² people had concerns or allegations of abuse against adults raised against them¹³. This is an increase of 16% compared to 2018 and lower than the 50% increase in referrals received between 2017 and 2018. The year on year rise in the number of individuals against whom allegations or concerns have been raised is consistent with data reported elsewhere. According to NHS Digital, local authorities received 415,050 safeguarding concerns of abuse and neglect of adults in 2018/19, an increase of 5.2% on the previous year¹⁴.
- 3.1.3** Chart 9 sets out the number of individuals against whom allegations or concerns were raised for each of the past 5 years (2015-2019 inclusive).

Chart 9
Number of individuals against whom allegations or concerns have been raised



¹² In addition, 1 case of self-neglect was reported.

¹³ Some of the individuals against whom allegations were made, were complained about by more than 1 person.

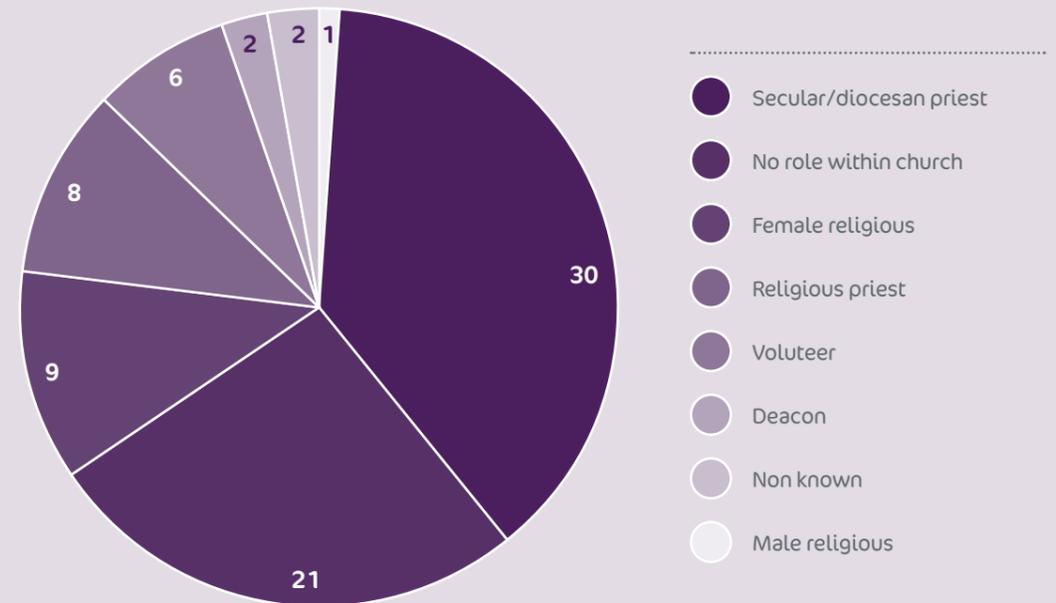
¹⁴ Safeguarding Adults, England, 2018-19.

3.2 Primary role of those against whom allegations and concerns were raised

- 3.2.1** For allegations and concerns reported during 2019, 27% were made against individuals with no appointed role within the Church. Of those with appointed roles, the three most common roles were: Secular/diocesan Priest (38%), Female Religious (11%), and Religious Priest (10%).
- 3.2.2** Chart 10 illustrates the roles of all those against whom allegations and concerns were raised.
- 3.2.3** The next section of the report focuses in turn on the particular role within the Church held by individuals at the time the alleged abuse took place. These are:
- Secular/diocesan priests
 - Employees/volunteers/lay roles
 - Religious priests
 - Female religious
 - Male religious
 - Deacons



Chart 10
Role of 79 individuals against whom allegations and concerns were raised during 2019



3.3 Secular/diocesan priests

3.3.1 30 secular/diocesan priests had allegations made against them, in respect of 31 people; one priest had allegations made by two people.

3.3.2 Sexual abuse (this is assumed to include physical and emotional/psychological/spiritual) abuse) accounted for 65% of the allegations, not following safeguarding procedures accounted for 13%, physical abuse alone accounted for 6%, financial abuse accounted for 6.5%, emotional/psychological/spiritual abuse alone accounted for 6.5% and discriminatory abuse accounted for 3%.

3.3.3 Chart 11 illustrates the types of alleged abuse

3.3.4 In 16 of the 31 cases (52%), the allegation was referred by the Church to statutory authorities. Of the remaining 15 cases:

- 4 cases (13%) were already known to statutory authorities and did not need referring by the Church;
- In 4 cases (13%), the victim did not want to report to the police¹⁵;
- 1 case (3%) was not an allegation of abuse but related to attitude and conduct;
- 3 cases (10%) related to procedural breaches;
- 2 cases (6%) had insufficient information; in one the accused was not identified and in the other the allegation was retracted; and,
- 1 case (3%) was referred to another diocese to manage.

3.3.5 Towards the latter part of 2019, the NCSC and CSAS reinforced the policy position that all allegations of abuse must be reported to statutory authorities, regardless of whether the accused person is living or deceased. The information that must be reported relates to the accused person and not the victim or survivor if they do not wish to be identified or have their information referred to the police.



Secular/diocesan priest profile

3.3.6 All secular/diocesan priests are male.

3.3.7 6 are known to have been subject to allegations previously.

3.3.8 The age of the diocesan priest at the time of the alleged abuse is known in only 26 cases, 2 of which are approximate ages. Where an approximate age is given e.g. 60s years, the mid-point of 65 is used. Although the mean age of the diocesan priests where the age is known/approximated can be calculated as 50 years, these gaps in data limit the value of this as an accurate age.

Victim profile

3.3.9 Of the 31 alleged victims, 7 were male and 24 were female.

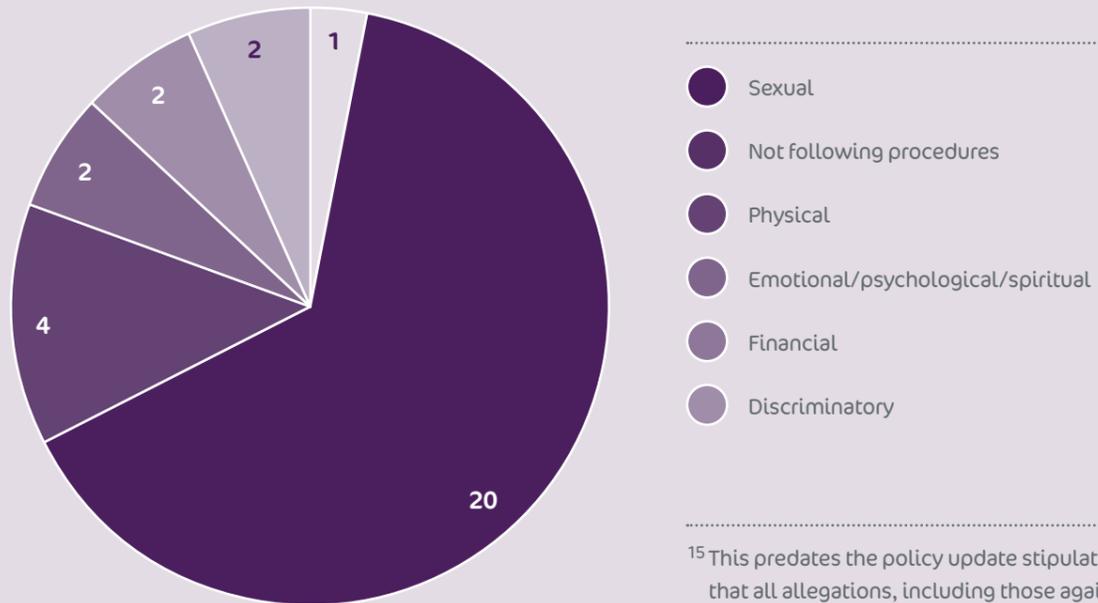
3.3.10 The age of the victim at the time of the alleged abuse is known in only 19 cases, 2 of which are approximate. Where an approximate age is given e.g. 50s years, the mid-point of 55 is used. Although the mean age of the alleged victims where the age is known/approximated can be calculated as 29 years, these gaps in data limit the value of this as an accurate age.

3.3.11 The age of the alleged victim at the time of reporting the abuse is known or approximated in 20 cases, 2 of which are approximate. Where an approximate age is given e.g. 50s years, the mid-point of 55 is used. Although the mean age of the alleged victims where the age is known/approximated can be calculated as 44 years, these gaps in data limit the value of this as an accurate age.

3.3.12 Table 8 sets out the year that the alleged abuse first occurred.

3.3.13 Of the 30 victims for whom the year that abuse commenced is known, 37% reported it within the year of occurrence and 63% of victims took between 19 and 47 years to report abuse. In reporting allegations and concerns of abuse against adults, historical abuse is an important component in the secular/diocesan priest category.

Chart 11
Type of abuse experienced by 31 people



¹⁵This predates the policy update stipulating that all allegations, including those against individuals who are deceased, must be reported to statutory authorities.



Table 8

Year abuse commenced, by decade and number of victims

Year	Number of victims
2019	11
2011-2018	2
2001-2010	6
1991-2000	4
1981-1990	5
1971-1980	2
Not known	1



Outcomes for the accused secular/diocesan priests

- 3.3.14 Further actions by the Church and statutory authorities:
- 1 priest, following temporary removal from ministry, commencement of a disciplinary process and attempts to risk assess and implement a Safeguarding Plan, moved to a different country and has been reported to the relevant overseas diocese;
 - 1 priest was recalled to his country of origin and 2 priests moved to a different diocese (further information about these cases is not required in the data return);
 - In 9 cases, the police undertook an investigation. In 4 cases, there was a decision not to proceed and 1 court hearing was pending at the time of the data being submitted.
 - 14 priests were temporarily removed from ministry during investigation;
 - 5 priests were the subject of a Safeguarding Plan;
 - 7 priests were the subject of an independent investigation;
 - 3 priests were the subject of an independent assessment;
 - 5 priests were provided with training, mentoring or support to address the concerns;
 - 1 report was made to the Charity Commission and 1 to a regulator body which is unnamed.

Support offered and provided to victims

- 3.3.15 In respect of the 31 victims:
- 27 were offered support and signposting to other services;
 - 1 did not have any direct contact with the church¹⁶ and 1 was deceased;
 - 1 was referred to another diocese;
 - 1 lived in a different country;



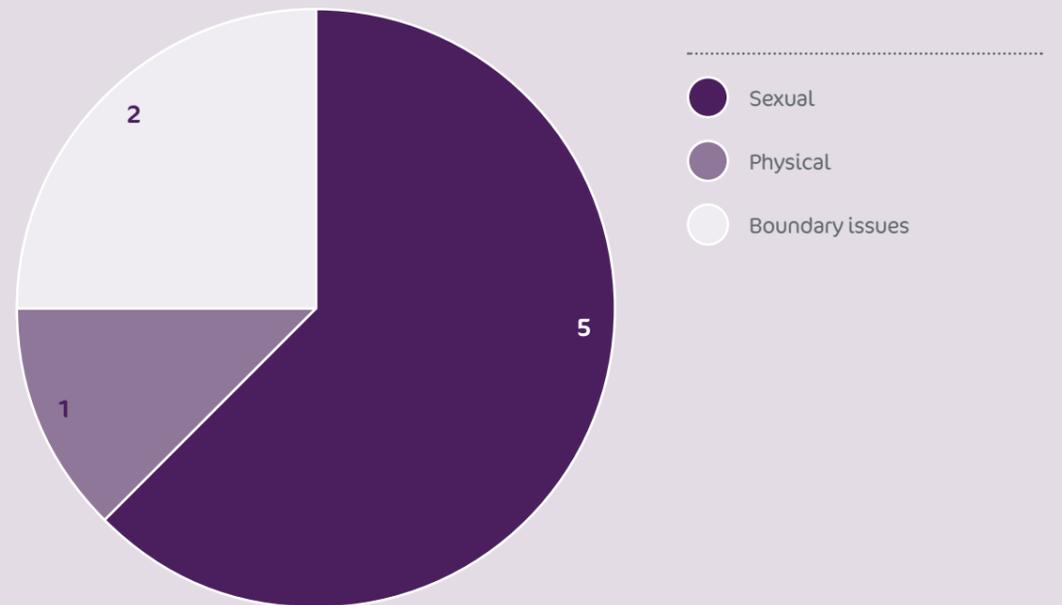
¹⁶ This predates the update to the national safeguarding policy and procedures which now require an active offer of support to be made to victims via agencies that are in contact with them.

3.4 Religious priests

3.4.1 8 religious priests had allegations made against them.

- 3.4.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 63%, physical abuse alone accounted for 12% and boundary issues accounted for 25% of allegations.
- 3.4.3 Chart 12 illustrates the types of alleged abuse
- 3.4.4 In 3 of the 8 cases, the allegation was referred by the Church to statutory authorities. In respect of the remaining 5 cases:
- The statutory authorities were already aware in 1 case;
 - 1 related to behavioural boundaries and was not a safeguarding matter;
 - 1 accused had not yet been identified;
 - 1 victim did not wish to cooperate with a police investigation;
 - 1 case related to abuse in a different country and the victim was advised to report to the UK police;

Chart 12
Type of abuse experienced by 8 people



Religious priest profile

- 3.4.5 All religious priests are male.
- 3.4.6 None of the religious priests are known to have been subject to allegations previously.
- 3.4.7 The age of the religious priest at the time of abuse is known in only 4 cases, 1 of which is an approximate age. Where an approximate age is given e.g. 50s, the mid-point of 55 is used. Although the mean age of the religious priests where the age is known/approximated can be calculated as 51 years, these gaps in data limit the value of this as an accurate age.

Victim profile

- 3.4.8 Of the 8 alleged victims, 5 were male and 3 were female.
- 3.4.9 The age of the victim at the time of the alleged abuse is known in only 2 cases, 1 of which is approximate.
- 3.4.10 The age of the alleged victim at the time of reporting the abuse in 2019 is known in 2 cases, 1 of which is an approximate. The data is too limited to provide a mean age.
- 3.4.11 Table 9 sets out the year abuse commenced.
- 3.4.12 Excluding the victim for whom the year that abuse commenced is not known, 43% of victims reported the alleged abuse within the year of occurrence, 43% within 3 years of occurrence and 14% (1 person) took 79 years to report abuse.

Table 9
Year abuse commenced, by decade and number of victims

Year	Number of victims
2019	3
2018	1
2017	1
2016	1
1948	1
Not known	1

Outcomes for the accused secular/diocesan priests

- 3.4.13 At the time the data was gathered, 6 cases were ongoing. Of the remaining 2, in 1 case the religious priest was recalled to his home country, and in the remaining case a disciplinary process was commenced.
- 3.4.14 Further actions by the Church and statutory authorities:
 - In 3 cases, the police undertook an investigation;
 - 4 religious priests were temporarily removed from ministry during investigation;
 - 2 religious priests were made the subject of a Safeguarding Plan;
 - 1 religious priests was the subject of independent investigation;
 - 1 religious priest was provided with training.

Support offered and provided to victims

- 3.4.15 In respect of the 8 alleged victims:
 - 6 were offered support and signposting to other services.
 - Information about support in respect of the 2 cases was not provided.



3.5 Volunteers

3.5.1 5 individuals who were volunteers had allegations made against them. A further case related to receipt of conviction information about a volunteer, not an allegation of abuse. This case is discounted from the data.

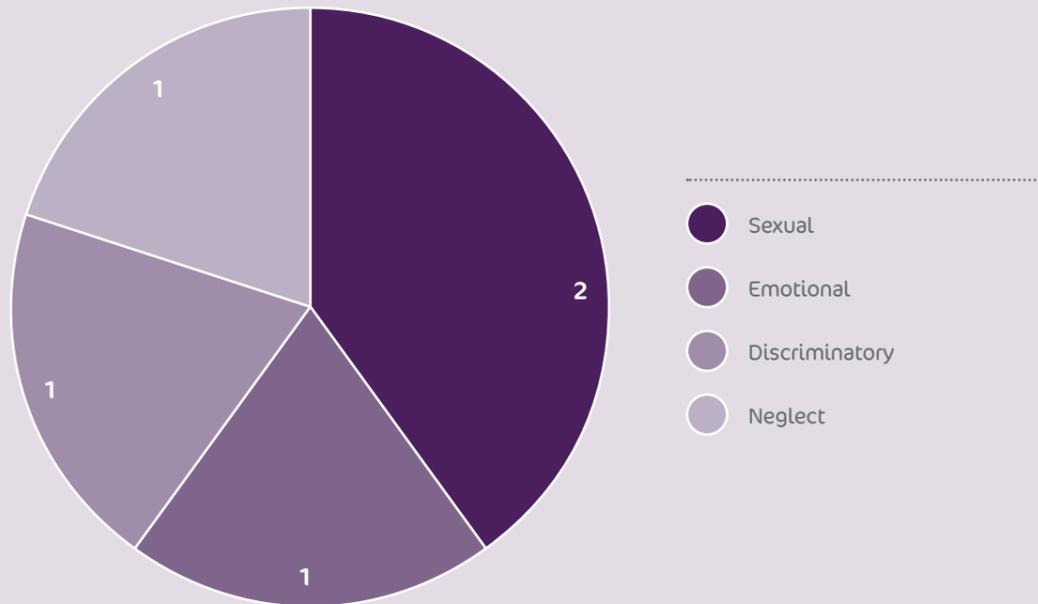
3.5.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 40% of the allegations, and emotional abuse, discriminatory abuse and neglect each accounted for 20%.

3.5.3 Chart 13 illustrates the types of alleged abuse

3.5.4 In 3 of the 5 cases, the allegation was referred by the Church to statutory authorities. Of the remaining 2 cases

- 1 case related to comments between two adults that was judged not to require reporting to statutory authorities; and
- In one case of discrimination, the victim did not want to report to the police.

Chart 13
Type of abuse experienced by 5 people



Volunteer profile

3.5.5 2 of the individuals are male, 2 are female and 1 is unknown.

3.5.6 None of the accused are known to have been subject to allegations previously.

3.5.7 The age of the accused at the time of the alleged abuse is known in only 3 cases and 2 of these ages are approximate e.g. 50s. Where the age is given as 50s, the mid age of 55 is used. Although the mean age of the individual where the age is known can be calculated as 59 years, these gaps in data limit the value of this as an accurate age.

Victim profile

3.5.8 Of the 5 alleged victims, 1 was male, 3 female and 1 is unknown.

3.5.9 The age of the alleged victim at the time of the abuse is known in only 2 cases. The data is too limited to provide a mean age.

3.5.10 The age of the alleged victim at the time of reporting the abuse is known in the same 2 cases and the reporting took place within the year of occurrence.

3.5.11 Table 10 sets out the year abuse commenced.

3.5.12 80% of alleged abuse was reported within the year of occurrence and 20% within 2 years of occurrence.

Table 10
Year abuse commenced, by decade and number of victims

Year	Number of victims
2019	4
2017	1

Outcomes for the accused secular/diocesan priests

3.5.13 At the time the data was gathered, 2 cases were ongoing.

3.5.14 Further actions by the Church and statutory authorities:

- 1 individual was made the subject of a Safeguarding Plan; and
- In 1 case, the discriminatory behaviour was addressed with person(s) concerned;

Support offered and provided to victims

3.5.15 In respect of the 5 victims:

- 2 were offered support and signposting to other services;
- 1 was referred to social care services;
- 1 receiving support from the statutory services; and
- there is no information provided in respect of 1.

3.6 Female Religious

3.6.1 9 female religious had allegations made against them, in respect of 3 people. 1 person made allegations against 7 female religious.

3.6.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 78% of the allegations, neglect accounted for 11% and exploitation of vulnerable persons accounted for 11%

3.6.3 Chart 14 illustrates the types of alleged abuse.

3.6.4 In 2 of the 3 cases, the allegation was referred by the Church to statutory authorities. The reason for not reporting the remaining case cannot be determined because the record is incomplete.



Chart 14
Type of abuse experienced by 3 people



Female religious profile

3.6.5 None of the female religious are known to have been subject to allegations previously.

3.6.6 The age of the female religious at the time of abuse is not known in any of the cases.

Victim profile

3.6.7 Of the 3 alleged victims, 1 was male and 2 were female.

3.6.8 The age of the alleged victim at the time of the abuse is not known in any of the cases.

3.6.9 The age of the alleged victim at the time of reporting the abuse is known in 1 case.

3.6.10 Table 11 sets out the year that the alleged abuse first occurred.

3.6.11 67% of victims reported the alleged abuse within the year of occurrence and 33% took 27 years to report the abuse.

Table 11
Year abuse commenced, by decade and number of victims

Year	Number of victims
2019	2
1991	1

Outcomes for the accused female religious

3.6.12 Further actions by the Church and statutory authorities:

- 7 cases in respect of 1 victim were ongoing at the time the data was received;
- In 1 case, advice was awaited from the local authority;
- In 1 case, an independent investigation was commissioned.

Support offered and provided to victims

3.6.13 In respect of the 3 victims:

- 2 were offered support and 1 was kept updated with progress.

3.7 Male Religious

3.7.1 1 male religious had allegations of sexual abuse made against them, in respect of 1 person.

3.7.2 The case was already known to the statutory authorities so did not need to be reported, and the accused was known to have been subject to allegations previously.

3.7.3 The male victim reported the abuse 15 years after it occurred.

3.7.4 The male religious was the subject of a police investigation, temporarily removed from ministry, the subject of an independent risk assessment, the subject of a Safeguarding Plan, and a disciplinary process was instigated. The case was ongoing at the time the data was collected.

3.7.5 There is no record of contact with the victim.



3.8 Deacons

3.8.1 2 deacons had allegations made against them, in respect of 4 people. 3 people made allegations against 1 deacon.

3.8.2 Sexual abuse (this is assumed to include physical and emotional abuse) accounted for 100% of the allegations.

3.8.3 In 1 case the allegation was referred by the Church to statutory authorities. The other case had already been reported to statutory authorities so there was no need for it to be reported by the Church.

Deacon profile

3.8.4 1 of the deacons is known to have been subject to allegations previously.

3.8.5 The age of the deacons is approximated in both cases is not reported because of its limited value.

Victim profile

3.8.6 Of the 4 alleged victims, 3 were male and 1 was female.

3.8.7 The age of the alleged victim at the time of the abuse is known in the 4 cases one of which is approximate. The mean age is calculated as 29 years.

3.8.8 Each of the 4 victims reported the abuse within the year of it occurring.

Outcomes for the accused deacons

3.8.9 Further actions by the Church and statutory authorities:

- Both cases were ongoing at the time the data was received;
- In both cases the deacon was temporarily removed from ministry;
- 1 deacon was made subject of a Safeguarding Plan and an Independent Risk Assessment, and a penal/disciplinary process was instigated resulting in permanent removal from role;
- In the other case the police decided not to investigate.

Support offered and provided to victims

3.8.10 In respect of the 4 victims, all were provided with support by the diocese.

Conclusions

The safeguarding arrangements for the Catholic Church in England and Wales are supported by a network of employed lay safeguarding professionals and many volunteers who both contribute to safeguarding commissions and fulfil the role of Parish Safeguarding Representative. We remain grateful for the tireless commitment and effort put in by those in these roles towards keeping children and adults safe in the context of church activities.

This year, 96% of parishes had a Parish Safeguarding Representative and a further 2% have cover arrangements in place. A wide range of relevant safeguarding training has been locally delivered to Parish Safeguarding Representatives to support them in their crucial role of ensuring that national safeguarding policies and procedures are followed, thereby creating a safe environment at parish level.

The Church’s risk management agreements, Safeguarding Plans, remain an effective tool for the management of risk to the public by individuals worshipping in our churches. This year there has been a 6% decrease in the number of new plans initiated, but an overall increase in the total number of plans in place.

In respect of children, the number of individuals against whom allegations or concerns were raised rose by 29% between 2018 and 2019. Of the 161 individuals accused during this period, 77% fulfilled roles appointed by the Church (23% had no role-connection to the Church). In respect of adults during the same period, the number of individuals against whom allegations or concerns were raised rose by 14%. Of the 79 individuals accused, 73% concerned those holding roles within the Church (27% had no role-connection to the Church).



Where allegations of child abuse were not referred to the statutory authorities, this was primarily because the authorities were already aware of the case. In some instances, it was not possible to make a referral because insufficient information was available. In respect of adult abuse, in a small number of cases referrals were not made to the statutory authorities in accordance with the adult’s wishes. This predates the strengthening of the policy position, in the latter part of 2019, that all allegations of abuse must be reported to statutory authorities, regardless of whether the accused person is living or deceased. The information that must be reported relates to the accused person, and not the victim or survivor if they do not wish to be identified or to have their information referred to the police.

There are significant delays in the reporting of child abuse, predominantly ranging from 19 to 79 years. This suggests that the reporting of abuse that occurred in the past remains a significant matter of concern for the Catholic Church in England and Wales. Although many adults appear to report abuse within the year of occurrence, or within a few years of that, there is the need for more efforts to be made to encourage and facilitate reporting of any abuse at the time of occurrence, so that victims can receive timely support and those responsible for abuse can be robustly managed. In light of this, the NCSC and CSAS, as well as Church Leaders, will need to consider whether there are further steps that can be taken by the Church to both publicise its reporting policy and develop other initiatives to encourage reporting of abuse.

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Safeguarding Plans, remain an effective tool for the management of risk to the public by individuals worshipping in our churches

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National Catholic Safeguarding Commission (NCSC)

39 Eccleston Square
London
SW1V 1BX
United Kingdom

07779 984942
ncsc@catholicsafeguarding.org.uk
www.catholicsafeguarding.org.uk

Catholic Safeguarding Advisory Service (CSAS)

39 Eccleston Square
London
SW1V 1BX
United Kingdom

0207 9011920
admin@csas.uk.net
www.csas.uk.net