CPSL
CATHOLIC PROFESSIONAL STANDARDS

CONSULTATION DRAFT

National Catholic Safeguarding Standards

APRIL 2018

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Preamble

Catholic Professional Standards Ltd (CPSL) is committed to fostering a culture of safety and care for children and vulnerable adults within the Catholic Church in Australia.

We have developed the National Catholic Safeguarding Standards.

CPSL will audit compliance with these Standards. It will hold accountable the leaders and members of Catholic Church entities and organisations for the safety of children and vulnerable adults who come into contact with the Church and its works. This includes Catholic dioceses, congregations and institutions providing education, health and aged care, social and community services, pastoral care and other services.

CPSL will publicly report audit findings.

CPSL will also provide education and training with respect to the Safeguarding Standards.

The values underpinning CPSL's approach to safeguarding children and vulnerable adults include the inherent dignity of each person. This is at the heart of Gospel teachings. All people, especially children and the vulnerable, have an absolute right to be safe and free from all forms of harm including physical, sexual and psychological harm, neglect and exploitation.

An initial focus on children

The first phase of the National Catholic Safeguarding Standards focuses on requirements for Catholic Church entities and organisations to safeguard children. Development of requirements for the safeguarding of vulnerable adults will commence in 2019.

The National Catholic Safeguarding Standards set out ten Standards, providing the framework for Catholic Church entities and organisations to build child-safe cultures and to advance the safety of children across the Catholic Church.

The Standards take into account the guidance of the Royal Commission into Institutional Responses to Child Sexual Abuse and the National Statement of Principles for Child Safe Organisations from the Australian Human Rights Commission (draft).

The underlying principles of a child safe organisation include:
- creating an environment where children's safety and wellbeing are at the centre of thought, values and actions;
- understanding the nature of abuse and risk factors;
- placing emphasis on genuine engagement with, and valuing of, children and young people;
- creating conditions that reduce the likelihood of harm to children and young people;
- creating conditions that increase the likelihood of identifying any harm; and
- responding appropriately to any concerns, disclosures, allegations or suspicions of harm.

The National Catholic Safeguarding Standards are designed to ensure Catholic Church entities have a child safe culture and practices that are in accordance with legislative requirements, the Australian community's expectations and Gospel values.

The Standards will be implemented by all Church entities to promote a more comprehensive and consistent approach within the Australian Church. These Standards are designed to be applied to all Church ministries in every state and territory of Australia.

Every child must be protected by the same rigorous standards. These Standards apply regardless of where the children live or what part of the Church they encounter, be it their local parish, a Catholic school, welfare or health service, a youth group, a camp, a sacramental program or any one of the many other Catholic services and activities that reach into the community.

Due to the different nature, size and characteristics of Church entities, the risk of harm to children will vary. Therefore, it is incumbent on each Church entity to consider every one of the 10 Safeguarding Standards. Each Church entity must take time to identify risks that may arise in their particular context and develop ways to mitigate or manage these risks.

The safeguarding of Aboriginal and Torres Strait Islander children, children from culturally and/or linguistically diverse backgrounds and children with a disability requires particular attention, as these groups of children are more vulnerable to abuse.

The application of the Standards

The successful application of these Standards requires the commitment of all leaders within Church entities. Church leaders must actively champion and model these Standards. The Standards provide a framework and mandate for leaders to ensure that systems and processes within their entity or organisation promote the safeguarding of children.

All activities and ministries under the jurisdiction of a Church Authority are covered by these Standards including where a Church Authority has canonical responsibility for locations outside of Australia.

All the standards are of equal importance and are inter-related. They need to be read collectively, not in isolation, as there are necessary overlaps. Requirements within one Standard may be similar, complementary, relevant and/or inter-related to another Standard.

The National Catholic Safeguarding Standards are:

Committed leadership, governance and culture

The leadership and governance arrangements of Church entities promote an inclusive, welcoming environment for children and provide the foundation for transparent, accountable and risk-based approaches to ensure child safety.

Children are safe, informed and participate

Children are informed about their rights, are given the opportunity to participate in decisions which affect them and their views are taken seriously.

Partnering with families, carers and communities

Families, carers and communities are informed and involved in promoting child safety.

Equity is promoted and diversity is respected

Equity is upheld and diversity needs are respected in policy and practice.

Robust human resource management

Church personnel are suitable and supported to implement safeguarding in practice.

Effective complaints management

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

Ongoing education and training

Church personnel are equipped with knowledge, skills and awareness to keep children safe through information, ongoing education and training.

Safe physical and online environments

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

Policies and procedures support child safety

Policies and procedures document how the Church entity is safe for children.

Regular improvement

Church entities regularly review and improve implementation of their systems for keeping children safe.

Each of the ten Safeguarding Standards is further explained by specific criteria. Criteria are supported by a range of indicators which are specific and measurable.

Implementation and evidence guidance is also provided with suggestions, examples and requirements for how a Church entity may demonstrate compliance with the indicators, criteria and ultimately, each Standard.

CPSL is developing a range of support materials and resources to assist Church entities to implement the standards.

The National Catholic Safeguarding Standards are intended to be dynamic and responsive rather than static and definitive and will be subject to continuous review and improvement.

> *'Families need to know that the Church is making every effort to protect their children. They should also know that they have every right to turn to the Church with full confidence, for it is a safe and secure home.'*
>
> *A letter from His Holiness Pope Francis to Presidents of National Bishops' Conferences and Superiors of Religious Orders across the world, 2 February 2015*

Criteria	Indicators	Implementation and Evidence Guide
Standard 1: Committed leadership, governance and culture The leadership and governance arrangements of Church entities promote an inclusive, welcoming environment for children and provide the foundation for transparent, accountable and risk-based approaches to ensure child safety		
1.1 The Church entity publicly commits to child safeguarding.	**1.1.1** The Church entity has a Child Safeguarding Policy that is written in a clear and easily understandable way, and that is publicly available.	The Child Safeguarding Policy includes: ▪ a requirement that all Church personnel must comply with the policy; ▪ documented accountabilities and responsibilities of Church personnel in enacting the policy; ▪ regular reviews (at least every 3 years) of the policy, including out-of-cycle review whenever there are significant changes in the entity or legislation; ▪ confirmation that the policy applies to all the different aspects of Church work (for example, within a Church building, community work, pilgrimages, camps, home visiting, trips and holidays); ▪ methods to manage people who breach the policy (e.g. dismissal, suspension or transfer to other duties); ▪ a description of the Church entity's understanding and definitions of abuse; and ▪ reporting requirements - including that all current child protection concerns must be fully reported to the civil authorities without delay and in accordance with relevant State legislation (for example, Reportable Conduct Schemes, mandatory reports to child protection). The Policy should be created at a Diocese or Congregational level. If a separate policy document at parish or other level is necessary, this should be consistent with the Diocesan or Congregational Policy and approved by the Church Authority.
	1.1.2 The policy is approved and signed by the Church Authority and/or relevant leadership body of the Church entity.	Approval and sign off by: ▪ Archbishop/Bishop; or ▪ Provincial, Leader or Superior of Religious Institute; or ▪ Trustees of a PJP; or ▪ Chair of Board of company structure.
	1.1.3 The Church entity publishes a Child Safety Commitment Statement that is written in a clear and easily understandable way, is openly displayed and publicly available.	The Child Safety Commitment Statement: ▪ explains how the Church entity meets its commitment to child safeguarding and welcomes feedback; ▪ is publicised in a child friendly format; ▪ is communicated using a variety of digital and printed formats (websites, mobile applications, newsletter and posters); ▪ is available in user-friendly versions for different stakeholder groups: for example, parents/carers; ▪ raises awareness about obligations to protect the safeguarding of children within a broader context of supporting children's rights; and ▪ is easily accessible and promoted widely and frequently.
1.2 Child safeguarding is a shared responsibility at all levels of the Church entity.	**1.2.1** Leaders of the Church entity foster a culture of protecting children and upholding children's rights.	Leaders of the Church entity: ▪ model and foster a commitment to child safe practices within the written statements of the entity's values and principles, including the Child Safety Commitment Statement; ▪ set accountabilities for compliance with National Catholic Safeguarding Standards at all levels of the Church entity governance structure; ▪ publish an organisation chart which shows lines of authority, reporting and accountability for each position in the entity, supported by duty statements/performance agreements which address child safety; ▪ promote and support safeguarding through allocation of resources, including appointing a Safeguarding Trustee/Champion and Safeguarding Coordinator(s); ▪ ensure that there are mechanisms through which they receive advice from individuals with relevant and varied professional expertise on all matters relating to child abuse and child safeguarding. This should include matters in relation to prevention, policies and procedures, risks and complaint handling; ▪ foster a culture and enact strategies that encourage, protect and support people who bring forward any child safety concerns; and ▪ regularly discuss the issue of child safety as a standing meeting agenda item at all leadership meetings.

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Standard 1: Committed leadership, governance and culture The leadership and governance arrangements of Church entities promote an inclusive, welcoming environment for children and provide the foundation for transparent, accountable and risk-based approaches to ensure child safety		
	1.2.2 The Church entity appoints a Safeguarding Trustee/Champion at the highest level of leadership who is responsible for advocating on behalf of children.	The Safeguarding Trustee/Champion: ▪ has clearly defined and documented responsibilities which are not delegable to other personnel and which are publicly communicated via a variety of digital and printed formats; and ▪ is active and is seen to be active in advocating on behalf of children who interact with the entity.
	1.2.3 The Church entity appoints and promotes the role of Safeguarding Coordinator(s), with clearly defined responsibilities for safeguarding children at Diocesan or congregational level. Coordinators are responsible for reporting to the leadership about the entity's child safe performance.	The Safeguarding Coordinator(s): ▪ performs the role of 'go-to' person for any issues or concerns; ▪ has clearly defined responsibilities (documented in a duty statement/position description) which are publicly communicated via a variety of digital and printed formats; ▪ is active and is seen to be active in safeguarding activities, including providing verbal and written reports to leadership about the entity's child safe performance; ▪ may also be appointed at a local level (for example, parish) to support the on-the-ground implementation of safeguarding strategies; ▪ may be carried out by a team of individuals/volunteers to share the responsibility and build expertise; and ▪ has access to ongoing professional development and supervision.
	1.2.4 Leaders of the Church entity ensure that all relevant policies and procedures include appropriate safeguarding approaches, requirements and responsibilities.	Refer to **Standard 9** for the requirements relating to policies and procedures.
	1.2.5 The Church entity ensures the National Catholic Safeguarding Standards apply across all its operations.	▪ Church personnel across all operations of the Church entity are provided with communication, knowledge, awareness and formal training where appropriate regarding the application of the National Catholic Safeguarding Standards to their areas of Church activity. ▪ Recruitment, selection and orientation processes including those for contractors, sole contractors and other groups funded by the Church entity cover education, awareness and where appropriate, formal training, in relation to the application of the National Catholic Safeguarding Standards. ▪ Mechanisms are in place to ensure awareness and appropriate application of the National Catholic Safeguarding Standards for other Catholic/Voluntary/Community groups which use Church facilities.
	1.2.6 Church personnel know that child safeguarding is everyone's responsibility.	▪ Child safety policy and procedural documents, including the documented and defined responsibility of Church personnel, should be accessible and promoted to all Church personnel. ▪ Understanding of child safeguarding should be supported by training, where appropriate, including induction training and ongoing refresher training. ▪ The responsibility for child safety should be formally included as a part of the performance management of Church personnel.
	1.2.7 Church personnel feel empowered to have a say in, and influence decisions about child safeguarding.	Mechanisms should be in place to facilitate open discussion, allowing for Church personnel to voice concerns, views and opinions and to influence decision making: for example, through representative attendance at an open forum or committee.
1.3 A Code of Conduct provides guidelines for Church personnel on expected behavioural standards and responsibilities.	1.3.1 The Church entity provides guidance on appropriate and expected standards of behaviour of Church personnel towards children.	The code of conduct: ▪ applies to all Church personnel; ▪ clearly describes acceptable and unacceptable behaviour (including when interacting with children through technology); ▪ is communicated effectively to all Church personnel; ▪ requires signed acknowledgement by all Church personnel;
	1.3.2 There are clear ways, such as whistle blowing, in which Church personnel can raise allegations and suspicions about unacceptable behaviour towards children by other Church personnel.	▪ sets out clear consequences if the Code of Conduct is breached, including responding to breaches through remedial education, counselling, suspension, termination and/or official reports to police and statutory agencies as required; and ▪ is published, publicly accessible and communicated using a range of modes and mechanisms.

Criteria	Indicators	Implementation and Evidence Guide
Standard 1: Committed leadership, governance and culture The leadership and governance arrangements of Church entities promote an inclusive, welcoming environment for children and provide the foundation for transparent, accountable and risk-based approaches to ensure child safety		
	1.3.3 Guidance to Church personnel makes it clear that discriminatory behaviour or language in relation to any of the following is not acceptable: race, culture, age, gender, disability, religion, sexuality or political views.	

1.4 The Church entity has risk management strategies focusing on preventing, identifying and mitigating risks to children.	**1.4.1** The Church entity has a clearly documented safeguarding risk management plan, as part of its overall risk management strategy, which considers all possible risks relating to children.	The Church entity's safeguarding risk management strategy:
		 ▪ is developed by understanding the overall risk profile within the organisational context including:
		   o people;
		   o ministries/activities;
		   o place (physical and online environments);
		 ▪ is developed with respect to evidence-informed characteristics of abusers and victims, and how, when and where abuse tends to occur;
		 ▪ attends more closely to risk in situations where staff have roles that involve working:

	1.4.2 Leaders of the Church manage child safety risks effectively, through regular monitoring, reporting and review of risks.	o alone with children or without supervision;
		   o in private settings;
		   o in intimate care routines with children (for example, bathing, dressing, or counselling and guidance);
		 ▪ covers all properties, locations, projects and activities which may give rise to contact with children;
		 ▪ uses a robust and consistent method to identify, assess and evaluate potential risks;
		 ▪ identifies and develops strategies to implement controls to address identified risks; and
		 ▪ requires the reporting and monitoring of child safety risks at an organisational level, enabling effective leadership oversight of risks, treatment plans and mitigation strategies. This could be achieved through the incorporation of child safety risks into the entity risk register.

	1.4.3 Risk management practices ensure that children are adequately supervised and protected when partaking in all activities and/or projects.	**Criterion 1.4** should be considered in conjunction with **Criterion 8.1,** which requires risks in the Church entity's online and physical environment to be identified and mitigated.
1.5 Governance mechanisms and clearly articulated expectations are in place to manage information sharing and record keeping.	**1.5.1** Policies and procedures in relation to record keeping and information sharing are in accordance with Australian Privacy Principles and relevant State legislative requirements.	The Church entity has a policy in relation to record keeping which covers: ▪ requirements relating to data collection, confidentiality, use of information and data sharing; ▪ record storage, maintenance, security and access; and ▪ record retention requirements, including adherence to relevant state and/or national recordkeeping requirements. Church Leaders and Church personnel are educated in the appropriate sharing, treatment and protection of private, personal or sensitive information, particularly in relation to complaint handling and related investigative activities.
	1.5.2 Church personnel are aware of and understand their obligations in relation to data collection, information sharing and record keeping,	

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Standard 1: Committed leadership, governance and culture The leadership and governance arrangements of Church entities promote an inclusive, welcoming environment for children and provide the foundation for transparent, accountable and risk-based approaches to ensure child safety		
1.6 The Church Authority and entity apply the National Catholic Safeguarding Standards and risk management approaches to all ministries and activities, including overseas where relevant	1.6.1 The Church entity has appropriate governance processes in place to assess, evaluate, review and oversee the safeguarding of children participating in, or receiving, ministries including cultural immersions, pilgrimages and solidarity campaigns.	▪ A documented risk assessment of the proposed activity has been conducted by relevant Church personnel, including input and information from the host party regarding existing or proposed safeguarding practices. ▪ The Church entity requires that all participants involved in the cultural immersion program, overseas ministry or pilgrimage sign a code of conduct and attend child safeguarding training. ▪ The Church entity actively monitors the activity to ensure appropriate child safeguarding standards are consistently and continuously applied.
	1.6.2 The Church Authority has clearly documented processes in place that demonstrate the application of the National Catholic Safeguarding Standards where the Church Authority's governance includes countries other than Australia.	Documented processes need to take account of: ▪ respondent and offender management; ▪ complaint handling; ▪ human resource management; ▪ training; and ▪ risk management.

Criteria	Indicators	Implementation and Evidence Guide
	Standard 2: Children are safe, informed and participate Children are informed about their rights, are given the opportunity to participate in decisions which affect them and their views are taken seriously	
2.1 Children are able to express their views and are provided with opportunities to participate in decisions that affect their lives.	2.1.1 The Church entity includes the views of children in the development of safeguarding policies, strategies and when making decisions.	The Church entity exhibits a child-friendly and engaging environment which: ▪ provides opportunities for children to be involved in the development of safeguarding policies and programs, codes of conduct and relevant risk assessments; ▪ provides opportunities for children to give input into the safeguarding of the Church entity's physical and online environments; ▪ ensures transparency with children about the extent of their involvement and gives feedback on how their views have been actioned; ▪ provides mechanisms through which children can contribute and which are supported by a variety of methods through which feedback may be captured, including anonymous surveys ▪ documents and regularly reviews opportunities that are provided for the participation of children; ▪ uses advisory groups such as Student Representative Councils, parish youth leaders or young people's reference groups, where appropriate; and ▪ considers access and culturally appropriate language, photographs and artwork for Aboriginal children, children from culturally and/or linguistically diverse backgrounds and children with a disability when drafting communications materials. Underlying considerations for children's involvement should ensure that the Church entity's interactions are: o ethical; o age appropriate and child-friendly; o culturally respectful; o inclusive of a diverse range of children; o positive and fun; o voluntary and with informed consent; and o supportive of the children involved.
	2.1.2 The Church entity ensures children are made aware of their right to be safe from abuse and are informed whom to contact if they have concerns.	The Church entity provides easily accessible materials and resources which are available to children and which: ▪ communicate a child's right to be safe and free from abuse; ▪ clearly articulate how and to whom children can escalate concerns; ▪ are provided in a variety of formats such as. easy-read posters, cartoons and other graphics; ▪ are easily understandable and useable for children of all ages, including children from diverse cultural and linguistic backgrounds, children with disabilities.; ▪ inform parents of the mechanisms available to their children to raise concerns and provides information to parents to reinforce key messaging with children; and ▪ builds children's confidence and develops their communication skills to allow for active participation, as well as accommodating for anonymous or written participation. Where appropriate, the Church entity appoints older children as Youth Safeguarding Officers as a mechanism for concerns to be raised within the Church entity on behalf of children.
	2.1.3 Church personnel effectively engage with children and encourage their participation.	In line with **Indicators 2.1.1** and **2.1.2**, children feel empowered, are made aware and are encouraged to participate in decisions which affect their lives and their safety. Church personnel should engage with children effectively to facilitate this. Formalised strategies and methods should be in place to encourage participation.

Criteria	Indicators	Implementation and Evidence Guide
Standard 2: Children are safe, informed and participate **Children are informed about their rights, are given the opportunity to participate in decisions which affect them and their views are taken seriously**		
		Church personnel should be educated in the elements of effective engagement with children. Refer to **Standard 7** and **Indicator 7.2** for further details of training and educational requirements for Church personnel.
2.2 The importance of friendships is recognised and support from peers is encouraged, helping children feel safe and less isolated.	2.2.1 The Church entity informs children of their role and responsibilities to help build a safe environment for all children.	Children should be informed of their role and responsibilities to help build a safe environment for all children and this may occur through the following mechanisms: ▪ peer support or buddy programs used in formal groups; and ▪ information provided to children in a child-friendly manner, including social media, that encourages healthy peer relationships, anti-bullying and explains unacceptable behaviour.
	2.2.2 The Church entity has an anti-bullying policy and guidance on expected and acceptable behaviour of children towards other children.	▪ Relevant and easily accessible information that describes the contrast between expected behaviour and unacceptable behaviour is provided to children: refer to **Criterion 2.3** and **Indicator 2.3.2** for how this could be conveyed to children. ▪ Church personnel understand and respond to bullying and abuse by a child towards another child: refer to **Standard 7** and **Indicator 7.2** for further detail on training requirements for Church personnel regarding identifying and addressing bullying. ▪ At applicable Church entities, programs exist that describe and promote healthy peer-to-peer relationships and actively discourage and describe the detrimental consequences of bullying.
	2.2.3 Church personnel promote and use positive behaviour management strategies when dealing with children's inappropriate and unacceptable behaviour.	▪ The Church entity has a clear policy and procedural guidance explaining to parents, children and Church personnel what constitutes unacceptable behaviour and the expected responses and consequences should such behaviour be exhibited. ▪ The policy is based on positive behaviour management practices. ▪ The policy clearly articulates mechanisms in place to respond to instances of punishment or disciplinary actions which are physical, degrading or humiliating. ▪ The Church entity provides training and guidance to Church personnel explaining how the policy should be implemented and how the procedures should be followed. Refer to **Standard 7** and **Indicator 7.2** for further details of training and educational requirements for Church personnel.

2.3 Where relevant to the setting or context, children are offered access to sexual abuse prevention programs and information.	2.3.1 The Church entity establishes links and develops good working relationships with statutory child protection and/or child abuse prevention services to keep children safe.	Working relationships have been established with statutory child protection and/or child abuse prevention organisations, which may be supported by:
		▪ open display of contact details for independent child advocacy services and child helpline numbers within the Church entity;
		▪ educating children in the role and use of independent child advocacy services and child helpline numbers;
		▪ engaging experts which may include professionals within the Church entity – possibly through professional children's services, CatholicCare/Centacare, experts within Catholic Education and establishing relationships with these experts to provide:
		  o specialist advice when required;
		  o information on community campaigns, such as Child Protection Week; and
		  o easily facilitated access to appropriate referrals or support for children and/or families.

	2.3.2 Appropriate to the context, the Church entity delivers protective behaviours programs.	Protective behaviours programs are delivered by experts to children and/or parents in an appropriate manner taking account of the nature and environment in which the entity operates its services. Church entities may outsource the delivery of these programs to expert providers.
		
		Protective behaviours programs include the following topics.
		  o Trusted adults
		  o Safe and unsafe touches
		  o Good and bad secrets

Criteria	Indicators	Implementation and Evidence Guide
Standard 2: Children are safe, informed and participate Children are informed about their rights, are given the opportunity to participate in decisions which affect them and their views are taken seriously		
		o It's OK to tell o Feelings and instincts o No-one has a right to invade their privacy and make them feel unsafe
2.4 Church personnel are attuned to signs of harm and facilitate child-friendly ways for children to communicate and raise their concerns.	**2.4.1** Church personnel have the knowledge, skills and awareness to identify potential signs of harm and actively support children to raise any concerns.	Church personnel apply learnings effectively from training and are attuned to signs of harm in children, including: ▪ practising and confirming their understanding of the training they have received: for example, through case studies or scenario-based tests; ▪ scanning for signs of unexplained behaviour and/or other unusual activity; ▪ routinely checking in with children, including active listening and encouraging feedback; and ▪ providing child-friendly ways for children to communicate and raise concerns. The Church entity has a mechanism for capturing children's feedback which is used to inform and adapt training and application of safeguarding practices. Refer to **Standard 7** and **Indicator 7.2** for further details of training and educational requirements for Church personnel.

Criteria	Indicators	Implementation and Evidence Guide
Standard 3: Partnering with families, carers and communities Families, carers and communities are informed and involved in promoting child safety		
3.1 Families and carers have the primary responsibility for the upbringing and development of their child and actively participate in decisions affecting their child.	**3.1.1** The Church entity supports and encourages families and carers to take an active role in monitoring children's safety when participating in Church activities.	The Church entity: ▪ clearly describes the roles and responsibilities of parents and carers to ensure the safe participation of children; ▪ seeks appropriate authorisations from parents/carers for children's participation in activities or programs; and ▪ keeps families and carers informed of progress and actions relating to any concern/complaint and discusses matters with families and carers in accordance with the law.
3.2 The Church entity engages in open, accessible two-way communication with families, carers and communities about its child safeguarding approach, with relevant information easily accessible.	**3.2.1** The Church entity promotes open dialogue and provides a range of ways for families, carers and communities to contribute to discussions about its child safety approach.	The Church entity: ▪ openly displays information that is visible to families, carers and the community promoting its commitment to child safeguarding and detailing actions the Church entity will take to meet this commitment; ▪ ensures families, carers and the community know where to find the Code of Conduct and child safeguarding policies and procedures. These may be transmitted in fact sheets, information sessions or device apps; ▪ ensures families, carers and the community know how, when and to whom complaints should be made; ▪ ensures communications are publicly available, current, clear, timely and delivered in multiple modes and formats as appropriate to a diverse stakeholder audience, taking into account culturally and/or linguistically diverse backgrounds; ▪ allows additional time to establish rapport and relationships with families, carers and support networks of children with heightened vulnerability; and ▪ identifies barriers to communication and enacts specific strategies to overcome these barriers.
	3.2.2 The Church entity provides families, carers and communities with contact details and information regarding the appointment of Safeguarding Trustees/Champions and Safeguarding Co-ordinators.	The Church entity: ▪ promotes the role of the Safeguarding Trustee/Champion and the Safeguarding Coordinators and how to contact them. Refer to **Indicator 1.1.3** for further details relating to the role of the Safeguarding Coordinator; and ▪ ensures that the Safeguarding Coordinator actively seeks input periodically from families, carers and community members.
3.3 Families, carers and communities have a say in the Church entity's policies and practices.	**3.3.1** Processes are in place to engage families, carers and communities about their views on policies and practices for keeping children safe.	The Church entity: ▪ consults families, carers and communities on the development of the Church entity's policies and practices; and ▪ consults families, carers and communities on Church entity decisions, where feasible and appropriate. Strategies for seeking input from families, carers and communities should be responsive and dynamic to ensure that ongoing feedback outside of formal policy development and decision making is also sought and considered. Refer to **Indicator 9.3.1** for further details relating to review and continuous refinement of policies and procedures relating to child safeguarding.
3.4 Families, carers and communities are informed about the Church entity's operations and governance.	**3.4.1** The Church entity ensures families, carers and communities are aware of relevant Church leadership and the roles of these leaders.	▪ In line with **Indicator 1.1.1**, the Church entity publishes an organisation chart which shows lines of authority, reporting and accountability for each position of leadership in the entity. The organisational chart should clearly illustrate Church leadership and governance at all levels. ▪ The Church entity ensures that families, carers and communities are aware of the roles and responsibilities of Church personnel delivering services directly to their children, including the day-to-day Church leadership and governance roles which have oversight over delivery of these services.
3.5 The Church entity takes a leadership role in raising community awareness of child abuse in organisational contexts.	**3.5.1** The Church entity actively promotes and participates in civic engagement activities and campaigns which promote whole of community awareness of child abuse prevention.	Activities may include participating in and promoting activities such as National Child Protection Week including Child Protection Sunday.

Criteria	Indicators	Implementation and Evidence Guide
Standard 3: Partnering with families, carers and communities Families, carers and communities are informed and involved in promoting child safety		
3.6 The Church entity appropriately manages and aims to minimise risks posed by known offenders in its worshipping community.	**3.6.1** The Church entity implements a process for assessing, identifying and managing risks associated with known offenders in its worshipping community who are attending activities – including sacramental and liturgical celebrations— of the Church entity.	Where a Church entity becomes aware that a person attending any of its religious services or activities is the subject of a substantiated complaint of child abuse, or has been convicted of an offence relating to child abuse, the Church entity must: ▪ assess the level of risk posed to children through the known offender's ongoing involvement in the religious community; and ▪ take appropriate steps to manage that risk. Refer to **Criterion 1.4** for further details relating to the Church entity's risk management plan

Criteria	Indicators	Implementation and Evidence Guide
Standard 4: Equity is promoted and diversity is respected Equity is upheld and diversity needs are respected in policy and practice		

4.1 The Church entity actively anticipates children's diverse circumstances and backgrounds and responds effectively to those who are vulnerable.	**4.1.1** The Church entity's Child Safeguarding Policy documents its approach to understanding and incorporating feedback from children with diverse backgrounds, circumstances and vulnerabilities.	The Church entity:
		▪ recognises and respects children with diverse backgrounds, identities, needs and preferences, including:
		  o children with disability;
		  o children from ATSI and CALD backgrounds;
		  o the needs of very young children;
		  o children who may be impacted by prior trauma or adverse life events;
		  o children who are socio-economically disadvantaged;
		  o gender differences;
		  o the experiences of lesbian, gay, bisexual, transgender and intersex children; and
		  o children living in remote or isolated locations.
		▪ consults with a range of experts as well as stakeholders from diverse backgrounds including children, families, carers and communities in developing strategies for implementing the National Catholic Safeguarding Standards.

4.2 The Church entity pays particular attention to the needs of children with disability, children from Aboriginal and Torres Strait Islander (ATSI) and children from Culturally and Linguistically Diverse (CALD) backgrounds.	**4.2.1** The Church entity's Child Safeguarding Policy documents its approach to responding to the safeguarding needs of children with disability, children from Aboriginal and Torres Strait Islander (ATSI) and children from Culturally and Linguistically Diverse (CALD) backgrounds.	The Church entity: ▪ strives for a workforce that reflects diversity of cultures, abilities and identities; ▪ implements awareness training as part of induction and ongoing education, with specific content related to children with disability, ATSI children, children from CALD backgrounds and others with particular experiences and needs; ▪ makes clear reference in its policies and procedures to additional considerations related to disability, ATSI cultures, CALD backgrounds and other experiences and needs; and ▪ implements and monitors the outcomes of specific strategies tailored to the needs of children with disability, ATSI children and children from CALD backgrounds, to ensure their safety and participation in the Church entity.
4.3 All children have access to information, support and complaints processes.	**4.3.1** The Church entity tailors its child safeguarding practices to ensure that all children, regardless of circumstance, have access to the relationships, skills, knowledge and resources they need to be safe.	The Church entity: ▪ provides accessible information for all children in multiple formats which is age-appropriate, takes account of language, literacy, developmental issues and culture and is respectful, accurate and up-to-date; ▪ uses translation services and bicultural workers who are knowledgeable with respect to child abuse issues, particularly to facilitate disclosure, reporting and complaint handling; and ▪ accesses external expert advice when required, such as cultural advice or disability support. Refer to **Criterion 6.1** for further details relating to the Church entity's complaint handling system.

Criteria	Indicators	Implementation and Evidence Guide
Standard 5: Robust human resource management **Church personnel are suitable and supported to implement safeguarding in practice**		
5.1 Recruitment practices, including advertising, screening and selection of Church personnel, emphasise child safeguarding.	5.1.1 Recruitment policies covering advertising, screening and selection processes are clearly documented and include safeguarding practices.	Recruitment policies clearly document recruitment practices and detail the required advertising, screening and selection processes, including delegations and approval authorities. Recruitment policies include requirements that: ▪ all relevant legislative requirements are met; ▪ job advertisements clearly articulate commitment to child safety and that screening requirements will reflect appropriate checks; ▪ every position involving contact and engagement with children has a Position Description which sets clear expectations about safeguarding responsibilities; ▪ specific selection criteria are applied as appropriate concerning attitudes to, and application of, child safeguarding measures to which applicants must respond; and ▪ applicants are encouraged to read the entity's Statement of Commitment to Child Safety, Code of Conduct and Child Safe Policy as part of the application process.
	5.1.2 Positions are assessed for the expected level of contact with children and appropriate child safe recruitment procedures are implemented.	▪ A risk assessment of the level of contact with children is conducted for all new positions, including where positions are to be filled by clergy and/or religious. ▪ Written procedures are available and accessible detailing screening procedures required for various levels of contact with children, including National Criminal Records Checks, International Police Checks, Working with Children Checks/Working with Vulnerable People Checks (based on minimum requirements determined by relevant legislative requirements).

	5.1.3 Selection and screening practices reflect expectations set in recruitment policies and are applied in accordance with procedural requirements.	Selection and screening practices include:
		▪ thorough, structured interviews;
		▪ assessment of the values, motives and attitudes of applicants who will work directly with children;
		▪ assessment of the applicant's motivation for the position – that is, why are they leaving their current role, why do they want to work with children, why do they want to volunteer;
		▪ assessment of the applicant's competence, professional experience and qualifications where relevant to work with children;
		▪ involvement of children and/or families where appropriate in the selection and screening processes and decision making; and
		▪ stringent and strict reference checks:
		   o including direct conversations with at least 2 professional referees, including the applicant's current/most recent employer;
		   o ascertaining the applicant's attitudes and behaviours in previous child-related roles;
		   o ascertaining if the applicant has ever had a complaint made against them.
		
		Selection and screening practices are complied with and conducted by:
		▪ human resources staff and interview panels; and
		▪ all involved in recruitment, including Church personnel, recruitment agencies and labour suppliers.

	5.1.4 Screening procedures include appropriate verification of potential personnel's identity, qualifications and professional registration.	Screening procedures include: ▪ photo identification verification is recorded on file; ▪ professional registrations where appropriate are current and recorded on file; ▪ formal qualifications are commensurate with role and responsibility and are recorded on file; and ▪ informing applicants of expectations for engagement with, and completion of, appropriate learning and development.
	5.1.5 The Church Authority draws upon broad-ranging professional advice in its decision-making relating to candidates for seminary/formation programs and ordination/profession of	Advice is sought and considered from a range of sources including the following. ▪ Psychologists ▪ Senior Clergy and Religious

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			vows.	▪ Lay people ▪ Rectors and Formation Directors ▪ Children, families and carers as appropriate
5.2	All clergy and religious, and relevant lay Church personnel have the required statutory checks for working with children/working with vulnerable people.	5.2.1	The Church entity has a system for monitoring currency of working with children checks.	The monitoring system accommodates a risk-based approach to assessing individuals' roles/positions and determining the appropriate checks which are required based on the child safety risk of the position. This system should include: ▪ date of issue of check; ▪ date of renewal of check; ▪ reminder/alert system; ▪ process for action if a check is found to be lapsed/invalid; ▪ process to seek, document and monitor exemptions against checks; ▪ process to identify and flag a change in status, including a change in role: for example, a volunteer becomes paid employee, a change in age such as when Church personnel become 18 years of age or a change in location; ▪ agreed and defined accepted or unaccepted alternatives to checks; ▪ depending on the relevant State system, the Church entity needs to ensure that personnel have registered the relevant Church Entity with the oversight body; and ▪ compliance with applicable legislative and regulatory requirements.
5.3	Credentialing and movement of clergy and religious is appropriately managed.	5.3.1	The Church entity implements a system to assess the credentials and manage movement of all clergy and religious moving between different Church jurisdictions.	The system includes: ▪ a mechanism to verify that an individual coming to exercise ministry in a new jurisdiction is currently in good standing; ▪ good standing must be declared by the individual and supported by the Church Authority; ▪ a mechanism for recording visiting ministers in new jurisdictions: for example, a sacristy register for visiting clergy to record their attendance; and ▪ defined accountabilities, supported by education, to promote participation in the system.

5.4	All Church personnel receive an appropriate induction and are aware of their child safeguarding responsibilities, including reporting obligations.	5.4.1	All new Church Authorities, along with members of leadership teams and senior officials, participate in CPSL Introductory Safeguarding Training within 4 months of commencing in a new leadership role.	▪ The following Church personnel are required to attend CPSL Introductory Training:
				  o Provincial/Leader/Superior of Religious Institutes/Congregations along with their designated or elected leadership team;
				  o Bishops/Archbishops (including when appointed to a new Diocese) along with their Vicar General, Diocesan Financial Administrator, Episcopal Vicars; and
				  o Safeguarding Champion and Safeguarding Co-Ordinator(s).
				▪ Records of attendance need to be maintained on Church entity files.
				▪ CPSL will provide a Certificate of Attendance to all attendees.
				
				CPSL Introductory Safeguarding Training will cover the following.
				▪ Leadership Responsibilities of the Church Authority in relation to safeguarding
				▪ National Catholic Safeguarding Standards
				▪ CPSL Audit and Reporting
				▪ Church Entity Safeguarding Action plan, including roles and responsibilities **(refer Standard 10)**

		5.4.2	All Church personnel participate in a Safeguarding Induction program, documented by the Church entity, which occurs immediately after commencement and before work with children begins.	▪ The Safeguarding Induction program includes:
				  o the entity Code of Conduct and child safe policies and procedures;
				  o children's rights;
				  o respect for children, regardless of their individual characteristics, cultural backgrounds and abilities;
				  o strategies to identify, assess and minimise risk of harm to children;
				  o how to respond to a disclosure of harm from a child;

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Standard 5: Robust human resource management

Church personnel are suitable and supported to implement safeguarding in practice

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		○ complaints processes, including how to respond to a complaint about inappropriate behaviour towards children; ○ reporting obligations including any statutory reporting requirements regarding mandatory reporting and reportable conduct; and ○ processes in place to protect whistle-blowers. ■ The Safeguarding Induction Program is appropriately tailored to meet the needs of different groups taking into account different roles and situations with higher risk. ■ The Safeguarding Induction Program is reviewed regularly to ensure it keeps pace with legislative reforms, increasing expertise and other contemporary requirements. ■ Records of attendance are maintained which demonstrate that all Church personnel have participated in the Safeguarding Induction program.
5.5 People management and supervision/support strategies have a focus on child safeguarding.	5.5.1 The Church entity's people management processes are clearly documented and include strategies to ensure appropriate oversight of all personnel.	People management processes include: ■ a probationary period for new employees and volunteers, to allow time to assess suitability to the role; ■ regular reviews of Church personnel performance, including adherence to the Code of Conduct and child safe policies and procedures; ■ tailored supervision strategies for Church personnel working in isolated settings or remote locations; ■ appropriate responses to concerns about performance in relation to the Code of Conduct; ■ opportunities for Church personnel to raise concerns formally or informally about harm or risk of harm to children; and ■ feedback on the performance of Church personnel from children and/or families where appropriate.
	5.5.2 The Church entity ensures that **all** people in religious or pastoral ministry, including bishops, provincials, leaders, superiors, clergy, religious, overseas Church personnel and lay personnel, undertake required professional supervision.	Professional supervision considerations include: ■ provision of professional supervision by a trained and skilled professional, who may in some circumstances have a degree of independence from the entity; ■ providing a confidential, safe and supportive environment for supervisees; and ■ a clear, documented Supervision Agreement which provides clarity as to the structure, timing, frequency and expectations of all parties, including clauses addressing situations where confidentiality may be breached.
5.6 Seminary and formation programs for clergy and religious have appropriate curriculum to build the knowledge and skills of candidates to understand and lead child safeguarding initiatives.	5.6.1 Seminary and formation programs have robust screening processes for candidates for religious ministry.	Seminaries and formation programs require candidates to undergo external psychological testing on a regular basis, including psychosexual assessment, for the purposes of determining their suitability to be a person in religious ministry and to undertake work involving children.
	5.6.2 Seminary and formation programs have appropriate curriculum throughout the formation program which builds candidates' knowledge and skills in a range of areas to support child safeguarding.	All seminary and formation programs ensure training on child safeguarding and related matters, including training that: ■ equips candidates with an understanding of the National Catholic Safeguarding Standards; ■ educates candidates on: ○ professional responsibility and boundaries, ethics in ministry and child safeguarding; ○ policies regarding appropriate responses to allegations or complaints of child abuse and exploitation, and how to implement these policies; and ○ how to work with children, including childhood development. ■ includes identifying and understanding the nature, indicators and impacts of child abuse and exploitation.
	5.6.3 Seminary and formation programs regularly evaluate and continually improve their child safeguarding curriculum.	■ There is evidence of regular engagement with external experts in the field to deliver different modules/curriculum. ■ The program includes appropriate, supervised community placements relating to ministry with children to assess practical application of learning.
5.7 Church entities which receive overseas Church personnel to work in	5.7.1 Selection and screening procedures for overseas Church personnel are thorough and follow, as far as practicable, the same processes as for national Church personnel.	In addition to screening processes outlined above in criterion 5.1, selection and screening procedures include: ■ the Church Authority in Australia conducts selection and screening internationally, in the country of origin, by an appropriately trained professional/s with clear delegation from the Church Authority; ■ International Criminal Records Checks are undertaken, and identity checks are conducted as far as possible (in line with

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religious or pastoral ministry have targeted programs for the screening, initial training, professional supervision and development of overseas Church personnel.		5.1.4); and ▪ agreements for pastoral ministry in Australia should initially be for a maximum of 2 years, with an option to extend.
	5.7.2 All overseas Church personnel participate in a Safeguarding Induction program, documented by the Church entity, before work with children begins.	The comprehensive safeguarding induction program includes the following. ▪ What constitutes child abuse and exploitation in Australia, including online abuse ▪ Professional boundaries ▪ Code of Conduct ▪ Ethics in ministry ▪ Child safeguarding ▪ Reporting procedures, including legislative requirements for reporting ▪ Professional responsibilities To support a broader induction to Australia, it is recommended that the induction also includes living skills in Australia, managing money, personal care, support systems available, relationships and community orientation such as shopping, household norms and other everyday matters.
	5.7.3 Overseas Church personnel are matched with a designated mentor for at least the first 12 months of their time in Australia.	▪ An appropriate mentor may be a more experienced and local peer who can proactively check-in with overseas Church personnel. ▪ The mentor role can reinforce learnings from the safeguarding induction and support acculturation for overseas Church personnel.

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	Standard 6: Effective complaints management Processes for raising concerns and complaints are responsive, understood, accessible and used by children, families, carers, communities and Church personnel	
6.1 The Church entity has a child-focused complaint-handling system that is understood by children, families, carers and Church personnel.	**6.1.1** The Church entity has a complaints management system that is publicly available, accessible, age appropriate and child friendly.	The Church entity's complaint management procedures: ▪ advise children, families, carers and Church personnel who to talk to if they have a concern or complaint; ▪ treat all concerns and complaints seriously and respond promptly and appropriately; ▪ provide for regular feedback to the complainant, particularly parents and carers, on the progress or outcome of the complaint, including remediation actions or resolutions, as required; ▪ support an open culture that supports safe disclosure of risks of harm to children; and ▪ are provided in accessible, age-appropriate and meaningful formats to children, families and carers, mindful of their diverse characteristics, cultural backgrounds and abilities. The Church entity: ▪ offers a variety of avenues for children to make complaints; and ▪ provides information publicly about its complaint-handling process, including how to make a complaint and what to expect as part of the process.
6.2 The Church entity has an effective complaint-handling policy and procedure which clearly outlines roles and responsibilities, approaches to dealing with different types of complaints and obligations to act and report, including record keeping requirements.	**6.2.1** There are clear procedures in the Church entity that provide step-by-step guidance on what action to take if there are allegations or suspicions of abuse of a child, be they historic or current.	The Church entity's complaint-handling policy includes: ▪ ensuring that children are consulted and have input into the design of the complaints process; ▪ approaches to dealing with different types of complaints, including concerns, suspicions, disclosures, allegations and breaches; ▪ links to the Code of Conduct and definitions of various forms of abuse; ▪ actions to be taken where the subject of a complaint is a member of Church personnel, parent or carer, another child or person otherwise associated with the Church entity; ▪ detailed guidance on how to respond to complaints, including: o methods for responding to the complaint; o methods for investigating the complaint, including cooperation with investigating authorities; o communication, referral and support mechanisms for Church personnel, children and their parents or carers; ▪ steps for reporting externally as required by law; ▪ approaches to dealing with complaints where a child may have caused abuse-related harm to another child; ▪ specific procedures for complaints by adult survivors of alleged child abuse; ▪ a clear commitment that no one will be penalised or suffer adverse consequences for making a complaint; and ▪ methods to capture feedback, lessons learned and systematic improvements following a complaint. The complaints policy and procedures are consistent with relevant legislation such as reportable conduct, mandatory reporting, failure to protect and failure to report and are regularly updated for changes in the law. The complaints procedures include: ▪ clear timescales for action and resolution of complaints; ▪ ensuring relevant people are kept informed of the progress, outcomes and resolution of the complaint; and ▪ contact details for relevant local authorities such as Police, Child Exploitation Units, Child Protection Services and Children's Guardian/Commissioners.
	6.2.2 A process is in place to record all complaints, incidents, allegations, suspicions and referrals. The system must be secure so that confidential information is stored, protected and retained indefinitely.	▪ The Church entity has processes in place for appropriate record keeping, including: o creating and keeping full and accurate records relevant to any alleged abuse; o creating and keeping full and accurate records in relation to incidents, responses and decisions affecting child safety, including any incidents of grooming, inappropriate behaviour or breaches of Code of Conduct; o maintaining all records in an indexed, logical and secure manner, with associated records cross-referenced to ensure all

Criteria	Indicators	Implementation and Evidence Guide
Standard 6: Effective complaints management **Processes for raising concerns and complaints are responsive, understood, accessible and used by children, families, carers, communities and Church personnel**		
		personnel using the records are aware of all relevant information; o protection of confidential information, including security and access to records; o minimum retention periods to allow for delayed disclosure of abuse by complainants; and o recognition of individuals' rights to access, amend or annotate records relating to them unless contrary to the law. Refer to **Indicator 1.5** for further details in relation to record keeping
6.3 Complaints are taken seriously, responded to promptly and thoroughly and meet all reporting, privacy, employment and canon law obligations.	6.3.1 The complaints policy requires that, upon receiving a complaint of child abuse, an initial risk assessment is conducted to identify and minimise any risk to children.	▪ The Church entity has a formal process for assessing and documenting the level of risk once a complaint is made. ▪ Safeguards to mitigate any potential risks are implemented, documented and monitored to ensure the safeguards operate consistently and continuously until the complaint is resolved. ▪ The risk assessment is conducted by competent, appropriate persons independent of the complainant or respondent. ▪ The complaints policy and process address any actual or perceived conflicts of interest that may arise in relation to allegations of child abuse and extends to all individuals who have a role in addressing complaints.
	6.3.2 The complaints policy requires that, if a complaint of child abuse against a person in religious or pastoral ministry is plausible, and there is a risk that the person may come into contact with children in the course of their current ministry, the person be stood down from ministry while the complaint is investigated.	▪ Any clergy or religious against whom a complaint of child abuse has been substantiated on the balance of probabilities or who is convicted of an offence relating to child abuse should be permanently removed from ministry. ▪ Bishops, Provincials/Leaders or Superiors take all necessary steps to prohibit effectively the person from in any way holding himself or herself out as being a person with religious authority. ▪ The standard of proof that a Church entity applies when deciding whether a complaint of child abuse has been substantiated is the balance of probabilities.
6.4 The Church Authority ensures mechanisms are in place to care for all complainants.	6.4.1 Information, support and care is provided to those who have experienced or are alleging abuse.	▪ The Church Authority offers appropriate pastoral care to complainants which recognises their unique needs. This should include an offer from the Church Authority to meet the complainant in person. ▪ The Church entity works in cooperation with relevant statutory bodies to respond to the complaint. ▪ The Church entity, where appropriate, ensures that complainants and survivors have access to support services.
6.5 The Church Authority ensures mechanisms are in place to support respondents facing allegations.	6.5.1 Appropriate support is provided to respondents facing complaints to promote resolution in a manner which does not compromise children's safety.	▪ The Church Authority has arrangements in place to inform the respondent that an allegation has been received about them and has a procedure for deciding whether an interim management plan needs to be put in place for the respondent. ▪ The Church Authority has appropriate processes in place to support respondents while investigations are under way. ▪ The Church Authority has access to appropriately trained personnel – lay, religious or clergy – whose clearly defined role is to listen to and represent the pastoral needs of the respondent. This is done in consultation with the respondent. ▪ When statutory authority investigations and assessments have been completed, the Church Authority resumes the preliminary investigation and/or collects the proofs as provided for in Canon 1717 (1)-(3)(clergy) and Canon 695 (non-ordained religious). ▪ The Church Authority has suitable arrangements in place for the monitoring of a respondent where there is a case to answer, until and if the Bishop, Provincial, Leader or Superior no longer has responsibility for monitoring the respondent.
	6.5.2 The Church Authority ensures that where clergy or religious respondents are stood down (in accordance with 6.3.2), processes are in place to provide appropriate support.	The Church Authority has documented procedures that addresses the approach to support respondents who are stood down, including: ▪ appointing a support person or advocate for the respondent; ▪ ensuring that the respondent has appropriate and secure housing where applicable until such time that a finding is determined; ▪ engagement of the respondent in non-child related work or study; ▪ access to Canon and Civil legal advice, ▪ access to psychological, medical or other professional support services.

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Standard 7: Ongoing education and training **Church personnel are equipped with knowledge, skills and awareness to keep children safe through information, ongoing education and training**		
7.1 Church personnel receive an Induction and regular training on the Church entity's Child Safeguarding policies and practices.	**7.1.1** All Church personnel must participate in a Safeguarding Induction program, documented by the Church entity, before work with children begins.	▪ The Church entity has processes in place to record and monitor Church personnel participation in their Safeguarding Induction Program. ▪ Requirements to attend Induction training are embedded in orientation practices for all personnel; ▪ Mechanisms are in place to capture and record that participation in Safeguarding Induction has occurred prior to commencement of working with children. Refer to **Indicator 5.4.2** which provides further requirements relating to the Safeguarding Induction Program.
	7.1.2 At least annually, Church personnel undertake refresher training in relation to the Church entity's Child Safeguarding policies and practices.	▪ Refresher training is undertaken at least annually by all personnel working with children. ▪ The completion of refresher training and currency of training status is recorded centrally and monitored to ensure all personnel meet training requirements. ▪ Records of participation are maintained and evaluated to ensure all personnel attend training. ▪ Where training requirements are not met or are out of date, processes are in place to ensure personnel do not work with children until refresher training is completed. Refresher training may include: ▪ coverage of organisational risk management practices; ▪ the Church entity's Code of Conduct and related safeguarding policies and procedures; ▪ specific information on reporting obligations, complaint mechanisms and whistle-blowing; ▪ existing legislation or new policy requirements in relation to reporting abuse, handling/investigating complaints and other related matters; and ▪ examples of where, when, how, to whom and by whom child abuse can occur in a Church entity. **(refer Indicator 7.2.1)**
7.2 Church personnel receive training on the nature and indicators of child abuse.	**7.2.1** Ongoing training and professional development for Church personnel is documented and tailored to respond to the needs of groups with differing contact/responsibility for children.	Training and professional development, relating to the nature and indicators of child abuse, is: ▪ evidence based and provided by child safe trainers relevant to the Church entity's context (may be internal or external trainers); ▪ supported by resources and tools which are consistent, simple, accessible and easy to use; ▪ tailored to meet the needs of the particular Church entity with respect to individual characteristics, cultural backgrounds and abilities and the roles of Church personnel; ▪ focused on consistently reinforcing the message that child safety is important and improving the Church entity's capacity to protect children; ▪ focused on providing knowledge and skills that empower Church personnel to identify risks, prevent abuse, report complaints and respond appropriately; ▪ culturally responsive to the needs of Aboriginal and Torres Strait Islander, migrant/refugee communities, and to the needs of people with disability: for example, by being delivered jointly by bilingual and/or bicultural workers and interpreters; ▪ designed and delivered with relevance to the role of individuals and their engagement with children: for example, general overview for roles with minimal child contact/responsibility, more detailed/in-depth for pastoral workers, and specialised for parish priests; ▪ tailored for various groups according to Church activity: for example, specific training for those involved in recruitment to identify signs of unusual attitudes of applicants towards children; and ▪ performed regularly – that is, at least annually. Training and professional development covers a range of topics including: ▪ children's rights and children's perceptions of what makes a Church entity safe; ▪ respect for children, regardless of their individual characteristics, cultural backgrounds and abilities;

Criteria	Indicators	Implementation and Evidence Guide
Standard 7: Ongoing education and training Church personnel are equipped with knowledge, skills and awareness to keep children safe through information, ongoing education and training		
		- the indicators of child abuse; - how to respond to indicators and disclosures of child abuse; - definitions and examples of child abuse and grooming/manipulation; - the characteristics of victims, offenders, and risky environments and situations; - combating stereotypes of both victims and offenders; - understanding and responding to bullying, cyberbullying and abuse by a child towards another child; - positive behaviour management; and - age-appropriate strategies to encourage children to raise concerns and provide feedback. Training programs are reviewed regularly, adapted as organisational factors or risks change and subject to continual improvement.
7.3 Church personnel receive training to enable them to respond effectively to issues of child safety and maintain a child safe culture.	**7.3.1** All Church personnel appointed to the role of Safeguarding Coordinator (refer **Indicator 1.2.3**) are provided with ongoing professional development and support relevant to their role.	- The Church entity provides resources to ensure the Safeguarding Coordinator accesses professional development (both internal and external). - The Church entity provides the Safeguarding Coordinator with a designated supervisor (either within or external to the Church entity) for guidance, development support and debriefing in relation to the Safeguarding Coordinator role.
	7.3.2 Relevant Church personnel are provided with ongoing professional development to ensure their skills are appropriate when dealing directly with children.	- Relevant professional development for Church personnel includes the following: - child-centred participatory processes; - positive behaviour management; - understanding and responding to bullying and cyberbullying; - understanding and responding to instances of child-to-child abuse; - listening, encouraging and responding to disclosures; and - methods for implementing child-friendly feedback mechanisms.

Criteria	Indicators	Implementation and Evidence Guide
Standard 8: Safe physical and online environments		
Physical and online environments promote safety and contain appropriate safeguards to minimise the opportunity for children to be harmed		
8.1 Risks in the Church entity's online and physical environment are identified and mitigated without compromising a child's right to privacy, access to information, social connections and learning opportunities.	**8.1.1** The Church entity has a clearly documented safeguarding risk management plan which considers in entirety the physical environment under its control or management including buildings, structures, open spaces, grounds, homes for clergy and religious, and arrangements for live-in carers/caretakers.	In line with **Indicator 1.4.1**, a formalised and embedded safeguarding risk management plan should be in place. The safeguarding risk management plan should consider risks associated with the physical environment under the control of the Church entity.

To minimise risks, the Church entity may incorporate the following features:
- rooms with large, unobstructed windows or observation panels (including for sensitive places such as principal's office, chaplaincy spaces or counselling rooms);
- effective natural surveillance with few out-of-the-way places, taking into account children's right to privacy;
- routine movements of responsible adults to provide formal and informal line-of-sight supervision;
- random checks of obstructed and isolated locations: for example, dressing rooms, first-aid rooms, fire escapes or sporting grounds away from main buildings;
- surveillance equipment such as CCTV installed in high-risk environments where natural surveillance is not feasible, taking into account children's right to privacy and complying with sector standards;
- consultation with children about the physical environment and what makes them feel safe;
- consideration of the age, gender mix and vulnerabilities of children in the physical setting; and
- open discussions of children's safety, the nature of organisational activities, the quality of equipment and the physical environment.

Clergy and religious' living arrangements are included in the application of child safeguarding standards. Living areas for clergy and religious must be clearly separated or delineated from publicly accessible areas such as offices and meeting rooms. |
| | **8.1.2** *For Dioceses and Clerical Religious Orders* – a policy is clearly documented and implemented that requires the rite of confession for children to be conducted only in an open space within the clear line of sight of another adult. | - The Church entity policy should specify that, if another adult is not available, the rite of confession for the child should not be performed.
- Policy requirements should be embedded in practice and role modelled by the leadership team. |
| | **8.1.3** The Church entity has a clearly documented safeguarding risk management plan for its online platforms and for children's interaction with online environments. | In line with **Indicator 1.4.1**, a formalised and embedded safeguarding risk management plan should be in place. The safeguarding risk management plan should consider risks associated with the Church entity's online platforms and children's interaction with the online environment.

To minimise risks, the Church entity should implement the following:
- strategies to enable children, families, carers, communities and Church personnel to report issues or concerns in relation to the Church entity's online platforms;
- consultation with children about the online environment and what makes them feel safe;
- a strong prevention and awareness focus through educating children, families, carers, communities and Church personnel about online safety and security; and
- delivery of online safety education to children where appropriate. |
| **8.2** The online environment is used in accordance with the Church entity's Code of Conduct and relevant policies. | **8.2.1** The Code of Conduct includes specific reference and requirements in relation to Church personnel interacting with children via technology. | In line with **Indicator 1.3.1,** the Church entity provides guidance on appropriate and expected standards of behaviour of Church personnel through a documented Code of Conduct. The Code of Conduct should include requirements in relation to Church personnel interacting with children via technology.

The Code of Conduct is embedded into the Church entity's online environment in the following ways:
- the Church entity routinely monitors the online environment, reporting breaches of its Code of Conduct or child safe policies in accordance with the Church entity's complaint-handling processes;
- the Church entity reports serious online offences to Police in accordance with mandatory reporting obligations; and |

Criteria	Indicators	Implementation and Evidence Guide
Standard 8: Safe physical and online environments Physical and online environments promote safety and contain appropriate safeguards to minimise the opportunity for children to be harmed		

		▪ the Church entity provides education and training about the online environment that is consistent with its Code of Conduct and child protection and other relevant policies, including:
		   o the use of mobile phones and social media;
		   o open discussion on cyber-safety and how to identify different forms of bullying;
		   o campaigns to raise awareness on detecting signs of online grooming;
		   o the articulation of clear boundaries for online conduct.

Criteria	Indicators	Implementation and Evidence Guide
Standard 9: Policies and procedures support child safety **Policies and procedures document how the Church entity is safe for children**		
9.1 Policies and procedures address National Catholic Safeguarding Standards.	**9.1.1** All relevant policies and procedures reference appropriate safeguarding approaches, requirements and responsibilities.	The intent of all policies and procedures is to ensure the best interests of children are placed at the heart of the Church entity's operation and central to the Church entity's purpose. The Church entity's policies and procedures should support and reinforce the Church entity's Child Safeguarding Policy. Reference to safeguarding practices should be included in all relevant policies and procedures including those applicable to the following areas. ▪ Code of Conduct ▪ Risk management ▪ Recruitment ▪ Human resource management ▪ Complaint management ▪ Disciplinary action/performance management ▪ Whistle blowing ▪ Procurement, including procedures for contracting with third parties ▪ Environmental/building/physical locations ▪ Supervision and personnel oversight ▪ Outreach/home visiting ▪ Record keeping and information sharing
9.2 Policies and procedures are accessible and easy to understand.	**9.2.1** Policies and procedures are readily available and accessible to Church personnel.	The Church entity's policies and procedures are: ▪ provided to Church personnel at induction, communicated continuously via education and training and readily and easily accessible at all times: for example, they are easily downloadable as a single Word or PDF document; ▪ ideally available in multiple modes for individuals with different levels of English literacy and proficiency; and ▪ distributed through various modes of communication, including digital technologies: for example, visual aids/posters, audio and audio-visual resources.

9.3 Best practice policy models and stakeholder consultation inform the development of policies and procedures.	**9.3.1** The Church entity has a process in place to develop and review its policies and procedures. This includes consulting with and incorporating advice from experts, children, families, carers and communities, and applying best practice.	▪ The Church entity has a continuous improvement process in place to ensure that policies and procedures are regularly improved and refined.
		▪ Ongoing feedback outside of policy development and decision making is sought and considered.
		▪ Where the Church entity's work is primarily or exclusively with children, policies and procedures are subject to regular external review.
		▪ Policies and procedures contain specific administrative details including:
		  o the effective date, review date, author(s), and executive approval details; and
		  o a list of related documents or policies that must be read in conjunction with the child safeguarding policies and procedures including relevant legislation, regulations.
		▪ The policy document:
		  o states the underlying Church entity child safeguarding values or principles;
		  o defines terms used in the policy;
		  o specifies to whom the policy applies and the responsibilities of Church personnel;
		  o specifies how the policy relates to relevant legislation;
		  o includes a diagram that shows reporting chains: for example, a decision tree;
		  o sets out training requirements including frequency with respect to the policy for Church personnel;
		  o documents the formal authorisation of the policy; and
		  o specifies the review timeline.

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Standard 9: Policies and procedures support child safety **Policies and procedures document how the Church entity is safe for children**		
9.4 The Church Authority and leadership team model compliance with policies and procedures.	**9.4.1** The Church Authority and leadership team promote and enact all policies and procedures and establish processes to monitor compliance.	▪ The Church Authority and leadership team apply policies and procedures in a consistent and continuous manner, minimising the creation of exceptions or deviations from policy. ▪ The implementation, compliance with and effectiveness of policies are monitored on a regular basis. ▪ The Church Authority and leadership team develop collaborative relationships with other relevant organisations and stakeholders to share knowledge about best practice regarding policy development and implementation of procedures.
9.5 Church personnel understand and implement the policies and procedures.	**9.5.1** The use of relevant policies and procedures is embedded in all Church activities.	Church personnel: ▪ are aware of, have read, understand and undertake to follow the Church entity's policies and procedures; ▪ receive adequate training and education regarding the policies and procedures and how to implement them; and ▪ know who to approach with concerns or questions. The Church entity should consider that some Church personnel, such as volunteers, may be children and for this reason relevant policies and procedures, or associated training, should be delivered in child-friendly modes. Refer to **Criteria 1.1** for further details relating to the shared responsibilities of child safeguarding.

Criteria	Indicators		Implementation and Evidence Guide

Standard 10: Regular improvement

Church entities regularly review and improve implementation of their systems for keeping children safe

Criteria	Indicators		Implementation and Evidence Guide
10.1 The Church entity regularly reviews and improves child safeguarding practices.	10.1.1	The Church entity has a clearly documented Child Safeguarding Action Plan which outlines the monitoring and continual improvement of child safeguarding practices.	The Church entity produces a Child Safeguarding Action Plan that: ▪ outlines the actions that will be required to implement and embed the National Catholic Safeguarding Standards; ▪ details the strategy underpinning future refinement and improvement of child safeguarding practices; ▪ identifies who is responsible for implementing actions; ▪ specifies the time frame within which actions are to be completed; and ▪ identifies the required resources to ensure that the plan's objectives are realised.
	10.1.2	The human and/or financial resources necessary for implementing the Child Safeguarding Action Plan are made available.	▪ The Church entity demonstrates that the necessary and appropriate resources have been allocated to implement the Child Safeguarding Action Plan. ▪ The approach to resource allocation is approved by the Church Authority or leadership team.
	10.1.3	The Child Safeguarding Action Plan is regularly reviewed, progress is tracked and actions/strategies updated.	The Church entity: ▪ regularly reviews and reports to the Church Authority on its progress against the implementation of the National Catholic Safeguarding Standards, including mechanisms for improvement; ▪ is regularly audited on the National Catholic Safeguarding Standards, either internally or externally; and ▪ maintains a culture of awareness to ensure that policies and practices are implemented and routinely reviewed, particularly where Church personnel or processes change.

10.2 The Church entity analyses complaints to identify causes and systemic failures to inform continuous improvement.	10.2.1	Processes are in place to perform root cause analysis of individual incidents/complaints relating to child safety.	The Church entity:
			▪ undertakes a careful and thorough review to identify the root cause of the incident/complaint, including any systemic issues. This is undertaken as soon as a complaint is made and again when it is finalised;
			▪ may consider employing an external expert or agency to offer an independent case review, which should focus on:
			  ○ a preventive, proactive and participatory approach to ensure everyone understands and has confidence in the Church entity's child safeguarding approach;
			  ○ accountability for maintaining child safeguarding policies and practices that are communicated, understood and accepted at all levels of the Church entity; and
			▪ can demonstrate the ways in which processes have changed when the need for improvement has been identified.

	10.2.2	Processes are in place to facilitate theme and trend analysis to identify systemic issues or patterns, and drive continuous improvement	The Church entity: ▪ has mechanisms in place for reviewing all complaints/feedback on at least a periodic basis; and ▪ documents actions taken as a result of identifying trends, patterns and systemic issues.

Glossary

Child	'Child' and 'children' refers to children and young people under 18 years of age
Child abuse	Child abuse, when referenced throughout the National Catholic Safeguarding Standards, includes: > **Physical abuse** refers to any non-accidental physically aggressive act towards a child. Physical abuse may be intentional or may be the inadvertent result of physical punishment. Physically abusive behaviours include shoving, hitting, slapping, shaking, throwing, punching, biting, burning and kicking > **Sexual abuse** refers to a person who uses power, force or authority to involve a child or young person in any form of unwanted or illegal sexual activity. This can involve touching or no contact at all. This may take the form of taking sexual explicit photographs or videos of children, forcing children to watch or take part in sexual acts and forcing or coercing children to have sex or engage in sexual acts with other children or adults > **Neglect** refers to a failure by a caregiver to provide the basic requirements for meeting the physical and emotional developmental needs of a child. Physically neglectful behaviours include a failure to provide adequate food, shelter, clothing, supervision, hygiene or medical attention > **Psychological abuse** refers to inappropriate verbal or symbolic acts and a failure to provide adequate non-physical nurture or emotional availability. Psychologically abusive behaviours include rejecting, ignoring, isolating, terrorising, corrupting, verbal abuse and belittlement > **Exposure to family violence** is generally considered to be a form of psychologically abusive behaviour, where a child is present (hearing or seeing) while a parent or sibling is subjected to physical abuse, sexual abuse or psychological maltreatment, or is visually exposed to the damage caused to persons or property by a family member's violent behaviour
Child exploitation	> Committing or coercing another person to commit an act or acts of abuse against a child > Possessing, controlling, producing, distributing, obtaining or transmitting child pornography/exploitation material > Committing or coercing another person to commit an act or acts of grooming or online grooming
Child Safeguarding Action Plan	Refers to an action plan developed by Church entities to meet the National Catholic Safeguarding Standards, which details what gaps need to be addressed, identifies who is responsible for implementing these measures and when these will be completed
Child Safety Commitment Statement	A Child Safety Commitment Statement describes a Church entity's commitment to keep children safe from harm. It forms the foundation of the Church entity's procedures, practices, decision making processes and ultimately the Church entity's culture with respect to child safety

Church Authority	- A bishop; - A leader, provincial or superior of a religious institute; - The senior administrative authority of an autonomous lay organisation; and - their authorised delegates, responsible for the Church entity
Church entity	A diocese, religious institute and any other juridical person, body corporate, company, organisation or association, including an autonomous lay organisation, that exercises pastoral ministry within, or on behalf of, the Catholic Church
Church personnel	A cleric, member of a religious institute or other person who is employed by the Church entity or engaged by a Church entity on a contract, subcontract, voluntary or unpaid basis
Civic engagement	A term which refers to individual and collective actions designed to identify and address issues of public concern. Civic engagement includes citizens working together to make a change or difference in the community. The goal of civic engagement is to address public concerns and promote the quality of the community
Clergy	Ordained clergy in the Catholic Church are either deacons, priests, or bishops
Complainant	Any person who makes a complaint that may include any allegation, suspicion, concern, or report of a breach of the Church entity's code of conduct. It also includes disclosures made to an institution that may be about or relate to abuse in the entity's context
Cyberbullying	The use of technology to bully a person or group with the intent to harm them socially, psychologically or physically
Formation program (formation)	Curriculum used to help people to grow in the foundation of their faith. One of its purposes is to confirm one's vocation and develop such habits of character as are necessary for lifetime consecration in religious life
Interim Risk Management Plan	A specific plan to identify and mitigate potential risks to children posed by a respondent, where a complaint has been made and is under investigation
Lay person (lay)	Ordinary members of the Church who have not received holy orders (ie are not clergy)
Leadership Team	A leadership team is typically a group of Church personnel who are responsible for important governance decisions within a Church entity and/or who lead and coordinate Church improvement initiatives. In a diocese, the Leadership Team includes: Bishops/Archbishops, Vicar General, Diocesan Financial Administrator, Episcopal Vicars and the Safeguarding Champion. For a Religious Institute, the Leadership Team is elected or appointed by members
Ministry	Any activity within, or delivered by, a Church entity that is designed to carry out the good works of the Catholic Church
Offender	A person who is found by a court of law to have done something that is prohibited by law
Overseas personnel	Any cleric, member of a religious institute or other persons who are specifically recruited from overseas by a Church entity
Pastoral ministry	Pastoral Ministry is the work involved or the situation which exists when one person has responsibility for the wellbeing of another. This includes the

	provision of spiritual advice and support, education, counselling, medical care and assistance in times of need
Religious	Member of an institute of consecrated life or a society of apostolic life
Religious Institute	An institute of consecrated life or a society of apostolic life
Religious ministry	Religious Ministry is the work done through living the Gospels and celebrating the sacraments
Respondent	The person against whom a complaint is made
Safeguarding Risk Management Plan	A formal and structured approach to managing risks associated with child safety. The Plan outlines how risk is managed, including who is responsible for the process and a description of the process itself. The process includes risk identification, risk assessment, implementation of controls and a monitoring and review process to ensure the currency of the risk management approach
Safeguarding Trustee/ Champion	An individual, at the highest level of leadership in the Church entity, who advocates on behalf of children
Safeguarding Coordinator	An individual who co-ordinates and monitors all matters concerning the safeguarding of children in church activities
Seminary	An educational institution for men preparing for the priesthood or diaconate
Statutory Authority	A body set up by law which is authorized to enact legislation on behalf of the relevant State/Territory or Federal Government
Working with Children Check	Generic term used in the National Catholic Safeguarding Standards to denote the statutory screening requirement for people who work or volunteer in child-related work. There is no single national framework setting out requirements for 'working with children' checks. Each State/Territory in Australia has its own name, procedures and differences in scope regarding what this type of check entails. They are one part of a Church entity's recruitment, selection and screening practices

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