

2016

ANNUAL REPORT

FINDINGS AND RECOMMENDATIONS



SECRETARIAT
OF CHILD
AND YOUTH
PROTECTION

NATIONAL
REVIEW BOARD

UNITED STATES
CONFERENCE OF
CATHOLIC BISHOPS

MAY 2017

Report on the Implementation of the

CHARTER FOR THE
PROTECTION OF
CHILDREN AND
YOUNG PEOPLE

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*Report on the Implementation of the
Charter for the Protection of Children and Young People*

United States Conference of Catholic Bishops
Washington, DC

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AND YOUTH PROTECTION

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The *2016 Annual Report on the Implementation of the “Charter for the Protection of Children and Young People”* was prepared by the Secretariat of Child and Youth Protection for the National Review Board and the United States Conference of Catholic Bishops (USCCB). It was authorized by the USCCB President, Cardinal Daniel N. DiNardo. It has been directed for publication by the undersigned.

Msgr. J. Brian Bransfield
General Secretary, USCCB

The findings and recommendations in this *2016 Annual Report on the Implementation of the “Charter for the Protection of Children and Young People”* are based on the information provided by the dioceses and eparchies.

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Office of the President

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Preface

Daniel Cardinal DiNardo
Archbishop of Galveston-Houston
President, United States Conference of Catholic Bishops

I am pleased to present this fourteenth annual report on the progress of implementing the *Charter for the Protection of Children and Young People*. Many people on the diocesan level, bishops, clergy, employees, and volunteers, have worked tirelessly to ensure they are meeting the requirements set forth in the *Charter*, making our Church a place of healing for victims/survivors, as well as a place of protection for children and vulnerable adults.

Fifteen years ago in 2002, the *Charter for the Protection of Children and Young People* was first implemented by the United States Conference of Catholic Bishops. We have learned much since that time and have grown in our efforts of protection and healing. Rather than become complacent, it is our responsibility to keep moving forward. Everyday we are planting the seeds of change within our communities. The goal of planting these seeds is to create cultures of safety and recovery everywhere within the Church.

Creating a culture of protection and healing involves everyone's commitment and participation, from the bishop to the parish or school volunteer, and everyone in between. We all must do our part to welcome victims/survivors, and join with them on their journey toward healing. It is thanks to their courage in coming forward that we now have services in place to help victims of abuse. We must each do our part to protect the children and vulnerable adults entrusted to our care from any type of harm. After fifteen years, we must again recommit ourselves more than ever before to not only keeping but enhancing our promise to protect and pledge to heal.



National Review Board for the Protection of Children and Young People

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March 7, 2017

His Eminence
Daniel Cardinal DiNardo
President
United States Conference of Catholic Bishops

Your Eminence,

I am pleased to present to you, on behalf of the National Review Board (NRB), the Annual Report summarizing the results of the compliance audit conducted by StoneBridge Business Partners for 2016. As anticipated in the *Charter*, the audit is the instrument by which we can measure the efforts of the bishops to protect children and young people through the establishment of a safe environment within the Church. The audit calls the bishops to accountability and gauges the seriousness with which they are responding to the sexual abuse of minors by the clergy. Maintaining the independence of the audit, along with the ongoing implementation of the *Charter*, will strengthen the credibility of the bishops, keep children at the center, and assist in restoring trust between the bishops and the faithful.

In reviewing the results of this year's audit, it is evident that the bishops continue their efforts to implement the *Charter*. Of the sixty-five dioceses and eparchies that participated in the on-site audits, two dioceses were found to be non-compliant with respect to one article each and one eparchy was found to be non-compliant with respect to two articles. It should also be noted that all one hundred twenty-nine dioceses that participated in the data collection audits were found to be compliant with the process. Important progress was made this year toward the participation of all dioceses and eparchies in the audit. Last year, a total of six dioceses/eparchies did not participate in the audit. I am pleased to report that this year only two—the Eparchy of Our Lady of Deliverance of Newark for Syrians and the Eparchy of St. Peter the Apostle—did not participate in either an on-site or data collection audit. Both eparchies, however, have indicated their intention to participate in the 2017 audit process. This is a hopeful sign that the goal of 100 percent participation in the audit will be attained during the next audit cycle, which will demonstrate the commitment of the entire episcopate to the protection of children and compliance with the *Charter*. The value and importance of the participation of every diocese/eparchy in the audit cannot be overemphasized if the faithful are to be confident in the leadership of the bishops in doing everything possible to prevent the sin and crime of clerical sexual abuse of minors in the Church.

Progress continues to be made in establishing safe environments for children within the Church. I wish to acknowledge the efforts of the bishops on this front in the midst of their many responsibilities. Keeping the protection of children at the forefront of their leadership, not only through compliance with the requirements of the *Charter*, but also, in the case of some bishops, implementing helpful recommendations made by the auditors that go beyond the requirements, needs to be acknowledged. The NRB applauds those bishops who have made the effort to improve the implementation and management of the *Charter* in their dioceses. It should also be pointed out that the bishops remain solidly committed to the victims of sexual abuse by the clergy through their outreach and the promotion of healing and reconciliation. Equally important, the bishops continue to swiftly respond to allegations of sexual abuse especially in the removal of clergy from ministry when a credible allegation has been determined. There are many examples in the results of this year's audit that point to the commitment of the bishops to their pledge to both protect and to heal.

This having been said, the results of this year's audit also raise certain areas of concern that remind us that there is still work to be done on the part of the bishops to ensure a safe environment within the Church. There continues to be a reluctance to include parish audits as part of the audit process. We all know that if safe environments are to be established, ensuring that parishes are in compliance with the *Charter* and diocesan policies is critical. Without parish audits, it is difficult for the bishop to know with confidence that policies and procedures related to the *Charter* are being implemented and carried out. The number of dioceses that included parish audits during the on-site audit decreased this year from 31 dioceses last year to 23 dioceses this year. In addition, the number of dioceses that utilized the optional audit survey for distribution to parishes and schools also decreased from the previous year. While this decline can be attributed to the fact that some dioceses conduct their own parish audits, of the 194 dioceses/eparchies that participated in the audit process this year, only 85 indicated that they perform parish audits regularly and 22 do so "as needed." While the National Review Board is pleased that several bishops do perform parish audits in one way or

another, it is a concern that the importance and necessity of including parish audits has not been more fully embraced since it is on the parish level where it can be truly determined whether policies and procedures of the diocese that comply with the *Charter* are actually being implemented.

Related to the concern over parish audits, there were instances in this year's audit process of lack of cooperation at the parish and school level in gathering information, due to inconsistent methods of collecting and reporting compliance data. In some cases, the auditors were furnished with incomplete or inaccurate data, affecting the reliability of the information presented and thereby jeopardizing the diocese's ability to be in compliance. Similarly, the lack of a centralized database for tracking rosters of personnel and volunteers in parishes and schools, to meet the requirements of safe environment programs, made it difficult to substantiate compliance in this area. These issues should cause the bishops to question the extent to which parishes are indeed places where parents can be confident that their children are safe. While these concerns are not evident in every diocese, the fact that these issues were recurring throughout the audit process should compel the bishops to review and, where necessary, address the problem so as not to undermine their efforts to ensure a safe environment.

Given the progress that has been made in addressing the sexual abuse of minors by the clergy, it is easy to conclude that all of the necessary policies are in place. However, as this year's audit made evident, outdated policies and procedures continue to be a problem. Dioceses and eparchies need to regularly review their policies to ensure that they are up to date and reflect changes, especially related to proper use of technology, e-mail, or social media. It is particularly important to undertake such a review when a new bishop is appointed to a diocese.

Acknowledging the progress that continues to be made by the bishops in addressing sexual abuse might lead some to conclude that this is an issue of the past that has been overcome. This would be an erroneous conclusion, as evidenced by this year's audit. The number of allegations of sexual abuse of a minor by a cleric reported during this year's audit process increased once again. Most of the allegations are historical in nature, the result of the lifting of the statute of limitations in various jurisdictions and bankruptcy proceedings in certain dioceses. However, it is concerning that there were 25 allegations reported in this year's audit involving current minors. At the time of the conclusion of the audit cycle, two of the allegations were substantiated, eight of the allegations were still being investigated, two allegations were referred to a religious order and another diocese, and eleven allegations were unsubstantiated. Even if in the end only two allegations remain as substantiated, that is cause for concern. It is important for the bishops not to conclude that sexual abuse of minors by the clergy is a thing of the past and a distant memory. Any allegation involving a current minor should remind the bishops that they must rededicate themselves each day to maintaining a level of vigilance that will not permit complacency to set in or result in a less precise and less thorough implementation of the *Charter*.

In addition to the results of the audit, the report highlights several recommendations and best practices based on what was observed by the auditors across the dioceses/eparchies visited. While these recommendations are not requirements of the *Charter*, nor are they related to compliance with the *Charter*, they may prove helpful to the bishops in their ongoing implementation of the *Charter*.

The Church, through the leadership of the bishops, has made great progress in addressing clerical sexual abuse of minors. We know that this is a problem that not only afflicts the Catholic Church but also families, athletic programs, public schools, youth organizations, and other religious denominations. The serious response of the bishops to this issue, as evidenced by the audit, can provide those outside of the Church, who are confronting this crime, with guidance and encouragement. While this year's audit continues to demonstrate progress, it is also a reminder that the bishops must remain vigilant, courageous, and bold in their ongoing commitment to address this problem. The NRB is grateful to the bishops for all they have done and continue to do in confronting clerical sexual abuse. We encourage the bishops in their efforts and leadership on this issue, not only within the Church, but also within society at large. In particular, we commend your own commitment and leadership in supporting the *Charter* and the audit, as well as the efforts of the NRB. We pledge to continue to assist, advise, and collaborate with the bishops, as we bring our expertise to address this issue. In collaboration with your leadership, along with your brother bishops, we will assist in restoring the credibility of the episcopacy among the faithful and the regaining of their trust so that no parent has to wonder if their children are safe in the Church.

Sincerely yours in Christ,

Francesco C. Cesareo

Francesco C. Cesareo, Ph.D.
Chairman



Secretariat of Child and Youth Protection

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March 7, 2017

His Eminence Daniel Cardinal DiNardo
President, United States Conference of Catholic Bishops

Dr. Francesco Cesareo
Chairman, National Review Board

Your Eminence and Dr. Cesareo,

The Secretariat of Child and Youth Protection, as a resource to diocesan and eparchial bishops and their Safe Environment Coordinators and Victim Assistance Coordinators, partners with front-line staff as they faithfully carry out the bishops' "Promise to Protect and Pledge to Heal." In fulfilling this priority mission of victim outreach, and by offering and maintaining safe environments through ongoing education and background checks, we as a Church are proclaiming and living the message of the Gospel, sharing the Good News that we are loved, and being the face of Christ to those who have been hurt by abuse, violence, and neglect.

Everyone needs to be involved in protecting our children and vulnerable adults. The annual audit's review of dioceses and eparchies is but one way the Church in the United States contributes to illuminating and showing how the Church has begun to create a culture of protection and healing. By having in place competent individuals who are consistently applying diocesan/eparchial policies of victim outreach and safe environment practices, we slowly but surely evolve into a community that is always mindful of its environment, its people, and is confident of its ability to protect our children and care for those who have been abused. Such a paradigm shift takes place, not only through our annual audit process, but also through ongoing education and research; cooperation with law enforcement; collaboration with local health and mental health bodies and canon and civil law experts; and most importantly by listening to victims/survivors.

During this past audit cycle in 2016, in spite of all that has been done to fulfill the requirements of the *Charter for the Protection of Children and Young People*, allegations involving current minors still occurred. I am grateful that allegations are being reported. I am grateful that alleged victims are being treated with sensitivity and care. I am grateful that alleged offenders are offered treatment and supervision. But much work is still needed.

It is my prayer that this *2016 Annual Report on the Implementation of the Charter for the Protection of Children and Young People* helps to create a strong, healthy, and holy Church, helps to increase our awareness and mindfulness of the importance of protecting our children and vulnerable adults, and helps to give us the continued courage and compassion as we journey together with all who have been abused. May God bless our victims/survivors and our endeavors toward healing, justice, and peace.

Sincerely in Christ,

Deacon Bernie Nojadera
Executive Director



March 19, 2017

His Eminence Daniel Cardinal DiNardo
President, United States Conference of Catholic Bishops

Dr. Francesco C. Cesareo, PhD
Chairman, National Review Board

His Eminence and Dr. Cesareo,

As the 2016 audit period concluded, it marked the completion of a full three-year audit cycle involving StoneBridge Business Partners. Over the past three years, we have visited 194 dioceses and eparchies, including 65 this past year. During this cycle, it was welcoming to see one new diocese and four new eparchies join the process and allow their institutions to be audited.

In an on-going effort to produce more efficient and effective audits, this past year we hosted three April webinar/workshops in San Jose, Chicago and Washington, DC to educate safe environment coordinators and other diocesan/eparchial representatives on our audit process and approach. In May, StoneBridge staff attended a refresher training seminar presentation in conjunction with the Secretariat for Child and Youth Protection (SCYP) at StoneBridge's Rochester, New York headquarters.

This important work is made easier by the tremendous efforts expended by the diocesan/eparchial personnel who dedicate their lives to making a difference in maintaining safe environments for our youth. We are grateful for their work in implementing and administering the programs and safeguards that are instrumental to this process. However, none of this would be possible without the support and prioritization from the bishops throughout the country who have lived by the promise they made in creating this *Charter* in 2002.

We appreciate the support and confidence that the Conference has in our organization by trusting us to assist in this worthy cause.

The annual report that follows compiles the information we gathered during our audits and our related findings and recommendations.

Sincerely,

A handwritten signature in black ink, appearing to read 'J. Marasco', written in a cursive style.

James I. Marasco, Partner
StoneBridge Business Partners



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January 2017

His Eminence Daniel Cardinal DiNardo, President
United States Conference of Catholic Bishops

Dr. Francesco Cesareo, Chair
National Review Board

Dear Cardinal DiNardo and Dr. Cesareo,

In November 2004, the United States Conference of Catholic Bishops commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to design and conduct an annual survey of all dioceses and eparchies whose bishops and eparchs are members of the USCCB. The purpose of this survey is to collect information on new allegations of sexual abuse of minors and the clergy against whom these allegations were made. The survey also gathers information on the amount of money dioceses and eparchies have expended as a result of allegations as well as the amount they have paid for child protection efforts. The national level aggregate results from this survey for each calendar year are reported in the *Annual Report of the Implementation of the "Charter for the Protection of Children and Young People."*

The questionnaire for the *2016 Annual Survey of Allegations and Costs* was designed by CARA in consultation with the Secretariat of Child and Youth Protection and was only slightly different from the versions used for the 2004 through 2015 *Annual Surveys*. As in previous years, CARA prepared an online version of the survey and provided bishops and eparchs with information about the process for completing it for their diocese or eparchy. In collaboration with the Conference of Major Superiors of Men, major superiors of religious institutes—including brother-only institutes—were also invited to complete a similar survey for their congregations, provinces, or monasteries.

Data collection for 2016 took place between August and November 2016. CARA received responses from all 196 dioceses and eparchies of the USCCB and 180 of the 232 member religious institutes of CMSM, for response rates of 100 percent and 78 percent, respectively. CARA then prepared the national level summary tables and graphs of the findings for 2016, which are presented in this *Annual Report*.

We are grateful for the cooperation of the bishops, eparchs, and major superiors and their representatives in completing the survey for 2016.

Sincerely,

Executive Director

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PLACING SOCIAL SCIENCE RESEARCH AT THE SERVICE OF THE CHURCH IN THE UNITED STATES SINCE 1964

SECTION I

2016



CHAPTER ONE

SECRETARIAT OF CHILD AND YOUTH PROTECTION 2016 PROGRESS REPORT

CREATING CULTURES OF PROTECTION AND HEALING

The release of the movie *Spotlight* in November 2015 helped bring the issue of child sexual abuse back into the mind of the general public. As the movie illustrates, it was because of a few brave individuals who had the courage to come forward that the sexual abuse scandal in the Catholic Church was brought to light. Only when an issue of darkness is brought into the light can healing and reconciliation begin. As a Church, we continue to offer our most sincere and heartfelt apologies that such a tragedy occurred and that numerous victims/survivors were harmed by those they trusted. As *Spotlight* reaffirms, we must remain ever committed to the healing of victims/survivors of sexual abuse, as well as to the continued prevention of future abuse.

Healing victims/survivors of sexual abuse within the Church and the protection of children and vulnerable adults remains a priority for the Church today. After fourteen years of dedication to implementing the *Charter for the Protection of Children and Young People*, the steps outlined in the *Charter* continue to be integral to the Catholic bishops' commitment to the safety of children and young people. As a result, child and youth protection remains an extremely important ministry within the Church today. Implementing the *Charter* with high reliability and consistency allows us to create cultures of protection and healing within the Church.

Throughout the nation, dioceses and eparchies are aware of and are following the requirements outlined in the *Charter*. The StoneBridge audit on the

implementation of the *Charter* found that between July 1, 2015, and June 30, 2016, 191 dioceses and eparchies were compliant with the *Charter*, while three were found non-compliant with respect to particular articles: One diocese was found non-compliant with respect to Article 2 and one diocese with respect to Article 3. One eparchy was found non-compliant with respect to Articles 2 and 12. Two eparchies did not participate in the audit this year but have expressed their intentions to participate in the next audit.

However, child safety and the healing of victims is not necessarily synonymous with passing the audit. A diocese that passes the annual audit may still have current allegations. While all dioceses should ensure that they do pass the audit on an annual basis, the ultimate goal should be to create a culture of protection and healing that goes above and beyond the *Charter*. Within this culture of protection and healing, all victims/survivors would be offered a path for healing, and all children and vulnerable adults would be protected from harm. In essence, all would be treated with dignity and the respect they deserve as sons and daughters created in the image of God.

PROGRESS

The audit is based on the *Charter*, which lays the foundation for child protection in our dioceses, parishes, and schools as it outlines a multifaceted approach to how the Church responds to child

sexual abuse. Article 1 of the *Charter* is very clear that the primary obligation of the Church toward victims/survivors of sexual abuse is to offer outreach and care to provide for their healing and reconciliation. This 2016 audit year saw 1,232 adults come forward to report sexual abuse they suffered as children, with a total of 1,318 allegations. This statistical increase is focused within six dioceses: two dioceses with bankruptcy proceedings and four where the state extended the statute of limitations. These six dioceses received an additional 351 allegations compared to the 2015 audit year.

Close to 250 newly identified victims/survivors and members of their families were offered outreach and healing, and ongoing support was provided to 1,510 victim/survivors and their families who reported abuse in prior audit periods. Those abused by clergy at any point in their lives should be heard with compassion and understanding and receive immediate pastoral care. All dioceses/eparchies audited have the individuals available to listen to those who have been harmed by clergy or diocesan staff/personnel, treat them with respect, and offer them pastoral care.

The second responsibility of the Church is to deal consistently and effectively with allegations of abuse no matter when the abuse is reported to have occurred. All dioceses and eparchies that received an allegation of sexual abuse during the 2016 audit year reported them to the appropriate civil authorities. Included in that number are twenty-five new allegations from minors. As of June 30, 2016, two were substantiated, eight were still under investigation, and eleven were unsubstantiated or unable to be proven. Of the remaining four, two were referred to a religious order, one was referred to another diocese, and one investigation was postponed due to an order of confidentiality from the bankruptcy court.

Through diocesan safe environment efforts, children are taught to recognize abuse and how to tell a trusted adult if they are hurt or made uncomfortable. This has resulted in many reports of boundary violations. We are happy to see children use what they have learned to help keep themselves safe. In general, children appear to have a higher awareness level regarding their own personal boundaries and their ability to tell a trusted adult if someone tries to violate their boundaries. This increase in reporting puts all those with the intention of harming

children on alert. An offender's grooming behavior will be noticed, reported, and taken seriously.

The third way the *Charter* directs diocesan activity is to require the creation of safe environments in our parishes and dioceses thereby making it harder for abuse to occur. The required policies and procedures are in place in all audited dioceses and eparchies. The primary measure a diocese/eparchy can take to ensure their parishes and schools are following the *Charter* and their own internal policies and procedures is to conduct parish audits. However, many dioceses/eparchies have not yet implemented a process for conducting parish audits. Of the 194 dioceses/eparchies that participated in the 2016 audit, only 85 indicated that they perform parish audits regularly and 22 do so "as needed." Conducting regular parish audits is one of the best ways to verify safe environment requirements are being met on the local level, which in turn confirms that children, youth, and vulnerable adults are protected from harm.

Over 2.4 million background checks on our clerics, employees, and volunteers have become a part of what parishes and schools do. Over 2.3 million adults and 4.2 million children have also been trained on how to identify the warning signs of abuse and how to report those signs. Clergy in all dioceses and eparchies participate in ongoing formation to help them lead lives of holiness in accordance with their vocation. Caring adults who are mindful of their training and alert to the possibility that the unthinkable can happen are encouraged to continually update their level of awareness through continuing training and education.

Despite all the policies, procedures, codes of conduct, reports, and training, unacceptable events still occurred. This year's audit found twenty-five minors made an allegation against clergy. Again this year, all allegations were reported to local civil authorities. Such allegations serve to remind us that we cannot become complacent. We must be ever vigilant in our parishes and schools. One act of abuse is one too many. Dioceses/eparchies must continue to work to improve their methods to prevent abuse and respond to allegations. By continually improving their programs, dioceses/eparchies can create cultures of protection and healing.

RECOMMENDATIONS

StoneBridge Business Partners made several recommendations based on their findings. The Secretariat supports these recommendations, which may be found in further detail in StoneBridge report.

ACTIVITIES OF THE SECRETARIAT OF CHILD AND YOUTH PROTECTION

The Secretariat of Child and Youth Protection (SCYP) was involved in numerous activities and projects pertaining to healing and prevention over the past year. The SCYP collaborated with the USCCB Secretariat of Laity, Marriage, Family Life and Youth on the development of a resource addressing the issue of pornography, *Create in Me a Clean Heart*. Planning also began for revisions to the *Charter for the Protection of Children and Young People*, with collaboration from other departments within the USCCB. Presentations were prepared and given at various conferences pertaining to healing and child and youth protection within the Church.

Based on a recommendation from the National Review Board, work began to organize a Resource Toolkit for dioceses/eparchies regarding healing for victims/survivors and child protection issues. To further expand the integration of High Reliability Organization (HRO) practices, a steering committee was created to assist with these efforts. The SCYP also hosted its annual *Charter* Implementation Training webinar, reviewing different topics related to the *Charter*.

Although this annual report is focused on what the United States has done regarding child and youth protection, other episcopal conferences are beginning to enhance their own child protection programs. During the 2016 audit year, the SCYP was in communication with the German bishops' conference to assist in their child and youth protection planning efforts. Staff from the SCYP also attended various conferences in child protection, including an international conference with attendees from many English-speaking episcopal conferences.

MOVING FORWARD

Complacency has been mentioned as a source of concern by both the National Review Board and the Secretariat in past annual reports. The results of this year's annual audit show that complacency still remains an issue in some dioceses. While the vast majority of dioceses have continued to improve their child protection methods, others have only sought to meet the minimum standards required by the *Charter* or the audit. As we know, treating the issue of child sexual abuse as a problem of the past can lead to devastating harm to children, young people, and vulnerable adults and effect a loss of trust and moral credibility for the Church.

Pope Francis has also noted the dangers of complacency and has repeatedly called for the Church to battle complacency and "not take one step backward" but to "be even stronger" on issues of abuse. In his December 2016 *Letter to Bishops on the Feast of the Holy Innocents*, His Holiness asks bishops "to renew [their] complete commitment" to the prevention of abuse and to "find the courage needed to take all necessary measures and to protect in every way the lives of our children." For these reasons, the Committee on the Protection of Children and Young People, the National Review Board, and the Secretariat have made combating complacency a top priority of their work.

In an effort to eliminate complacency in dioceses and improve the methods they use to prevent and respond to abuse, the National Review Board with the support of the CPCYP, tasked the Secretariat of Child and Youth Protection with introducing the principles of high reliability to dioceses in 2015. The principles of high reliability organizations (HROs) are used by organizations who effectively prevent harm, despite operating in high-risk environments such as hospitals, airlines, oil companies, and branches of the military (for more information on the principles, you may reference the book *Managing the Unexpected: Sustained Performance in a Complex World* by Karl E. Weick and Kathleen M. Sutcliffe). These principles equip leaders with the mindsets, attitudes, and behaviors they need to treat safety as a top priority and can also be used by diocesan leaders to prevent abuse as well as to effectively contain and respond to abuse if it does occur. These principles will benefit our work with children and

young people, and will help our continual efforts to create cultures of protection and healing.

Last year, the Secretariat developed educational resources for dioceses to learn about the principles of high reliability thanks to the leadership and collaboration of child protection staff from the Archdioceses of Chicago, New Orleans, St. Paul and Minneapolis; the Dioceses of Grand Island, Baton Rouge, Columbus, Kansas City–St. Joseph; and the Eparchy of St. George in Canton. It is reassuring to know that these dioceses have volunteered to assist others in avoiding the failures that caused harm to their faithful in the past, especially those recently affected by major scandals. Many dioceses began implementing the principles based on what they learned from the training materials. In 2017, additional dioceses have become leaders in working with the Secretariat to more formally train their staff in how to utilize the principles. The Secretariat encourages all dioceses to get involved with this initiative to build cultures of protection and healing throughout the Church in the United States.

Based on the results of the 2016 audit and the insight of Stonebridge Business Partners, the Secretariat has identified the following behaviors as examples of what it means to exhibit high reliability behaviors. Dioceses can consider implementing these behaviors to improve their own methods of child protection and victim assistance.

Preoccupation with Failure, meaning dioceses recognize “near-misses” as warning signs that may predict future harm. One example of diocesan behavior that aligns with the principle of “preoccupation with failure” is the practice of using a centralized database to track parish safe environment and background check reports in “real time.” Some dioceses may have trouble getting data reports from their own parishes. For example, they may receive a lower response rate from parishes when requesting data on safe environment training and background checks. A diocese that is “preoccupied with failure” would identify that shortfall in reporting as a sign that other problems may be on the horizon with those parishes or perhaps in the system at large. As a result, it will try to fix the problem before it grows into something bigger. By using a centralized database, the diocesan office can track compliance levels throughout the year so they can catch any flaws in the system and rectify them before the audit comes around each year, or more importantly, before an

incident occurs. Most significantly, it ensures only those who have been screened and trained have access to children at all times.

Sensitivity to Operations, meaning dioceses pay attention to the “front lines,” where abuse occurs.

One of the best examples of the principle of “sensitivity to operations” is when dioceses conduct internal or external audits of their parishes. Parish audits help dioceses know that those on the front lines are aware of policies and competently carrying them out. They also help parishes recognize that there is an open line of communication for them to reach the dioceses for feedback on things that are going well, or not so well. Through parish audits, dioceses can also ensure that staff have all the resources they need to effectively prevent abuse and respond to allegations by following diocesan/eparchial policies and procedures.

Some dioceses have trouble organizing a system for parish audits. In one diocese, an easy-to-administer parish audit is achieved by training deacons to become parish auditors. The deacons are then tasked with auditing from an agreed upon program to ensure *Charter* compliance at the parish level. The diocese reimburses the deacons for out-of-pocket expenses but their time is voluntary, which is a huge cost-savings.

Another form of “sensitivity to operations” concerns contact with law enforcement. In some dioceses, a representative is designated to be the point of contact with investigating authorities, especially when the diocese has been asked to discontinue their own investigation. In this way, dioceses are able to ensure that their response is in line with what is requested by law enforcement.

Reluctance to Simplify means dioceses take steps to consider all aspects of problems from unique points of view.

The first example of “reluctance to simplify” is in regards to opt-outs for safe environment training. Many dioceses give parents the ability to opt their children out of training for a variety of reasons. This accommodation is used by parents in varying degrees. Some dioceses have entire parishes whose parents opt-out while others have none. While opt-outs are not negative in themselves, in some cases, a child that does not receive the training from the diocese or parish may never receive the training at all. A simplified reason for parents opting their children out would be that parents do not want their children

to receive any sex-related education. However, for dioceses that are reluctant to simplify, the issue of opt-outs is more nuanced.

These dioceses will more fully evaluate the reasons a parent might opt their child out of the training. They will consider the environment of the parish the parents are from, they may consider how they communicated the training to parents, they may consider how often the training is provided. These dioceses understand that when you question the reasons for opt-outs more in-depth, it may be possible to decrease the number of opt-outs in the future. For example, in one diocese, parents receive a letter detailing what will be included in the training. Thanks to this personal and formal invitation, more parents allow their children to receive the training. Due to the diocese's "reluctance to simplify" the issue, there is increased trust and participation by parents.

The second example of reluctance to simplify relates to adopting a formal process for background checks of all volunteers, including volunteers who are undocumented. This is a new area that dioceses have begun to address. It will be important for dioceses to embrace this principle as there are multiple methods that can be used to screen or supervise these individuals. However, many dioceses have begun to institute formal processes that at minimum serves as a baseline to ensure that access to children is restricted to those cleared by the diocese. A diocesan review board with members who have varied skill sets, such as education, law enforcement, psychology, legal, etc. may be very helpful for assisting the diocese with this process.

Another type of reluctance to simplify relates to background checks. One diocese not only background checks prospective volunteers but also requests their authorization to contact the state Child Protective Services (CPS) agency to inquire about any reported allegations of abuse lodged against them. The rationale is a background check will reveal a conviction, but CPS may report whether they have had reports that may not have risen to a level of criminal conviction of abuse against a child. In this way, the diocese has sought to take a more complete and more nuanced pictures of all prospective volunteers and illustrates the principle of "reluctance to simplify."

Commitment to Resilience means dioceses take all appropriate measures to detect, contain,

and respond to problems, as well as improve their responses to harm in the future.

Many of the practices that relate to this principle concern how dioceses respond to allegations. A diocese that is "committed to resilience," will have effective practices in place to ensure their policies are followed at all diocesan levels. The diocese will ensure that resources and training are provided to all staff who are involved in the response process. For example, diocesan review boards are a pivotal part of a diocesan response. In some dioceses, review board members go through a formal onboarding process or receive formal training to help them understand their new responsibilities. This ensures that all review board members know how to provide appropriate advice to the bishop on the outcome of an investigation and the suitability of an accused priest.

When considering this principle in terms of victim outreach, many dioceses have a standardized protocol for victim/survivor intake calls. The protocol may include providing victim's rights information at the time of the allegation, offering outreach resources of approved counselors, and conducting follow up calls to determine the well being of the victim and whether continued services are needed.

Communication following the receipt of an allegation is another major area where commitment to resilience is needed. For a diocese to be "committed to resilience," its communication process must be in place to help victims/survivors, affected parishes, and the diocese move forward. This includes providing opportunities for healing to the victim/survivor, and for the parish and the diocese to maintain transparency and open communication. Diocesan practices that reflect this principle related to communication between a diocese and its parishes include the establishment of how, when, and who in the diocese will inform parishes concerning a priest removal, an old allegation involving a retired or deceased priest, or the reinstatement of a priest. Many dioceses also have a written document or flowchart of the communications process to identify the parties involved and steps to be taken when an allegation comes in. Open, honest, and ongoing communication with a victim/survivor is paramount. It is the role of the Victim Assistance Coordinator to inform the victim/survivor of the process of handling the allegation as well as providing continued updates regarding the progress of their allegation.

Deference to Expertise means dioceses make decisions giving highest regard to the advice of those with the most expertise or information, regardless of hierarchical rank.

The principle of “deference to expertise” is about ensuring that those with the most knowledge of a situation or issue area inform the decision-making process. One of the most undervalued articles of the *Charter* is Article 17. This article deals with strengthening human formation with a focus on celibacy and chastity for both seminarians and clergy. This is an important part of a diocese’s overall approach to preventing abuse. One way dioceses can place more importance on this issue is by “deferring to the experts” in their diocese. One diocese achieves this by designating one individual well-versed in the area of seminary formation as the “point person” for establishing requirements and creating qualified programs for continuing education for seminarians, deacons, and priests.

In her article, *Beyond Scandal: Creating a Culture of Accountability in the Catholic Church*, Dr. Angela Senander of the University of St. Thomas in Minnesota notes that we must not forget to rely on our own Catholic traditions to guide us in our child protection efforts. One way to do that while incorporating HRO principles, she notes, is to draw upon Ignatian spirituality. In the Spiritual Exercises, during his meditations on sin, St. Ignatius calls on us to sit before the Cross and ask ourselves: What have I done for Christ? What am I doing for Christ? and What ought I do for Christ? In addition to HRO principles, the Secretariat encourages dioceses to constantly ask themselves these questions. By reexamining their efforts to protect and heal using the tools found in business and our own Catholic faith, dioceses can combat complacency and improve their methods on this very important ministry.

CONCLUSION

The Church is where it is today regarding child and youth protection because of the brave victims/survivors of sexual abuse who came forward to share their stories. We must be ever grateful to them for the role they continue to play in bringing healing and accountability to the Church. Our efforts must be toward their healing and the prevention of future abuse. At times, some may believe that if they receive a rating of “compliant” on their annual audit that they have every necessary safeguarding measure in place. However, this is not always the case. Passing the audit should not automatically be considered synonymous with a strong culture of child and youth protection. Rather, diocesan efforts should go above and beyond the requirements of the audit to create a comprehensive culture of protection and healing, where all are respected and treated with dignity.

We again offer our most sincere and deepest apologies to all victims/survivors of sexual abuse, and in communion with Pope Francis, pray for an end to all sexual abuse. As the Holy Father stated in a letter to bishops on the feast of the Holy Innocents, “Let us find the courage needed to take all necessary measures and to protect in every way the lives of our children, so that such crimes may never be repeated. In this area, let us adhere, clearly and faithfully, to ‘zero tolerance’” (December 28, 2016). We need to keep improving our efforts so that the human dignity of everyone in the Church is respected and all are kept safe from harm. We must continue to strive to bring healing and the prevention of abuse to all areas of the Church. It is our great responsibility to join in the mission of the Gospel by working together to create a culture of protection and healing.

CHAPTER TWO

STONEBRIDGE BUSINESS PARTNERS 2016 AUDIT REPORT

OBJECTIVE

This Audit Report summarizes the results of the 2016 *Charter* audits for inclusion in the Secretariat of Child and Youth Protection’s Annual Report, in accordance with Article 9 of the *Charter for the Protection of Children and Young People*. Article 9 states, “The Secretariat is to produce an annual public report on the progress made in implementing and maintaining the standards in this *Charter*. The report is to be based on an annual audit process whose method, scope, and cost are to be approved by the Administrative Committee on the recommendation of the Committee on the Protection of Children and Young People. This public report is to include the names of those dioceses/eparchies which the audit shows are not in compliance with the provisions and expectations of the *Charter*.”

BACKGROUND

The 2016 *Charter* audits represent the last year of the 2014-2016 audit cycle. StoneBridge Business Partners (StoneBridge) was contracted to audit the 196 Catholic dioceses and eparchies in the United States on behalf of the United States Conference of Catholic Bishops (USCCB), the USCCB Committee on the Protection of Children and Young People, and the National Review Board (NRB).

StoneBridge Business Partners is a specialty consulting firm headquartered in Rochester, New York, which provides forensic, internal, and compliance auditing services to leading organizations nationwide. The substantive auditing processes utilized by StoneBridge are tailored to the specific objectives

of each engagement. For the USCCB, StoneBridge worked with the Secretariat of Child and Youth Protection (SCYP) to develop a comprehensive audit program, revise the documents used to collect data, and train StoneBridge staff and diocesan/eparchial personnel on the content, expectations, and requirements of the *Charter* audits.

More information on the SCYP, the USCCB Committee on the Protection of Children and Young People, and the National Review Board is presented in the “Audit Findings & Recommendations” section of this report under Articles 8, 9, and 10, respectively.

SCOPE

During 2016, StoneBridge visited 65 dioceses and eparchies (“on-site audits”), and collected data (“data collection audits”) from 129 others. Two eparchies did not participate in either type of audit and won’t be considered compliant with the *Charter*. Of the 65 dioceses/eparchies that received on-site audits during 2016, two dioceses were found non-compliant with respect to one article each, and one eparchy was found non-compliant with respect to two articles. All of the dioceses and eparchies participating in the data collection audits were found compliant with the audit requirements. Results of the audits are discussed by article in the “Audit Findings & Recommendations” section of this report.

Compliance with the *Charter* was determined based on implementation efforts during the period from July 1, 2015, through June 30, 2016. Our examinations included Articles 1 through 7, and

12 through 17. Articles 8, 9, 10, and 11 are not the subject of these audits, but information on each of these articles was provided to us by the SCYP for inclusion in this report.

DEFINITIONS

The definitions presented below refer to select terms used in this report.

- “Bishop” refers to the head of any diocese or eparchy and is meant to include bishops, eparchs, and apostolic administrators.
- “Candidates for ordination” refers to all men in formation, including seminarians and those preparing for the permanent diaconate.
- “Canon law” refers to the body and laws of regulations made or adopted by ecclesiastical authority for the government of the Christian organization and its members.
- “Children and youth” includes all students enrolled in diocesan/eparchial schools and religious education classes.
- “Clergy” is defined as the body of all people ordained for religious duties. In the context of the Charter, clergy includes priests and deacons.
- “Deacons” includes religious order or diocesan deacons in active or supply ministry in a diocese/eparchy (including retired deacons who continue to celebrate the sacraments occasionally).
- “Educators” includes paid teachers, principals, and administrators in diocesan/eparchial and parish schools.
- “Employees” refers to paid persons (other than priests/deacons or educators) who are employed by and work directly for the diocese/eparchy or parish/school such as central office/chancery/pastoral center personnel, youth ministers who are paid, parish ministers, school support staff, and rectory personnel.
- “Investigation ongoing” describes an allegation that is still being investigated, and for which a determination of credibility has not yet been made.
- “Laicized,” or more correctly, “removed from the clerical state,” results in the cessation of obligations and rights proper to the clerical state.
- “Minor” includes children and youth under the age of eighteen, and any individual over the age of eighteen who habitually lacks the use of reason.
- “Priests” includes religious order or diocesan priests in active or supply ministry in a diocese/eparchy (including retired clerics who continue to celebrate the sacraments occasionally).
- “Sexual abuse” in the context of the Charter involves a “delict against the sixth commandment of the Decalogue committed by a cleric with a minor below the age of eighteen years.” In addition, as of 2011, it includes “the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen, for purposes of sexual gratification, by whatever means or using whatever technology.”
- “Substantiated” describes an allegation for which there is enough evidence to prove that the abuse occurred.
- “Survivor/victim” refers to any victim of clergy sexual abuse while he or she was a minor, as defined above.
- “Unable to be proven” describes an allegation for which there is not enough evidence to determine whether or not abuse occurred.
- “Unsubstantiated” describes an allegation for which enough evidence exists to prove that the abuse did not occur.
- “Volunteers” refers to unpaid personnel who assist the diocese/eparchy (including parishes and schools) such as catechists, youth ministers, and coaches.

METHODOLOGY

During March and April 2016, StoneBridge and the SCYP hosted three audit workshops in San Jose, Chicago, and at the USCCB offices in Washington, DC. The workshops were attended by diocesan/eparchial personnel, either in person or via webinar, and covered the audit methodology and documentation requirements in detail (described below).

Whether participating in an on-site audit or a data collection audit, each diocese and eparchy

must complete two documents, Chart A/B and Chart C/D. These charts were developed by StoneBridge and the SCYP and are used to collect the information necessary from each diocese for inclusion in the Annual Report.

Chart A/B summarizes allegations of sexual abuse of a minor by a cleric as reported to a specific diocese during the audit year. Chart A/B contains information such as the number of allegations, the date the alleged abuse was reported, the approximate dates the alleged abuse occurred, the nature of the allegations including whether the victim is a current minor, the outcome of any investigations, if the allegation was reported to the diocesan review board, and the status of the accused cleric as of the end of the audit period. Chart A/B also reports the number of abuse survivors and/or family members served by outreach during the audit period. Information from Chart A/B is used to compile statistics related to *Charter* Articles 1, 2, 4, and 5.

Chart C/D summarizes the compliance statistics related to Articles 12 and 13, such as:

- total number of children enrolled in Catholic schools and parish religious education programs
- total number of priests, deacons, candidates for ordination, employees, and volunteers ministering in the diocese or eparchy
- total number of individuals in each category that have received safe environment training and background evaluations
- programs used for training each category of persons
- agencies used for background evaluations
- frequency of training and background evaluations
- method used for collecting the data from parishes and schools

Statistics from Charts A/B and C/D are presented by article in the “Audit Findings and Recommendations” section of this report.

During a data collection audit, StoneBridge reviews both Chart A/B and Chart C/D for completeness and clarifies certain ambiguities. Afterward, the charts are forwarded to the SCYP as proof of the diocese/eparchy’s participation. This year, the charts were required to be submitted by September 1, 2016. Extensions were granted

to fifty-one locations, up by one from the prior audit year.

In addition to Chart A/B and Chart C/D, on-site audit participants are required to complete the Audit Instrument, which allows a diocese or eparchy to explain its specific compliance activities related to each aspect of each article of the *Charter*. During the audit, StoneBridge verifies Audit Instrument responses through interviews with diocesan/eparchial personnel and review of supporting documentation.

As a supplement to the Audit Instrument, dioceses and eparchies participating in on-site audits were provided with a Source Document Request Letter prior to their audit. This letter offered, by article, examples of supporting documentation that the auditors may want to review on-site as evidence of compliance. The purpose of the letter was to assist diocesan/eparchial personnel with preparing for the audit and to maximize the efficiency of the auditors while on-site. In most cases, dioceses and eparchies were fully prepared for the audit, and they assembled the necessary documentation in binders or folders by article for ease of reference.

StoneBridge staff employ various interview techniques during the performance of these audits. Our interview style tends to be more relaxed and conversational, versus interrogative. Our intent is to learn about an interviewee’s role(s) at the diocese or eparchy, specifically as his or her role(s) relate to *Charter* implementation. In addition, we may interview survivors of abuse and accused clerics, if any are willing. The objective of these interviews is to ensure that both survivors and the accused are being treated in accordance with guidelines established in the *Charter*.

Parish audits are an optional but nonetheless important part of our audit methodology. During parish audits, StoneBridge auditors, often accompanied by diocesan/eparchial personnel, visit diocesan/eparchial parishes and schools to assess the effectiveness of the *Charter* implementation program. StoneBridge staff review database records and a selection of physical files maintained at the parish or school to determine whether employees and volunteers are appropriately trained and background checked. We interview parish/school personnel and visually inspect posted information on how or where to report an allegation of abuse, such as victim/survivor assistance posters in vestibules or contact

information in weekly bulletins. For dioceses and eparchies that do not conduct their own audits of parishes, parish audits are helpful in pointing out areas of parish-level *Charter* implementation that could be improved. Parish audits are strongly encouraged, as they are usually indicative of the strength of a diocese or eparchy's *Charter* implementation program. This year, StoneBridge visited 97 parishes/schools in 23 dioceses, down from the 104 parishes (in 31 dioceses) that were visited last year. Based on our conversations and review of documents, the decrease in parish audits can be attributed to dioceses understanding the importance of visiting locations and conducting their own parish audits. Of the 194 locations participating in the overall audit process this year, 85 indicated that they perform parish audits in some form on a regular basis and 22 perform them on an "as needed" basis. For those dioceses not currently performing their own parish audits, StoneBridge discussed the importance of this practice and suggested that the diocese consider whether or not it would be a feasible option in the future. Please refer to Appendix I for a list of dioceses that requested parish audits during their scheduled on-site audit by StoneBridge auditors in 2016.

Again this year, in an effort to offer more comprehensive information to dioceses and eparchies about *Charter* knowledge and implementation efforts at the parish and school level, StoneBridge offered a web-based audit survey to dioceses/eparchies. The survey was not a required part of the audit but simply an optional assessment tool for dioceses and eparchies to distribute to parish/school locations. The survey consisted of twenty-nine *Charter* related questions, such as "How would you rate the level of comprehension of safe environment related policies and procedures among staff, volunteers, and parishioners?" and "Are copies of the code of conduct and/or diocesan/eparchial standards of ministerial behavior made available to clergy and other personnel/volunteers of the parish?" The electronic surveys were to be completed by someone at each parish/school who has some responsibility for the implementation of the *Charter* at that location. Survey results were transmitted electronically back to StoneBridge. Prior to arriving on-site, auditors reviewed and summarized the results of the survey and shared these with diocesan/eparchial personnel. Of the 194 dioceses/eparchies participating in the overall audit process this year, fifteen dioceses

elected to use the parish survey. This figure is down from the seventeen dioceses that elected to use the survey in 2015. Survey results confirmed that parishes and schools generally had a high level of knowledge of the *Charter* and diocesan/eparchial policies and procedures. Any other comments or concerns expressed by participants within in the survey were communicated to diocesan/eparchial personnel during the audit for their consideration.

At the completion of each on-site audit, two letters are prepared by the auditors. The first letter is called the Compliance Letter. This letter communicates to bishops and eparchs whether their dioceses/eparchies were found to be in compliance with the *Charter*. The Compliance Letter is brief and states that the determination of compliance was "based upon our inquiry, observation and the review of specifically requested documentation furnished to StoneBridge Business Partners during the course of our audit." Any specific instances of noncompliance, if applicable, would be identified in this communication and expanded upon accordingly.

The second letter, called the Management Letter, communicates to the bishop or eparch any suggestions that the auditors wish to make based on their findings during the on-site audit. Any comments made in these letters, as each Management Letter states, "do not affect compliance with the *Charter for the Protection of Children and Young People*, they are simply suggestions for consideration." We made receipt of a Management Letter optional again this year. However, if a comment was considered to be something that could potentially affect the compliance of the diocese or eparchy in the future, a written management letter was mandatory. In any case, suggestions for improvements were delivered verbally during the on-site audit. Examples of Management Letter comments are provided by article in the "Audit Findings and Recommendations" section of this report. A list of all the dioceses and eparchies that received on-site audits during 2016 can be found in Appendix II of this report.

At the completion of each data collection audit, a bishop or eparch will receive a Data Collection Compliance Letter, which is prepared by StoneBridge. The letter will state whether or not a diocese or eparchy is "in compliance with the data collection requirements for the 2015/2016 *Charter* audit period." Receipt of this letter does not imply that a diocese or eparchy is compliant with

the *Charter*. Compliance with the *Charter* can only be effectively determined by participation in an on-site audit.

Based on our review of the information submitted and the ensuing correspondence during the data collection audit, a diocese/eparchy may also receive a data collection memo with their compliance letter. These memos do not affect the compliance of the diocese/eparchy. They are issued for situations that could potentially cause compliance issues in the future, during the next onsite audit. Of the 129 data collection audits completed for the 2016 audit year, StoneBridge issued four data collection memos, down from ten last year. The issues noted this year were primarily related to the number of untrained individuals.

SCOPE LIMITATIONS

A scope limitation, for purposes of this report, is a circumstance that may negatively impact our ability to perform a thorough audit. This year, we identified seven major scope limitations to the performance of our audits:

I. *Continued hesitation and/or reluctance to participate in parish audits or surveys*

We continue to emphasize that parishes and schools represent the front lines in any diocese's or eparchy's *Charter* compliance efforts. If a diocese or eparchy does not conduct some form of audit of its parishes and schools—whether by a diocesan/eparchial representative or an external auditor such as StoneBridge—the bishop or eparch cannot be sure that *Charter*-related policies and procedures are clearly communicated and effectively carried out. At the chancery or pastoral center, our auditors may review certain *Charter* implementation policies and observe related back office procedures, but without observing the same procedures at the parish/school level, we are unable to verify that parishes and schools are effectively implementing the *Charter*. Although many dioceses and eparchies reported that they now perform their own parish audits, we still feel that this is a valuable procedure to include in the audit process.

II. *Lack of a centralized database and availability of reporting by location.*

Each year, the auditors inquire about the types of databases used by dioceses/eparchies to track compliance with safe environment requirements. As part of our audit procedures, we request to see documentation from the database to gain an understanding of how it ties into the figures reported on Chart C/D. While there are a variety of different methods used to track this information, those using a centralized database seem to have an easier time tracking compliance for parishes and schools as well as providing specific reports during the audit process. In dioceses/eparchies where no centralized database exists, we inquired about the type of information collected from parishes and schools to assess compliance and compile information for the annual audit. As a means of providing effective oversight of compliance, we typically observe that dioceses/eparchies can provide rosters for each location that demonstrates that active personnel/volunteers have met the required elements of the safe environment program. Such rosters can provide a snapshot summary, at any given time, of a location's level of compliance. Some dioceses/eparchies were unable to provide this information by parish/school, making it difficult to substantiate that active personnel have satisfied these compliance elements, short of examining personnel files on an individual basis. As a result, auditors were able to confirm numbers reported on Chart C/D but were not able to substantiate the level of compliance of the individuals making up those numbers.

III. *Inconsistent methods of collecting and reporting compliance statistics*

Each year during the audit cycle, we attempt to further clarify the instructions for compiling safe environment training and/or background check statistics to be reported on Chart C/D. Some dioceses and eparchies have developed practically seamless methods for requesting and collecting the necessary data to support whether their clergy, employees, and volunteers working with children are appropriately trained and background checked. Other dioceses and eparchies continue to struggle with outdated information, lack of cooperation at the parish/

school level, and inefficient processes for information gathering. As a result, the auditors are furnished incomplete or inaccurate data, which affects the reliability of the information presented in this report and could potentially jeopardize a diocese's measured level of compliance.

IV. Turnover of personnel charged with Charter implementation

Another issue related to *Charter* compliance at the parish/school level is the frequency of turnover in key positions, such as in the director of religious education or principal roles. Even at the chancery/pastoral center, turnover of human resources personnel, a safe environment coordinator, or a bishop may affect the implementation of a *Charter* compliance program during a given year. Simultaneous changes in personnel at both levels could lead to a breakdown in the process.

V. Failure to participate in the audit process

Of course, the greatest scope limitation to this engagement, whether the audit is performed on-site or via data collection, is failure to participate. In 2016, two locations did not participate in either the on-site or data collection process, so no information on these locations could be included in this report. It is the intent of both eparchies to participate in the 2017 audit process.

- Our Lady of Deliverance of Newark for Syrians
- Eparchy of St. Peter the Apostle

This is a significant improvement from the 2015 audit period, during which six locations refused to participate.

VI. Incomplete and/or inaccurate audit documents

Audit documents and instructions were sent electronically to all dioceses and eparchies in May 2016. We communicated during the audit workshops that any questions on how to fill out the documents should be directed to StoneBridge staff prior to

submission. Despite the frequent phone calls and emails we receive from diocesan/eparchial personnel throughout the year, we noted a significant number of incomplete and/or inaccurate documents submitted during this audit period. Several Audit Instruments were not completely filled out, which required the auditors to go through each item with the diocese/eparchy, resulting in less efficient use of time spent on-site.

VII. Late submission of audit documents

Diocese and eparchies were instructed to submit Chart A/B and Chart C/D by September 1, 2016, or one week prior to the on-site audit date, whichever came first. For those receiving an on-site audit, the Audit Instrument was due at least one week prior to the date of the audit. Although these due dates were communicated several times throughout the audit workshops and via e-mail, dioceses and eparchies continue to submit their documents past the deadline. For the data collection audits, this slows down the review process and cross referencing of any allegations that are referred to/from other dioceses/eparchies. For the on-site audits, this does not provide the auditors with a sufficient amount of time to review the documentation to prepare for the audit.

AUDIT FINDINGS & RECOMMENDATIONS

ARTICLE 1

Articles 1, 2, and 3 of the *Charter* were established to promote healing and reconciliation with victims/survivors of sexual abuse by clergy. Article 1 states, "Dioceses/eparchies are to reach out to victims/survivors and their families and demonstrate a sincere commitment to their spiritual and emotional well-being . . . This outreach may include provision of counseling, spiritual assistance, support groups, and other social services agreed upon by the victim and the diocese/eparchy." All dioceses and eparchies visited this year had well-established policies and procedures for providing outreach and promoting healing and reconciliation in the spirit of Article 1. The most common form of outreach provided is payment or reimbursement for professional

therapy services. Some dioceses/eparchies will offer other forms of financial support on a case-by-case basis.

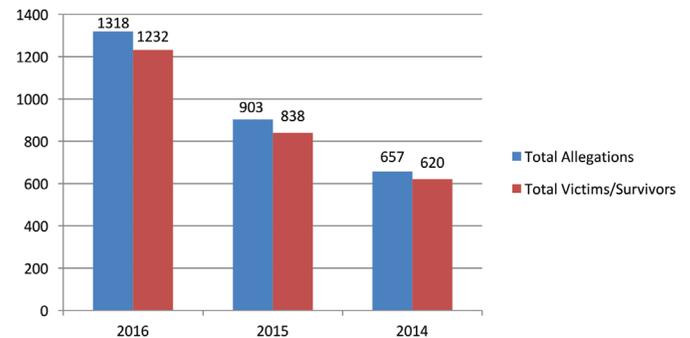
When an allegation involves more than one diocese and/or eparchy, both locations may have some responsibility for coordinating outreach. As a result, both locations report the same allegation on Chart A/B, and StoneBridge must attempt to cross-check the reporting of these allegations so that they are not counted twice in this report. Again this year, we found that recently established dioceses (those that were created in the 1970s or evolved from larger dioceses) were not obligated to provide as much outreach to victims/survivors as their older counterparts. When victims/survivors come forward with an allegation that pre-dates the existence of a particular diocese, the allegation is referred to the “parent” dioceses, because the “parent” was the entity responsible for the cleric at the time the abuse occurred. While it appears reasonable to assign fiscal responsibility for care of a survivor to the “parent” dioceses, both dioceses are obligated by the *Charter* to ensure that the survivor’s needs for healing and reconciliation are met.

We also noted continued confusion surrounding what should get reported on Chart A/B. Many dioceses/eparchies assume that if the allegation was referred to another diocese/eparchy, they do not need to include it in their reporting. The expectation is that the report would be included on the other diocese/eparchy’s chart. Although the diocese/eparchy that initially received the report may not be directly involved in the investigation of the allegation and/or providing support to the victim/survivor, this information still needs to be included on Chart A/B. When allegations are not reported on Chart A/B, there is a concern as to whether or not the victim’s healing and reconciliation needs are being met. Including all reports that are received and/or referred will ensure complete and accurate documents as well as confirm that every effort is being made to ensure survivors are appropriately cared for.

Between July 1, 2015, and June 30, 2016, 1,232 survivors of child sexual abuse by clergy came forward in 132 Catholic dioceses and eparchies with 1,318 allegations. These allegations represent reports of abuse between a specific alleged victim and a specific alleged accused, whether the abuse was a single incident or a series of incidents over a

period of time. The abuse was purported to have occurred from the 1940s to the present. Chart 1-1 below summarizes the total allegations and total victims/survivors from 2014 through 2016.

**Chart 1-1: Total Allegations/
Total Victims
2014-2016**

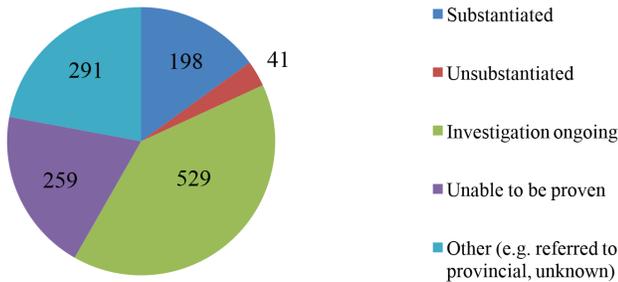


Compared to 2014 and 2015, the number of allegations has continued to increase. This is due to six dioceses experiencing an influx of allegations during the 2016 audit year. Of the increase in these six dioceses, two were due to bankruptcy proceedings and the other four were due to the state opening the statute of limitations. As a result of these bankruptcies and statute changes, an additional 351 allegations were received by these six dioceses compared to 2015.

For purposes of this audit, the investigation of an allegation has five potential outcomes. An allegation is “substantiated” when enough evidence exists to prove that abuse occurred. An allegation is “unsubstantiated” when enough evidence exists to prove that abuse did not occur. An allegation is “unable to be proven” when there is not enough evidence to determine whether or not abuse occurred, and that investigation is deemed incomplete. This is generally the outcome of an investigation when the accused cleric is deceased or his status or location is unknown. Since the information collected was as of June 30, 2016, some allegations were still under investigation. We categorized these allegations as “investigation ongoing.” In other cases, an investigation had not yet begun for various reasons or the allegation had been referred to another diocese/eparchy. We categorized these allegations as “other.”

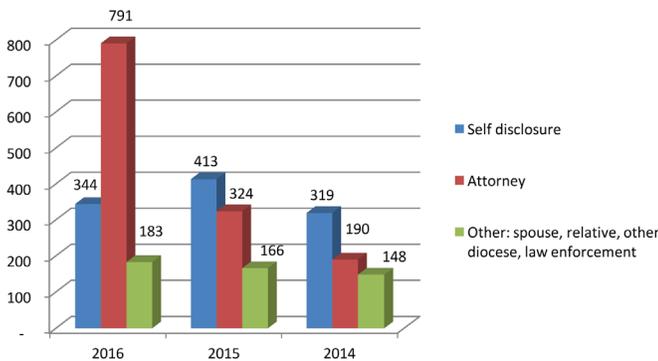
Chart 1-2 below summarizes the status of the 1,318 allegations as of June 30, 2016.

Chart 1-2: Status of Allegations as of June 30, 2016



A total of 791 allegations were brought to the attention of the diocesan/eparchial representatives through an attorney, making this the principal reporting method during the 2015/2016 audit period. The second most popular method of reporting was through self-disclosure, which represented 344 of the total allegations. The remaining 183 reports were made by spouses, relatives, or other representatives such as other dioceses, eparchies, religious orders, or law enforcement officials who brought the allegations to the attention of the diocese/eparchy on behalf of the survivor. Chart 1-3 below summarizes the ways in which allegations were received from 2014 through 2016.

Chart 1-3: Methods of Reporting Allegations 2014-2016



Compared to 2014 and 2015, the number of allegations reported through an attorney has increased significantly. As previously noted, this was due to bankruptcy proceedings and changes in state statutes of limitations.

When the victim/survivor comes forward him or herself, or with the assistance of a friend or relative, dioceses and eparchies are able to freely communicate with the survivor about available support services and assistance programs. When a survivor comes forward through an attorney, by way of a civil or bankruptcy claim, or the diocese/eparchy is made aware of an allegation as part of an ongoing investigation by law enforcement, dioceses and eparchies may be prevented from providing outreach directly to the survivor. In some cases, however, we found that dioceses and eparchies have attempted to fulfill their Charter obligation under Article 1 by communicating information about available support services and assistance programs to the agents of the survivors. During the current audit period, dioceses and eparchies provided outreach and support to 250 victims/survivors and their families who reported during this audit period. Continued support was provided to 1,510 victims/survivors and their families who reported abuse in prior audit periods.

As part of our audit procedures, we asked dioceses and eparchies to report on Chart A/B the date the abuse was reported as well as the date outreach services were offered. We then compared these dates to determine how promptly dioceses and eparchies responded to victims/survivors to offer outreach as required by Article 1. Of the 1,232 victims/survivors who reported during the audit period, 37 percent, or 451 of them were offered outreach. This percentage decreased from 2015 due to the significant number of allegations being reported through an attorney/bankruptcy proceedings. Those who were not offered outreach were instances in which the victim stated in their report to the diocese or eparchy that they did not want any help, there was anonymous reporting, there was lack of contact information for the victim, or the victims came through an attorney or bankruptcy proceeding. Of the total who did receive an offer for outreach, 79 percent, or 357 of them were offered outreach within ten days of reporting the abuse, 7 percent, or 30 were offered outreach between eleven and thirty days of reporting, and 14 percent, or 64 individuals were offered outreach over thirty days after reporting due to specific circumstances related to attorneys, lawsuits, investigations, or difficulty in contacting the victim. These figures demonstrate the sincere commitment the bishops have made to foster reconciliation with

the survivors of child sexual abuse as set forth in Article 1.

ARTICLE 2

Article 2 has multiple compliance components related to a diocese/eparchy's response to allegations of sexual abuse of minors. First, Article 2 requires that policies and procedures exist for prompt responses to allegations of sexual abuse of minors. All dioceses and eparchies visited in 2016 have written procedures for responding to allegations of sexual abuse of minors, though we found ten dioceses and two eparchies that hadn't updated their policies and procedures in at least three to five years. We suggested in our Management Letters that dioceses/eparchies consider revising their policies and procedures to ensure language is up to date and policies are clear with regard to the requirements of Article 2. For example, the *Charter* definition of "sexual abuse" was updated in 2011 to include "the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen." Although this change took place in 2011, we still noted five dioceses/eparchies whose policies and procedures did not include the revised definition of sexual abuse. Some dioceses referenced the *Charter* revision in the footnotes of their policy manuals but did not explicitly update the definition in the policy itself.

Second, Article 2 requires dioceses and eparchies to "have a competent person or persons to coordinate assistance for the immediate pastoral care of persons who report having been sexually abused as minors by clergy or other church personnel." Most dioceses and eparchies fulfill this requirement by appointing a Victim Assistance Coordinator (VAC), sometimes called a Victim Assistance Minister. Survivors are directed to contact this individual to make reports about child sexual abuse by clergy. Sometimes the contact person is not the VAC but a different individual working in the pastoral center, even a member of clergy. While a member of clergy may be competent to fill the position, a victim/survivor of child sexual abuse by clergy may be less inclined to make a report to him. Dioceses and eparchies should give some consideration to lay or clergy status when appointing an individual to the VAC position or contact person role.

Article 2 also states that "procedures for those making a complaint are to be readily available in printed form in the principal languages in which the liturgy is celebrated in the diocese/eparchy and be the subject of public announcements at least annually." Dioceses and eparchies complied with this component by publishing versions of policies and procedures in multiple languages on their website. The existence of these procedures is typically made known to the public by an announcement in the diocesan/eparchial paper or newsletter and some form of publication at the parish level. As a result of our on-site visits, we noted three dioceses/eparchies where procedures for making a complaint were not available in all languages, and sixteen dioceses/eparchies where information was not published frequently or at all in the newspaper, parish bulletins, and/or on parish websites. These issues were addressed in our Management Letters and discussed with diocesan/eparchial personnel while on-site.

The fourth component of compliance with Article 2 concerns the review board. The *Charter* requires every diocese and eparchy to have an independent review board "to advise the diocesan/eparchial bishop in his assessment of allegations of sexual abuse of minors and in his determination of a cleric's suitability for ministry." In addition, the review board is charged with regularly reviewing policies and procedures for responding to allegations. A diocese's or eparchy's compliance with this component of Article 2 was determined by interviews with review board members, and the review of redacted meeting minutes and agendas from review board meetings that took place during the audit period. One diocese (Diocese of Altoona-Johnstown) and one eparchy (Eparchy of Stamford) were found non-compliant with Article 2 for the 2016 audit period as they did not have active review boards in place during the audit period. In Altoona's situation, the review board resigned as a result of a grand jury inquiry and will be re-established in the future. The Eparchy of Stamford appointed new review board members and convened a meeting subsequent to our audit.

Even though all others were deemed compliant with this article, the role each review board plays and the frequency with which each review board meets varies significantly. Of the sixty-five dioceses/eparchies visited during the current audit period,

we noted four diocesan review boards that were not meeting regularly.

Again this year, it appears that many review boards have failed to prepare for future board turnover and have not considered adding new members to the board. The *Charter* requires a minimum of five members. We noted three dioceses that only had the minimum requirement as of the end of the audit period. Four dioceses did not have defined term limits for board members, and as a result, most members had served since the board was established. Of those that did have defined term limits, we noted two dioceses that were not enforcing the term limits. We also inquired about the existence of written bylaws for review board members, detailing their responsibilities. Two dioceses did not have written bylaws. We recommended that these dioceses consider implementing a transition plan for review board members, including staggered terms to maintain continuity, yet offer fresh perspectives from new members.

The *Charter* also requires that the majority of review board members be lay persons not in the employ of the dioceses/eparchy. Due to some turnover on review boards, we noted one diocese that did not meet this requirement. However, it was brought to our attention that the diocese was in the process of looking for additional board members. We issued a recommendation to continue their search to ensure that the board configuration is in line with *Charter* requirements.

We noted that most dioceses/eparchies visited in 2016 convened their review boards at least one time per year. Some tried to gather up to four times per year (quarterly), whether those meetings were set in advance or convened as needed. For those dioceses/eparchies with a continued decline in the number of current allegations received, it may seem reasonable that they did not feel the need to convene review board meetings as frequently. However, we continued to stress how important it is for dioceses and eparchies to be using the available resources and talents of their review board members to ensure that *Charter*-related policies and procedures are current and to take time to review recent events occurring in the dioceses around them. Review boards may also want to discuss the diocese/eparchy's approach to allegation intake and monitoring of accused clerics to brainstorm any areas for improvement. We made recommendations to four dioceses and one

eparchy regarding frequency of meetings and review boards being more active in the review of policies and procedures.

ARTICLE 3

Article 3 prohibits dioceses and eparchies from requesting confidentiality as part of their settlements with survivors. Confidentiality is only allowed if requested by the survivor, and must be noted so in the text of the agreement. As evidence of compliance with this article, dioceses and eparchies provided us with redacted copies of complete settlement agreements for review. One diocese (Diocese of Alexandria) was found non-compliant with Article 3 for the 2016 audit period as they did request confidentiality as part of a settlement with a victim. All others were deemed compliant with this article for the 2016 audit period.

ARTICLE 4

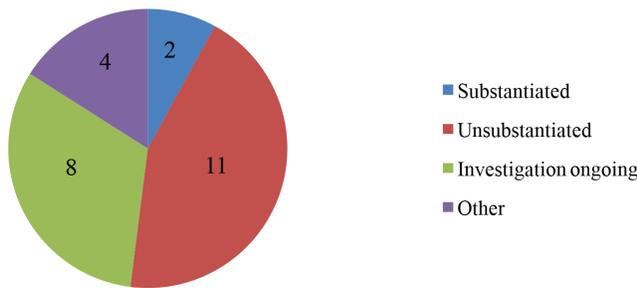
Articles 4 through 7 intend to guarantee an effective response to allegations of sexual abuse of minors.

Article 4 requires dioceses and eparchies to report an allegation of sexual abuse of a minor to public authorities. Compliance with Article 4 was determined by review of related policies and procedures, letters to local authorities regarding new allegations, and interviews with diocesan/eparchial personnel responsible for making the reports. In some instances, auditors reached out to the applicable public authorities and confirmed diocesan cooperation. Overall, based upon our discussions with diocesan/eparchial personnel and review of documents, dioceses and eparchies generally have positive interactions with law enforcement. The biggest frustration dioceses and eparchies have with law enforcement continues to be the lack of communication or follow up by law enforcement after a case is investigated. Dioceses and eparchies appropriately stand down during an investigation by law enforcement but may not be notified when an investigation is complete. As a result, the diocese/eparchy is unable to begin its own investigation, which may include referral of the allegation to the review board to discuss a cleric's suitability for ministry. Of the dioceses visited during 2016, all appropriately

notified the local authorities regarding allegations received during the audit period.

Of the allegations of child sexual abuse by clergy reported during the audit period, twenty-five involved current minors. Of this total, thirteen were male and twelve were female. All cases were reported to the local civil authorities as required by the *Charter* and statutory mandated reporter laws. Chart 4-1 below illustrates the status of each of the twenty-five claims made by current year minors as of June 30, 2016.

Chart 4-1: Status of Claims by Minors as of June 30, 2016



Of the twenty-five allegations made by current minors, two were substantiated as of June 30, 2016.

Eleven of the twenty-five allegations from minors were unsubstantiated, and the clerics remain in active ministry as of June 30, 2016.

Investigations were still in process for eight of the allegations as of June 30, 2016. The auditors will follow up with these dioceses/eparchies at the end of the 2016/2017 audit period to inquire about the status of these allegations.

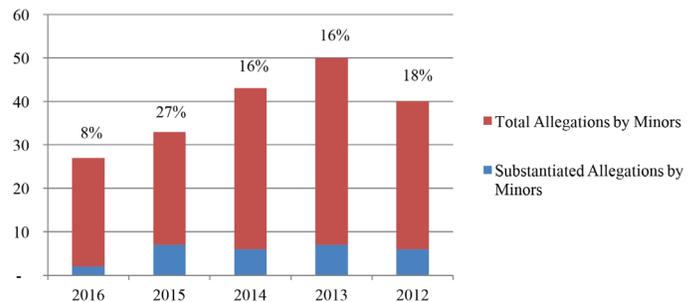
In the “other” category, two allegations were referred to the religious order for their investigation, one was referred to another diocese, and one investigation was held up as a result of an order of confidentiality from the bankruptcy court.

There were nine allegations involving minors from the 2014/2015 audit period that were listed as “investigation ongoing” at the end of the audit period. As part of our audit procedures for the 2016 audit period, we followed up with dioceses/eparchies on these claims to inquire about the outcome. Of the nine, one was unsubstantiated, five were determined to be more of a boundary issue

and not sexual abuse, and three were still ongoing as of the 2016 audit period.

Chart 4-2 compares the percentage of substantiated claims by minors to total claims by minors over the last five years.

Chart 4-2: Substantiated Allegations Versus Total Allegations Made by Current Minors, 2012-2016



Article 4 also covers the reporting protocol for an allegation of abuse against an individual who habitually lacks the use of reason. The *Charter* was updated in 2011 to include in the definition of a “minor” any adult who “habitually lacks the use of reason.” There were three allegations involving an adult who “habitually lacks the use of reason” during the 2016 audit period. Based upon discussions with personnel, it appears that these allegations are handled in the same way any other allegation is handled.

During our review of policies and procedures, we attempted to locate specific language regarding this matter in relevant diocesan and eparchial policies. Although this update was made in 2011, we still noted nine dioceses/eparchies where policies did not explicitly include this revised definition of a “minor.” We recommended that dioceses/eparchies consider revising their policies to include this language.

ARTICLE 5

Article 5 of the *Charter* has two components: removal of credibly accused clerics in accordance with canon law and the fair treatment of all clerics against whom allegations have been made, whether the allegations are deemed credible or not. Compliance with Article 5 is determined by review of policies and procedures, review of relevant documentation (such as decrees of dismissal from the clerical state,

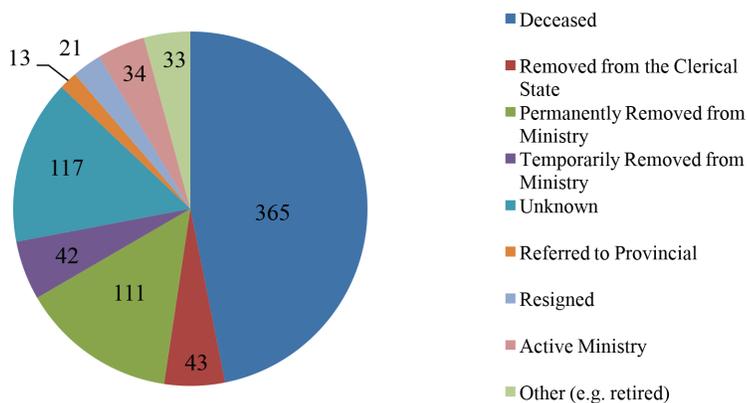
decrees mandating a life of prayer and penance, prohibitions concerning the exercise of public ministry, etc.), and interviews with diocesan/eparchial personnel.

The number of clerics accused of sexual abuse of a minor during the audit period totaled 779. The accused clerics were categorized as priests, deacons, unknown, or other. An “unknown” cleric is used for a situation in which the victim/survivor was unable to provide the identity of the accused. “Other” represents a cleric from another diocese for which details of ordination and/or incardination were not provided. Accused priests for the audit period totaled 696. Of this total, 526 were diocesan priests, 128 belonged to a religious order, and 42 were incardinated elsewhere. There were six deacons accused during the audit period. Allegations brought against “unknown” clerics totaled fifty-four, and twenty-three “other” clerics were accused. Of the total identified clerics, 351 or 45 percent of them had been accused in previous audit periods.

In addition to updating the definition of “minor,” the 2011 *Charter* revision updated the Church’s definition of “sexual abuse” to include “the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen, for purposes of sexual gratification, by whatever means or using whatever technology.” During the 2015/2016 audit period, eleven allegations were brought against clerics for possession of child pornography. As of June 30, 2016, two allegations were substantiated and the priests were permanently removed from ministry, three were unsubstantiated, two were still under investigation, one was unable to be proven, one was referred to the religious order, and two have not yet been investigated due to the confidentiality order of the bankruptcy court. These eleven clerics are included in the statistics presented in Chart 5-1.

The following chart summarizes the status of the 779 accused clerics as of June 30, 2016.

Chart 5-1: Status of Accused Clerics as of June 30, 2016



Article 5 requires that accused clerics be accorded the same rights as victims during an investigation of allegations. They should be offered civil and canonical counsel, accorded the presumption of innocence, and given the opportunity to receive professional therapy services. In practice, it appears that dioceses and eparchies are compliant with this component of Article 5. However, these specific items may not be explicitly provided for within diocesan/eparchial policy. We made comments to this effect in three Management Letters. Additionally, we noted that dioceses and eparchies struggle with how to restore the good name of a falsely accused cleric as required under Article 5. Many dioceses/eparchies will make a public announcement at the parish or publish an article in the diocesan/eparchial newspaper that states an allegation against a cleric was unsubstantiated; however, most felt that such an announcement could not undo any damage done to the cleric’s reputation. To prevent tarnishing the accused cleric’s name during an investigation not involving a current year minor, some dioceses and eparchies choose not to remove the cleric from ministry until the allegation is determined to be substantiated. When a cleric is not removed, no announcement is made, and his name remains intact. Still, dioceses and eparchies continue to look for guidance and suggestions on how to properly restore a cleric’s good name should it be wrongly tarnished.

When a cleric is removed from the clerical state, the diocese/eparchy usually severs their direct relationship with a cleric. However, when a cleric is not removed from the clerical state but rather removed from ministry, the diocese/eparchy remains responsible for his behavior. Although Article 5 does not specifically require dioceses and eparchies to monitor clerics removed from ministry, bishops and eparchs are looking to take a more proactive approach to protecting the public. During our audit process, we noted that some dioceses have developed effective methods for monitoring these clergy while others continue to struggle with how to maintain the lines of communication to ensure the clergy are abiding by their restrictions as a result of being credibly accused. We were able to provide some guidance to dioceses about the monitoring programs that we have observed being successfully implemented in other locations. However, this issue presents an ongoing challenge to dioceses/eparchies in situations where clergy are removed from ministry but not from the clerical state. Most dioceses/eparchies are not adequately equipped, nor do they have the necessary resources, to properly monitor the daily activity of clergy restricted from ministry.

All dioceses and eparchies visited in 2016 were found compliant with Article 5.

ARTICLE 6

Article 6 is concerned with establishing and communicating appropriate behavioral guidelines for individuals ministering to minors. Compliance with Article 6 is determined by review of a diocese/eparchy's Code of Conduct, related policies and procedures, and through interviews with diocesan/eparchial personnel.

In the same way we reviewed diocesan/eparchial policies and procedures for Article 2, we attempted to verify that Codes of Conduct used in dioceses and eparchies were updated to include specific language regarding the acquisition, possession, and distribution of child pornography. Although these changes were made to the *Charter* in 2011, we noted eleven dioceses/eparchies who had not updated their Codes of Conduct to specifically prohibit clergy, personnel, and volunteers from engaging in these activities. Our Management Letters recommended that

dioceses/eparchies consider reviewing their current Codes of Conduct to make the necessary changes.

We also noted one diocese and one eparchy that did not require a signed copy of the Code of Conduct, while another diocese did not require anyone to re-sign after updates were made. Five other dioceses had Codes of Conduct, but they had not been updated in at least three to five years. Management Letter comments were issued to these dioceses suggesting that a review of the Code of Conduct be done to ensure the language is up to date.

ARTICLE 7

Article 7 requires dioceses/eparchies to be open and transparent with their communications to the public regarding allegations of sexual abuse of minors by clergy, especially those parishes that may have been affected. The *Charter* does not address the timeliness of such communication, so for the purposes of our audit, a diocese or eparchy was considered compliant if the diocese could demonstrate that, at the very least, a cleric's removal was formally announced to the affected parish community.

We noted nine dioceses/eparchies that had a policy in place, but the language regarding making an announcement regarding credible allegations was nonexistent and/or unclear. We also noted two other dioceses that had an outdated policy. Outdated policies include those that had not been updated within the last three to five years. We recommended in our Management Letters that these dioceses take a closer look at their communication policies to ensure they accurately reflect their procedures for compliance with Article 7. We also recommended that dioceses/eparchies with a suitable communication policy already in place consider creating a flowchart or other document that acts as a roadmap for communicating an allegation of sexual abuse of a minor to the community. The flowchart should be very specific on who is responsible for each step, at what point information is communicated and to whom, and when it occurs. This would eliminate inconsistencies in the way allegations are handled and prevent any miscommunications or failures in the process.

ARTICLE 8

Articles 8 through 11 ensure the accountability of procedures for implementing the *Charter* across the United States and therefore are not subject to audit. Information on each of these articles has

been provided by the Secretariat of Child and Youth Protection for inclusion in our report.

Membership of the Committee on the Protection of Children and Young People (CPCYP) from July 1, 2015, to June 30, 2016, included the following bishops, shown with the regions they represented, and consultants:

November 2014 – November 2015

Bishop Edward J. Burns, Chair
Term expires in 2017

Bishop Peter Uglietto
Term expires November 2017

Bishop Terry R. LaValley (II)
Term expires November 2016

Bishop David A. Zubik (III)
Term expires November 2017

Bishop Barry C. Knestout (IV)
Term expires November 2017

Bishop William F. Medley (V)
Term expires November 2016

Bishop Joseph R. Binzer (VI)
Term expired November 2015

Bishop Edward K. Braxton (VII)
Term expired November 2015

Bishop John M. LeVoir (VIII)
Term expired November 2015

Bishop Carl A. Kemme (IX)
Term expires November 2017

Bishop Patrick J. Zurek (X)
Term expires November 2019

Region XI - Vacant

Bishop Liam Cary (XII)
Term expired November 2014

November 2015 – November 2016

Bishops

Bishop Edward J. Burns, Chair
Term expires in 2017

Bishop Peter Uglietto
Term expires November 2017

Bishop Terry R. LaValley (II)
Term expired November 2016

Bishop David A. Zubik (III)
Term expires November 2017

Bishop Barry C. Knestout (IV)
Term expires November 2017

Bishop William F. Medley (V)
Term expired November 2016

Bishop Stephen J. Raica (VI)
Term expires November 2018

Bishop Edward K. Braxton (VII)
Term expires November 2018

Bishop Donald J. Kettler (VIII)
Term expires November 2018

Bishop Carl A. Kemme (IX)
Term expires November 2017

Bishop Patrick J. Zurek (X)
Term expires November 2019

Bishop William J. Justice (XI)
Term expired November 2016

Bishop Liam Cary (XII)
Term expires November 2017

Bishop Eduardo A. Nevares (XIII)
Term expired November 2015

Bishop David P. Talley (XIV)
Term expires November 2017

Bishop Thomas Mar Eusebius (XV)
Term expired November 2015

Bishop Paul D. Etienne (XIII)
Term expires November 2018

Bishop David P. Talley (XIV)
Term expires November 2017

Bishop Jacob Angadiath (XV)
Term expires November 2018

Consultants

Rev. Msgr. J. Brian Bransfield
*Associate General Secretary
USCCB*

Rev. James J. Greenfield, OSFS
*President
Conference of Major Superiors of Men*

Rev. John Pavlik, OFM Cap.
*Executive Director
Conference of Major Superiors of Men*

Rev. William Shawn McKnight
*Executive Director
Secretariat of Clergy, Consecrated Life and
Vocations, USCCB*

Mr. James Rogers
Chief Communications Officer, USCC

Mr. Jeffrey Hunter Moon
*Director of Legal Affairs
Office of General Counsel, USCCB*

Ms. Siobhan Verbeek
*Director
Canonical Affairs*

Judge Michael Merz
*Former Chair
National Review Board*

Ms. Beth Heidt-Kozisek, PhD
*Director
Child Protection Office
Diocese of Grand Island*

Ms. Rita Flaherty
*Diocesan Assistance Coordinator
Diocese of Pittsburgh*

Rev. Msgr. Jeffrey Burrill
*Associate General Secretary
USCCB*

Rev. Brian Terry, SA
*President
Conference of Major Superiors of Men*

Rev. John Pavlik, OFM Cap.
*Executive Director
Conference of Major Superiors of Men*

Rev. Ralph O'Donnell
*Executive Director
Secretariat of Clergy, Consecrated Life and
Vocations, USCCB*

Mr. James Rogers
Chief Communications Officer, USCCB

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Diocese of Grand Island*

Ms. Rita Flaherty
*Diocesan Assistance Coordinator
Diocese of Pittsburgh*

The CPCYP meets during the months of March, June, September, and November. At two of those meetings, June and November, the CPCYP meets jointly with the NRB.

The 2016 Anglophone Conference

Bishop Edward J. Burns with Mr. Francesco Cesareo, Chair of the National Review Board, and Deacon Bernie Nojadera, executive director of the Secretariat of Child and Youth Protection, attended the sixteenth Anglophone Conference in Rome, Italy, in June 2016. The episcopal conferences of the United Kingdom and Kenya hosted the conference with the theme: *Listening*.

New Bishops' Charter Orientation

The CPCYP has been asked to assist all bishops and eparchs, especially those appointed since the *Charter* was adopted in 2002 and revised in 2005 and 2011 to understand the obligations required of them by the *Charter*. In response, the CPCYP prepared a program designed to address questions new bishops and eparchs may have regarding the *Charter* or the annual compliance audits. This orientation was held during the bishops' General Meeting in November of 2011 and has become an annual event since it is critical to share with the new bishops not only the genesis of the wording of the *Charter* but also the spirit behind the commitments made in the *Charter*.

- To develop an appropriate compliance audit mechanism to assist the bishops and eparchs in adhering to the responsibilities set forth in the *Charter*
- To prepare a public annual report describing the compliance of each diocese/eparchy with the *Charter's* provisions

Taking into account the financial and other resources, as well as the population and demographics of the diocese/eparchy, the SCYP is a resource for dioceses/eparchies for implementing safe environment programs and for suggesting training and development of diocesan personnel responsible for child and youth protection programs.

The SCYP works closely with StoneBridge Business Partners, auditors, to ensure an appropriate audit mechanism to determine the compliance of the responsibilities set forth in the *Charter* is in place. The instrument used in the 2016 audit requested access to source documents allowing the auditors to give unqualified findings. The majority of the audit instrument remained unchanged from past audit instruments.

The SCYP's support of the dioceses includes sponsoring web-based communities to assist the missions of Victim Assistance Coordinators, Safe Environment Coordinators, and Diocesan Review Boards; preparing resource materials extracted from the audits; creating materials to assist in both healing and *Charter* compliance; and providing resources for Child Abuse Prevention Month in April. In keeping with the conference emphasis on collaboration, during the month of October, SCYP also focuses on the sanctity and dignity of human life as it joins with the Office of Pro-Life Activities in offering prayers and reflections. The issue of child abuse/child sexual abuse is most certainly a life issue in the full spectrum of protecting life from conception to natural death.

When invited, the SCYP staff will visit dioceses/eparchies and offer assistance. On a limited basis and as needed, the staff of the SCYP provides support to and referral of victims/survivors to resources that can aid them in their healing. Staff participates in a variety of collaboration efforts with other child serving organizations.

The fifth annual *Charter* Implementation training was offered as a live webinar on October 4, 2016. Bishop Edward Burns provided an update on the

AUDIT

ARTICLE 9

The *Charter for the Protection of Children and Young People* specifically created the Secretariat of Child and Youth Protection (SCYP) and assigned to it three central tasks:

- To assist each diocese and eparchy (the Eastern Catholic equivalent of a diocese) in implementing safe environment programs designed to ensure necessary safety and security for all children as they participate in church and religious activities

work of the bishops' Committee on the Protection of Children and Young People. Bishop Paul Loverde from the Diocese of Arlington explained the importance of pastoral outreach to victims/survivors. Ms. Mary Gautier from CARA discussed current trends and numbers regarding the annual CARA survey. Deacon Thomas Bern and Ms. Regina Quinn from the Diocese of Columbus presented how their diocese is implementing the principles of High Reliability Organizations to enhance child protection efforts. Mr. Andrew Lichtenwalner and Ms. Bethany Meola from the USCCB Secretariat of Laity, Marriage, Family Life and Youth discussed pornography in society and how it affects the Church. Over one hundred attendees viewed the webinar live. It was also made available online as a recording for those who could not attend live.

The SCYP provides staff support for the Committee on the Protection of Children and Young (CPCYP), the National Review Board (NRB), and its committees. The SCYP provides monthly reports to the members of the CPCYP and the NRB. These reports reflect the administrative efforts of the SCYP within the USCCB, the external support by the SCYP to the (arch)dioceses/eparchies on *Charter*-related matters, and the work of the CPCYP and NRB as supported and facilitated by the SCYP.

During the audit period of July 1, 2015, to June 30, 2016, the Secretariat of Child and Youth Protection (SCYP) consisted of the following four staff members: Executive Director Deacon Bernie Nojadera, Associate Director Mary Jane Doerr, Executive Assistant Laura Garner, and Coordinator for Resources and Special Projects Drew Dillingham.

Deacon Bernie Nojadera, executive director, served as director of the Office for the Protection of Children and Vulnerable Adults with the Diocese of San Jose, California, from 2002-2011. He was a pastoral associate at St. Mary Parish, Gilroy, California (1987-2002). He was awarded a bachelor of arts degree from St. Joseph College, Mountain View, California, in 1984; a master of social work specializing in health and mental health services from San Jose State University in 1991; and a Master of Arts in Theology from St. Patrick's Seminary and University, Menlo Park, California, in 2002. He was ordained a permanent deacon in 2008. He has been a member of the Diocese of San Jose Safe Environment Task Force, involved with the San Jose Police Department's Internet Crimes Against Children

Task Force, the County of Santa Clara Interfaith Clergy Task Force on the Prevention of Elder Abuse, and the County of Santa Clara Task Force on Suicide Prevention. He has worked as a clinical social worker for Santa Clara County Mental Health (1991-2000) and is a military veteran. He is married and has two adult children.

Mary Jane Doerr, associate director, holds a Bachelor of Arts in Behavioral Sciences from Nazareth College, Kalamazoo and a Master of Arts in Educational Leadership from Western Michigan University. She has more than twenty years' experience as an educator in the following roles: as a classroom teacher, an elementary school principal, and a college instructor. She joined the Diocese of Kalamazoo in 1994 where she worked in stewardship and development. In 2003, she was appointed Safe Environment Coordinator for the diocese and in 2006 was promoted to director of the Safe Environment Office. This role included victim assistance coordination and overseeing all compliance issues related to the implementation of the *Charter for the Protection of Children and Young People*. She assumed the role of associate director in the Secretariat of Child and Youth Protection in July 2008. She is the mother of two adult children.

Laura Garner, executive assistant, joined the staff of the Secretariat of Child and Youth Protection on January 3, 2011. From 2008 to 2011, Ms. Garner served as a staff assistant in the USCCB's Office of the General Counsel. Ms. Garner holds a BA in Psychology from Loyola College and an MA in Art Therapy from George Washington University. Before joining the USCCB, she worked at home as a medical transcriptionist while raising four children. She was also employed as a bank teller, paraprofessional, computer educator, and receptionist.

Drew Dillingham, coordinator for resources and special projects, has served the conference since July 2013. Drew holds a Bachelor of Arts in Political Science and a Master of Public Policy from Stony Brook University, NY. Drew has been promoted twice since starting with the Secretariat of Child and Youth Protection in 2013.

Additional information on the Secretariat of Child and Youth Protection can be found via the following link: www.usccb.org/about/child-and-youth-protection/who-we-are.cfm.

ARTICLE 10

The United States Conference of Catholic Bishops established the National Review Board during their meeting in June 2002. The functions of the board were revised slightly and reconfirmed in June 2005, when the *Charter for the Protection of Children and Young People* was revised. The purpose of the National Review Board is to collaborate with the USCCB in preventing the sexual abuse of minors by persons in the service of the Church in the United States.

The membership of the National Review Board during the audit period was as follows:

Dr. Francesco Cesareo, Chair
Term expires June 2020

Ms. Kathleen Asdorian
Term expired June 2016

Dr. Michael de Arellano
Term expires June 2017

Mr. Howard Healy
Term expires June 2019

Judge M. Katherine Huffman
Term expires June 2018

Mr. Michael Montelongo
Term expired June 2016

Ms. Nelle Moriarty
Term expires June 2018

Ms. D. Jean Ortega-Piron
Term expires June 2019

Dr. Fernando Ortiz
Term expires June 2017

Ms. Laura Rogers
Term expires June 2017

Mr. Donald Schmid
Term expires June 2018

Mr. Scott Wasserman
Term expires June 2017

Mr. Donald Wheeler
Term expires June 2019

The chair is appointed by the USCCB president from persons nominated by the NRB. In 2015, Archbishop Kurtz re-appointed Dr. Francesco Cesareo to be chair for a second four-year term

expiring in June 2020. The other officers are elected by the Board, and committee chairs are appointed by the NRB chair.

The NRB officers and committees were as follows:

- Chair: Dr. Francesco Cesareo
- Vice Chair: Dr. Fernando Ortiz
- Secretary: Judge M. Katherine Huffman

Its four committees are:

- The Audit Committee, chaired by Ms. Laura Rogers, continued its work of keeping the audit process updated and effective.
- The Research and Trends Committee, chaired by Dr. Michael de Arellano, moved forward in developing ways to measure the effectiveness of safe environment training for children and adults by enlisting the input of safe environment coordinators across the country.
- The Communications Committee, chaired by Ms. Nelle Moriarty, is developing ways to assist dioceses/eparchies in getting out to the faithful the progress the Church has made in combating child sexual abuse.
- The Nominations Committee, chaired by Ms. Kathleen Asdorian, elicited nominations of potential NRB candidates for terms beginning in 2016.

Additional information concerning the NRB can be found at: <http://www.usccb.org/about/child-and-youth-protection/the-national-review-board.cfm>.

ARTICLE 11

President of the United States Conference of Catholic Bishops, Archbishop Daniel Cardinal DiNardo, has shared a copy of this Annual Report with the Holy See.

ARTICLE 12

The final six articles were developed to protect the faithful in the future.

Article 12 of the *Charter* calls for the education of children and those who minister to children about ways to create and maintain a safe environment for children and young people. For a diocese or eparchy to be considered compliant with Article 12, the

bishop and his staff must be able to demonstrate that training programs exist, the bishop approves the programs, and the appropriate individuals have participated in the training. During our audits, we reviewed training program materials, letters of promulgation regarding the programs, and a database or other recordkeeping method by which a diocese/eparchy tracks whether or not individuals have been trained.

One eparchy (Eparchy of Stamford) was found non-compliant with Article 12 for the 2016 audit period as safe environment training was not provided to children and youth. Subsequent to our audit, the eparchy has implemented a training program for children and youth that was promulgated by the bishop.

Even though all others were deemed compliant with this article, there is still plenty of room for improvement. The implementation of Article 12 continues to be a challenge with respect to effective oversight of compliance and accurate reporting. Some database systems continue to be poorly managed, and the processes for collecting data from parish/school locations are inefficient or ineffective, resulting in incomplete or inaccurate data furnished to the auditors. During 2016, we recommended that eighteen dioceses/eparchies reassess the effectiveness of their databases and methods of tracking the safe environment training. Of these eighteen, nine dioceses/eparchies were not using a central database, relying heavily on the parishes and schools to accurately track compliance with the safe environment requirements.

An issue we have seen more of over the past couple of years is parishes/schools not responding

to requests for information from the diocesan safe environment office, including annual reporting of safe environment figures for purposes of the audit. Management Letter comments were issued to ten dioceses noting issues with cooperation and timely reporting from parish/school locations. Especially in instances where the diocese/eparchy is not using a central database to track compliance, the cooperation from parishes and schools becomes even more imperative. If dioceses/eparchies can't rely on the locations to submit information in a timely manner, it's almost impossible for them to effectively assess compliance.

Another common issue that continues from prior audit years is the lack of a formal promulgation letter signed by the sitting bishop. Nine dioceses/eparchies visited this year were either unable to produce a promulgation letter as evidence of the current bishop's approval of the training programs used or provided a letter that was signed by a prior bishop. We recommended that these dioceses consider issuing new promulgation letters that are signed by the current bishop and name the training materials approved, as these can change over time. For dioceses/eparchies that permit the use of various training programs across parish/school locations, the promulgation letter serves as a reference for parents, educators, catechists, directors of religious education, and others as to which programs the bishop deems to be in accord with Catholic moral principles.

We compiled the 2016 safe environment training data below, divided by category, from the 194 dioceses and eparchies that participated in either an on-site or data collection audit.

Children	2016	2015	2014	2013	2012	2011
Dioceses/eparchies participating	194	190	188	191	189	187
Total children	4,538,756	4,666,507	4,828,615	4,910,240	4,993,243	5,143,426
Total children trained	4,267,014	4,371,211	4,484,609	4,645,700	4,684,192	4,847,942
Percent trained	94.0%	93.7%	92.9%	94.6%	93.8%	94.3%
Percent opted out	1.1%	1.2%	1.0%	1.2%	1.5%	1.2%

The category labeled "Percent opted out" represents those children whose parents or guardians elected not to allow them to participate in a training session for various reasons. Parents and guardians are not required to explain their election to the

dioceses and eparchies. However, materials should be sent home, and the parents are still expected to introduce the lessons to their children. There continues to be confusion among dioceses and eparchies this year in regard to which children are

2016 Annual Report: Findings and Recommendations

counted as trained/not trained when materials are provided to parents. Children are not considered trained if they are opted out or if the diocese/eparchy relies on the parents to conduct the training. Even if the diocese/eparchy sent training materials home for the parents to use, there is no way to verify whether the parent presented the materials to their children. To count children as trained, the training

must have been conducted by diocesan representatives or by public schools if the diocese/eparchy relies on them for the training. However, if the diocese/eparchy relies on the public schools to complete the training, we recommend that the diocese reviews the public school curriculum to ensure the training is adequate.

Priests	2016	2015	2014	2013	2012	2011
Total priests	35,815	36,158	35,470	36,131	38,199	38,374
Total priests trained	35,475	35,987	35,319	35,914	38,006	38,150
Percent trained	99.1%	99.5%	99.6%	99.4%	99.5%	99.4%
Deacons	2016	2015	2014	2013	2012	2011
Total deacons	16,423	16,300	16,164	16,245	15,796	15,342
Total deacons trained	16,294	16,251	16,089	16,129	15,680	15,259
Percent trained	99.2%	99.7%	99.5%	99.3%	99.3%	99.5%
Candidates for Ordination	2016	2015	2014	2013	2012	2011
Total candidates	6,902	6,577	6,602	6,458	6,372	6,474
Total candidates trained	6,847	6,473	6,503	6,360	6,232	6,385
Percent trained	99.2%	98.4%	98.5%	98.5%	97.8%	98.6%
Educators	2016	2015	2014	2013	2012	2011
Total educators	162,988	164,628	161,669	168,782	168,067	159,689
Total educators trained	159,764	162,803	160,757	167,953	166,311	158,390
Percent trained	98.0%	98.9%	99.4%	99.5%	99.0%	99.2%
Other Employees	2016	2015	2014	2013	2012	2011
Total other employees	269,250	269,090	256,668	257,222	258,380	249,133
Total other employees trained	258,978	260,356	250,087	251,146	249,918	240,180
Percent trained	96.2%	96.8%	97.4%	97.6%	96.7%	96.4%
Volunteers	2016	2015	2014	2013	2012	2011
Total volunteers	1,984,063	1,976,248	1,971,201	1,936,983	1,920,001	1,850,149
Total volunteers trained	1,912,152	1,930,262	1,931,872	1,902,143	1,876,558	1,781,849
Percent trained	96.4%	97.7%	98.0%	98.2%	97.7%	96.3%

It is important to note that the figures reported in the adult categories above represent individuals who have been trained at least once. The *Charter* does not require clergy, employees, and volunteers

to renew safe environment training, but some dioceses and eparchies choose to require some form of refresher training. We noted a total of 136 dioceses and eparchies that required a refresher training as

of June 30, 2016, and many more that stated they are in the process of creating a refresher course. Based on our review of databases and discussions with diocesan personnel, it appears that some dioceses/eparchies are unable to separate those who are in need of the initial training versus the renewal training. Therefore, one reason some people are not counted as trained may be due to individuals requiring renewal training (as per individual diocesan policy), although they were initially trained in a previous period. We suggested to dioceses/eparchies that they try to track these separately to correctly identify the number of individuals at the end of the audit period that have not had any training at all. Because the *Charter* does not require a renewal training, those only needing the refresher should not be included as “not trained” at the end of the audit period.

A complete list of safe environment training programs used in dioceses and eparchies throughout the United States is posted on the SCYP website.

ARTICLE 13

Article 13 of the *Charter* requires dioceses and eparchies to evaluate the background of clergy,

candidates for ordination, educators, employees, and volunteers who minister to children and young people. Background checks are becoming a standard requirement of employment application processes across the United States, and the process at the diocesan/eparchial level is usually managed by human resources personnel. As a result, the implementation of Article 13 generally poses less of a challenge to dioceses and eparchies than the implementation of Article 12. All dioceses/eparchies were found compliant with Article 13 for the 2016 audit period.

As with Article 12, inefficient or poorly managed database systems can have a significant impact on the ability to keep accurate records of whether individuals working with minors have been background checked. In some instances, even if accurate numbers are available, some parishes still fail to submit their information in a timely manner. We noted fourteen dioceses that should reassess the effectiveness of their database with respect to tracking background check data.

We compiled the 2016 background evaluation data below, divided by category, from the 194 dioceses and eparchies that participated in either an on-site or data collection audit.

Priests	2016	2015	2014	2013	2012	2011
Dioceses/eparchies participating	194	190	188	191	189	187
Total priests	35,815	36,158	35,470	36,131	38,199	38,374
Total priests background checked	35,346	35,720	35,308	35,970	38,045	38,129
Percent checked	98.7%	98.8%	99.5%	99.6%	99.6%	99.4%
Deacons	2016	2015	2014	2013	2012	2011
Total deacons	16,423	16,300	16,164	16,245	15,796	15,342
Total deacons background checked	16,050	16,257	16,006	16,199	15,695	15,291
Percent checked	97.7%	99.7%	99.0%	99.7%	99.4%	99.7%
Candidates for Ordination	2016	2015	2014	2013	2012	2011
Total candidates	6,902	6,577	6,602	6,458	6,372	6,474
Total candidates background checked	6,841	6,577	6,568	6,428	6,320	6,386
Percent checked	99.1%	100.0%	99.5%	99.5%	99.2%	98.6%

Educators	2016	2015	2014	2013	2012	2011
Total educators	162,988	164,628	161,669	168,782	168,067	159,689
Total educators background checked	157,468	158,556	160,273	168,013	164,935	158,855
Percent checked	96.6%	96.3%	99.1%	99.5%	98.1%	99.5%
Other Employees	2016	2015	2014	2013	2012	2011
Total other employees	269,250	269,090	256,668	257,222	258,380	249,133
Total other employees background checked	260,409	263,690	251,189	253,587	250,092	241,063
Percent checked	96.7%	98.0%	97.9%	98.6%	96.8%	96.8%
Volunteers	2016	2015	2014	2013	2012	2011
Total volunteers	1,984,063	1,976,248	1,971,201	1,936,983	1,920,001	1,850,149
Total volunteers background checked	1,927,053	1,935,310	1,931,612	1,898,136	1,861,160	1,790,178
Percent checked	97.1%	97.9%	98.0%	98.0%	96.9%	96.8%

It is important to note that these figures represent individuals who have been checked at least once. The *Charter* is silent as to the frequency of screening, but many dioceses and eparchies have begun rescreening their clergy, employees, and volunteers. A few dioceses rescreen annually, and others rescreen somewhere between every two to ten years. As in years past, we recommended to dioceses and eparchies that do not rescreen that they should consider it. Our standard recommendation is every five to seven years if subsequent arrest reports are not provided by the background check agencies or government. As previously explained for Article 12, some of the gap between the total number of individuals and total checked is due to initial screenings and re-screenings. As more and more dioceses/eparchies begin to require renewals of training and background checks, we recommended that they should attempt to track this separately for reporting purposes.

Article 13 also addresses the policies and procedures in place for obtaining necessary suitability information about priests or deacons who are visiting from other dioceses or orders. To determine compliance, we requested copies of letters of suitability received during the period, and inquired as to the diocese/eparchy's retention policy for those letters. Some dioceses and eparchies retain the letters indefinitely; others discard the letters as soon as the visiting cleric's stay has expired.

ARTICLE 14

Article 14 governs the relocation of accused clerics between dioceses. Before clerics who have been accused of sexual abuse of a minor can relocate for residence, the cleric's home bishop must communicate suitability status to the receiving bishop. To assess compliance with Article 14, we reviewed diocesan/eparchial policies to understand the procedures for receiving transferred and visiting priests and deacons. We also inquired of the appropriate personnel to confirm that practice was consistent with the policy. Although no compliance issues were noted with respect to Article 14, there seemed to be some confusion around what Article 14 requires. Many dioceses were responding to the question with an answer of "not applicable" because they have never had the situation arise. However, based on our review of the diocesan/eparchial policies and procedures, we confirmed there was a policy in place. We issued Management Letter comments to eight dioceses that did not have a written policy in place regarding the transfer of clergy who committed an act of sexual abuse.

ARTICLE 15

Article 15 has two components, only one of which is subject to our audit. That requirement is for bishops

to have periodic meetings with the Major Superiors of Men whose clerics are serving within a diocese or eparchy. The purpose of these meetings is to determine each party's role and responsibilities in the event that an allegation of sexual abuse of a minor is brought against a religious order cleric. Although the *Charter* does not define "periodic," we recommend that bishops meet or otherwise correspond with the Major Superiors annually and that the bishop document these meetings. We noted four dioceses that could either improve the frequency in which they communicate with the respective religious orders or more completely document the existence of these meetings. Management Letter comments were issued to all of them, which stressed the importance of meeting periodically and documenting the procedures for handling these cases in the event that an allegation is brought against a religious order cleric.

ARTICLE 16

Article 16 requires dioceses and eparchies to cooperate with other organizations, especially within their communities, to conduct research in the area of child sexual abuse. At minimum, dioceses and eparchies should participate in the annual Center for Applied Research in the Apostolate (CARA) survey, the results of which are included in the SCYP's Annual Report.

We inquired of dioceses and eparchies as to which other churches and ecclesial communities, religious bodies, or institutions of learning they have worked with in the area of child abuse prevention. We noted that most of the collaborative efforts made were more reactive than proactive. Most dioceses and eparchies are not actively reaching out to other organizations to advance the prevention of sexual abuse of minors. Instead, diocesan personnel stated that they would cooperate with organizations, if any asked. However, all dioceses audited participated in the 2016 CARA survey.

ARTICLE 17

Article 17 covers the formation of clergy, from seminary to retirement. Compliance with this article was assessed by interviewing diocesan/eparchial personnel responsible for the formation of clergy and candidates for ordination and by reviewing supporting documentation, such as registration forms for clergy

seminars, textbooks used for the formation of candidates for the permanent diaconate, and brochures describing priestly retreats. Although all dioceses and eparchies audited during 2016 were found compliant with Article 17, there appears to be some room for improvement with regard to the amount of ongoing formation that is being offered. We noted some dioceses/eparchies that had a very formal process in place with many opportunities for the clergy. We also noted some dioceses/eparchies that struggled with staffing and funding problems and were also dealing with lack of attendance. While the dioceses/eparchies understood the importance of these programs, they were working to determine how to implement them in an effective and cost-conscious manner.

OTHER FINDINGS

Below are general issues noted during our audits that do not fall under a specific article but may represent weaknesses in any diocese/eparchy's *Charter* implementation program:

- We continued to see personnel listed in diocesan/eparchial directories using personal email addresses to conduct parish or other church-related activities, even though the diocese or eparchy provided those individuals with a diocesan or parish-sponsored email address. We recommend that dioceses/eparchies require the use of "official" email addresses for parish or other church activities to allow for better oversight of electronic communications and full transparency.
- Dioceses and eparchies should consider having a full-time staff member dedicated to safe environment activities, both at the chancery or pastoral center and at larger parish locations. We noted that when dioceses/eparchies did not have a full-time individual responsible for the safe environment program components, compliance efforts lacked effectiveness and efficiency. While we understand that staffing shortages and financial concerns may be an issue for most dioceses/eparchies, it is important to have someone devoted to these responsibilities and available to parishes and schools to answer any questions.
- While it is important to have staff dedicated to the safe environment activities, it is also

important for other staff to be cross-trained on this position as well. In the event that someone is absent for a lengthy period of time, the dioceses/eparchies should ensure they have someone who is capable of fulfilling the day-to-day operations.

- We recommend that dioceses/eparchies look for ways to supplement their existing safe environment training materials to reflect any developments in technology, social media, bullying, or other issues currently faced by the community.

OTHER RECOMMENDATIONS

The following recommendations apply to all dioceses and eparchies and are suggestions for improving existing *Charter* compliance programs.

- We continue to encourage dioceses and eparchies to participate in parish audits, especially those dioceses/eparchies that do not conduct their own self-audits.
- We recommend that dioceses and eparchies regularly assess the quality and performance of databases used for recordkeeping, especially records that relate to maintaining a safe environment for children and youth. Dioceses and eparchies should be willing to commit the necessary resources to allow for efficient and effective tracking of compliance for both active and inactive employees and volunteers.
- In addition to assessing the quality and performance of databases for recordkeeping, we also recommend that dioceses/eparchies allocate time and resources to maintaining the database, ensuring that the information is current, inactive individuals have been removed, and the data for training and background check dates have been recorded in a timely manner.
- We continue to see dioceses/eparchies struggle with receiving timely and accurate information from the parishes and schools related to compliance with training and background check requirements. As mentioned in the “Findings and Recommendations” section, we suggest that the dioceses and eparchies reinforce the importance of the program and compliance with the *Charter* requirements at the parish/school level.

- We recommend that dioceses/eparchies use other dioceses/eparchies as a resource for questions related to *Charter* requirements. Other dioceses/eparchies may have suggestions or information that could be valuable to each diocese/eparchy. Although each diocese/eparchy does things differently, they are all trying to achieve the same result.
- We noted a significant number of dioceses and eparchies that did not implement certain recommendations we made during our last on-site visit. While we understand that the Management Letter comments are *suggestions* and not *requirements*, we were hopeful that dioceses/eparchies would make the effort to improve the implementation and management of the *Charter*.
- We continually observe dioceses and eparchies with outdated policies and procedures. As mentioned in the “Findings and Recommendations” section, we suggest that dioceses and eparchies take the time to review their policies to ensure they are up-to-date, especially if there is a new bishop appointed to the diocese/eparchy. As written into Article 2, reviewing policies and procedures is one of the duties of the diocesan review board. They should be asked to assist in this process.

CONCLUSION

The Catholic Church in the United States continues to handle the issue of sexual abuse of minors by clergy effectively through the implementation of the *Charter for the Protection of Children and Young People*. By authorizing these audits each year, the bishops and eparchs of the United States Conference of Catholic Bishops demonstrate their unyielding commitment to the protection of children and the prevention of sexual abuse of the vulnerable among us. Prevention is made possible by the commitment and effort of the personnel involved in the *Charter's* implementation. We recognize the dedication of these individuals, and we are grateful for the opportunity to collaborate with them throughout the year. Finally, we thank the Committee on the Protection of Children and Young People, the National Review Board, and the Secretariat of Child and Youth Protection for their ongoing support of the audit process and our own efforts.

APPENDIX I: DIOCESES/EPARCHIES PARTICIPATING IN STONEBRIDGE PARISH AUDITS FOR 2016

- Diocese of Alexandria
- Diocese of Altoona-Johnstown
- Diocese of Arlington
- Diocese of Columbus
- Diocese of Erie
- Diocese of Fall River
- Diocese of Fort Wayne–South Bend
- Diocese of Gary
- Diocese of Grand Rapids
- Diocese of Kalamazoo
- Diocese of Kansas City–St. Joseph
- Diocese of Lexington
- Diocese of Marquette
- Archdiocese of Milwaukee
- Diocese of Pensacola-Tallahassee
- Diocese of Portland, ME
- Archdiocese of Portland OR
- Diocese of Rapid City
- Diocese of Springfield–Cape Girardeau
- Diocese of St. Cloud
- Archdiocese of St. Louis
- Diocese of Tyler
- Diocese of Venice

APPENDIX II: ON-SITE AUDITS PERFORMED BY STONEBRIDGE DURING 2016

- Diocese of Alexandria
- Diocese of Altoona-Johnstown
- Diocese of Arlington
- Diocese of Beaumont
- Diocese of Birmingham
- Diocese of Cleveland
- Diocese of Columbus
- Diocese of Des Moines
- Archdiocese of Dubuque
- Eparchy of Stamford
- Diocese of Erie
- Diocese of Fall River
- Diocese of Fargo
- Diocese of Fort Wayne–South Bend
- Diocese of Gallup
- Diocese of Gary
- Diocese of Grand Rapids
- Diocese of Houma-Thibodaux
- Diocese of Jackson
- Diocese of Kalamazoo
- Diocese of Kansas City–St. Joseph
- Diocese of Knoxville
- Diocese of Lafayette, IN
- Diocese of Las Vegas
- Diocese of Lexington
- Diocese of Lubbock
- Diocese of Madison
- Diocese of Marquette
- Archdiocese of Miami
- Archdiocese for the Military Services
- Archdiocese of Milwaukee
- Archdiocese of Mobile
- Archdiocese of New York
- Archdiocese of Newark
- Diocese of Oakland
- Eparchy of Our Lady of Lebanon
- Diocese of Palm Beach
- Diocese of Pensacola-Tallahassee
- Diocese of Peoria
- Ukrainian Catholic Archeparchy of Philadelphia
- Diocese of Portland, ME
- Archdiocese of Portland, OR
- Diocese of Providence
- Diocese of Pueblo
- Diocese of Rapid City
- Diocese of Rockford
- Archdiocese of San Antonio
- Diocese of San Diego
- Diocese of San Jose
- Diocese of Springfield–Cape Girardeau
- Diocese of St. Cloud
- Eparchy of St. George in Canton
- Ukrainian Catholic Eparchy of St. Josaphat in Parma
- Archdiocese of St. Louis
- Eparchy of St. Maron of Brooklyn
- St. Thomas SyroMalabar
- Diocese of Stockton
- Diocese of Tulsa
- Diocese of Tyler
- Diocese of Venice
- Diocese of Victoria
- Archdiocese of Washington
- Diocese of Wheeling-Charleston
- Diocese of Wichita
- Diocese of Yakima

SECTION II

2016



CHAPTER THREE

2016 SURVEY OF ALLEGATIONS AND COSTS

A SUMMARY REPORT FOR THE SECRETARIAT OF CHILD AND YOUTH PROTECTION, UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

INTRODUCTION

At their fall General Assembly in November 2004, the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to design and conduct an annual survey of all the dioceses and eparchies whose bishops or eparchs are members of the USCCB. The purpose of this survey is to collect information on new allegations of sexual abuse of minors and the clergy against whom these allegations were made. The survey also gathers information on the amount of money dioceses and eparchies have expended as a result of allegations as well as the amount they have paid for child protection efforts. The national level aggregate results from this survey for each calendar year are prepared for the USCCB and reported in its *Annual Report on the Implementation of the “Charter for the Protection of Children and Young People.”* A complete set of the aggregate results for twelve years (2004 to 2015) is available on the USCCB website.

Beginning in 2014, the Secretariat of Child and Youth Protection changed the reporting period for this survey to coincide with the July 1–June 30 reporting period that is used by dioceses and eparchies for their annual audits. Since that time, the annual

survey of allegations and costs captures all allegations reported to dioceses and eparchies between July 1 and June 30. This year’s survey, the *2016 Survey of Allegations and Costs*, covers the period between July 1, 2015, and June 30, 2016. Where appropriate, this report presents data in tables for audit year 2015 compared to audit year 2015 (July 1, 2014, to June 30, 2015) and 2014 (July 1, 2013, to June 30, 2014).¹

The questionnaire for the *2016 Annual Survey of Allegations and Costs* was designed by CARA in consultation with the Secretariat of Child and Youth Protection and was nearly identical to the versions used from 2004 to 2015. As in previous years, CARA prepared an online version of the survey and hosted it on the CARA website. Bishops and eparchs received information about the process for completing the survey in their mid-July correspondence from the USCCB and were asked to provide the name of the contact person who would complete the survey. The Conference of Major Superiors of Men (CMSM) also invited major superiors of religious institutes of men to complete a similar survey for their congregations, provinces, or monasteries. Just as they did last year, religious institutes of brothers also participated in the survey of men’s institutes.

¹ Before 2014, this survey was collected on a calendar year basis. For discussion of previous trends in the data, refer to the *2013 Annual Survey of Allegations and Costs* as reported in the *2013 Annual Report on the Implementation of the Charter for the Protection of Children and Young People*, published by the USCCB Secretariat of Child and Youth Protection.

CARA completed data collection for the 2016 annual survey on November 20, 2016. All 196 dioceses and eparchies of the USCCB completed the survey, for a response rate of 100 percent. A total of 180 of the 232 religious institutes that belong to CMSM responded to the survey, for a response rate of 78 percent. The overall response rate for dioceses, eparchies, and religious institutes was 88 percent, identical to the response rate for this survey last year. CARA then prepared the national level summary tables and graphs of the findings for the period from July 1, 2015, to June 30, 2016.

DIOCESES AND EPARCHIES

The Data Collection Process

Dioceses and eparchies began submitting their data for the 2016 survey in July 2016. CARA and the secretariat contacted every diocese or eparchy that had not sent in a contact name by late September 2016 to obtain the name of a contact person to complete the survey. CARA and the secretariat sent multiple e-mail and phone reminders to these contact persons to encourage a high response rate.

By November 20, 2016, all 196 dioceses and eparchies of the USCCB had responded to the survey, for a response rate of 100 percent. The participation rate among dioceses and eparchies has been nearly universal each year of this survey. Beginning in 2004 and 2005 with response rates of 93 and 94 percent, respectively, the response reached 99 percent each year from 2006 to 2014 and has been 100 percent for 2015 and 2016.

A copy of the survey instrument for dioceses and eparchies is included in this report in Appendix B.

Credible Allegations Received by Dioceses and Eparchies

As is shown in Table 1, the responding dioceses and eparchies reported that between July 1, 2015, and June 30, 2016, they received 730 new credible allegations of sexual abuse of a minor by a diocesan or eparchial priest or deacon.² These allegations were

² Most of the increase in allegations this year comes from the six dioceses in Minnesota due to the state opening its statute of limitations for such claims until May 2016.

made by 728 individuals against 361 priests or deacons. Of the 730 new allegations reported during this reporting period (July 1, 2015, through June 30, 2016), four allegations (0.5 percent) involved children under the age of eighteen in 2016. Nearly all of the other allegations were made by adults who are alleging abuse when they were minors.

Table 1. New Credible Allegations Received by Dioceses and Eparchies

	2014	2015	2016	Change (+/-) 2015-2016	Percentage Change
Victims	291	314	728	+414	+132%
Allegations	294	321	730	+409	+127%
Offenders	211	227	361	+134	+59%

Sources: Annual Survey of Allegations and Costs, 2014-2016

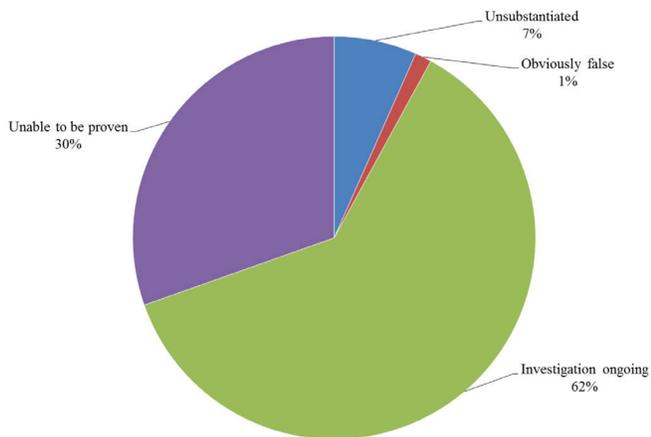
Compared to the previous year (July 1, 2014, to June 30, 2015), the numbers of victims, allegations, and offenders reported for July 1, 2015, to June 30, 2016, represent a 127 percent increase in allegations, a 132 percent increase in victims, and a 59 percent increase in offenders.³ Much of the increase comes from the six dioceses in Minnesota which, under a temporary law lifting the statute of limitations for older abuse cases, had 383 new allegations and victims reported, as well as 113 alleged offenders.

Determination of Credibility

Every diocese and eparchy follows a process to determine the credibility of any allegation of clergy sexual abuse, as set forth in canon law and the *Charter for the Protections of Children and Young People*. Figure 1 presents the outcome for allegations received between July 1, 2015, and June 30, 2016, that did not meet the threshold for credibility. Dioceses and eparchies were asked to categorize new allegations this year that have not met the threshold for credibility into one of four categories: unsubstantiated, obviously false, investigation ongoing, or unable to be proven.

³ Excluding the six dioceses of Minnesota for comparative purposes only, the percentage increase over 2015 is 9 percent among victims, 7 percent among allegations, and 8 percent among offenders.

Figure 1. Determination of Credibility for New Allegations: Dioceses and Eparchies

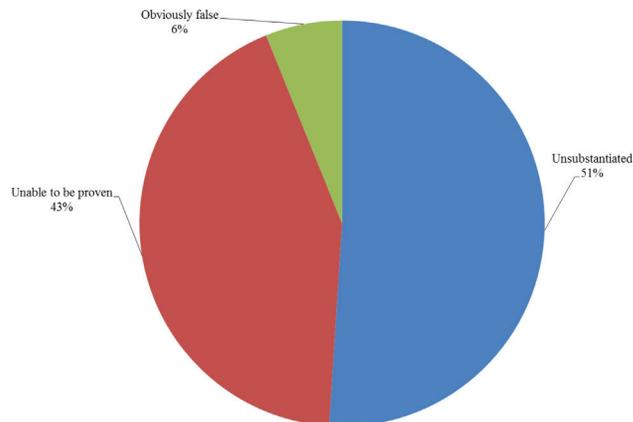


Source: 2016 Survey of Allegations and Costs

As can be seen in Figure 1, more than six in ten of these allegations are still being investigated (62 percent), three in ten are unable to be proven (30 percent), just over one in 20 (7 percent) is unsubstantiated, and 1 percent (ten allegations) have been determined to be false.

Figure 2 presents the disposition for allegations received before July 1, 2015, that were resolved by June 30, 2016. Half (51 percent) were found to be unsubstantiated, just over four-tenths were unable to be proven (43 percent), and 6 percent (3 allegations) were determined to be false.⁴

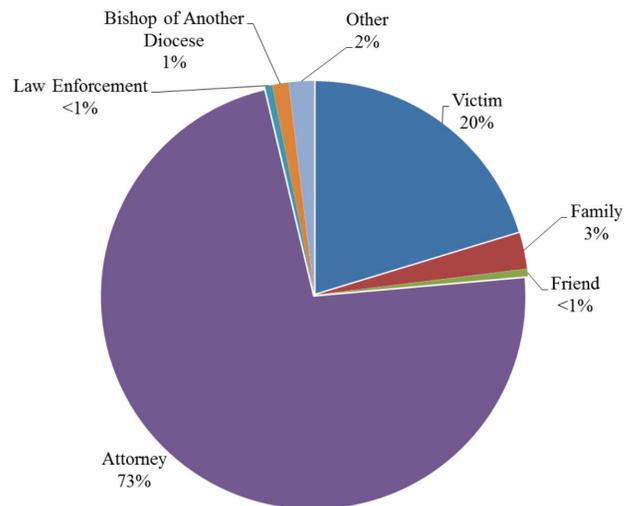
Figure 2. Resolution in 2016 of Allegations Received Before July 1, 2015: Dioceses and Eparchies



Source: 2016 Survey of Allegations and Costs

Figure 3 illustrates the way in which the 730 new credible allegations of abuse were reported to the dioceses or eparchies between July 1, 2015, and June 30, 2016. Three-quarters of new allegations were reported by an attorney (73 percent), one-fifth were reported by the victim (20 percent), less than one in 20 (3 percent) was made by a family member of a victim, and 2 percent were made by an “other” source, such as a therapist or a parish.

Figure 3. Method of Reporting Allegations of Abuse: Dioceses and Eparchies



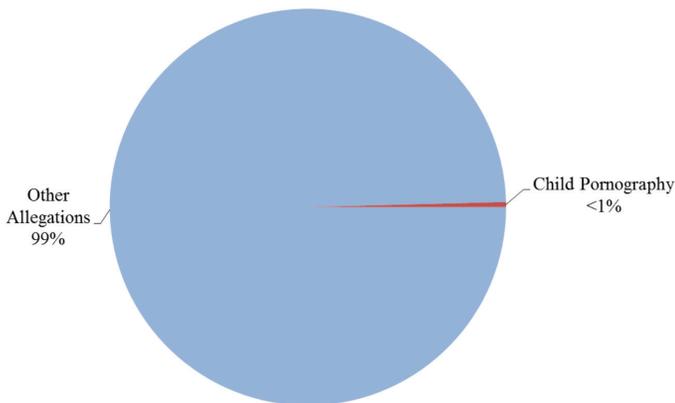
Source: 2016 Survey of Allegations and Costs

⁴ Among all allegations received before July 1, 2015, that were determined by June 30, 2016, not to be credible allegations, their resolution is shown in Figure 2.

Compared to year 2015 (July 1, 2014, to June 30, 2015), there were fewer allegations reported by victims (20 percent, compared to 34 percent in year 2015) or by some “other” source (2 percent compared to 15 percent), and more allegations reported by attorneys (73 percent compared to 36 percent).

Figure 4 presents the percentage of all new allegations of abuse that were cases involving solely child pornography. Of the 730 total allegations from July 1, 2015, to June 30, 2016, three allegations solely involved child pornography.

Figure 4. Percentage of Allegations Involving Solely Child Pornography: Dioceses and Eparchies



Source: 2016 Survey of Allegations and Costs

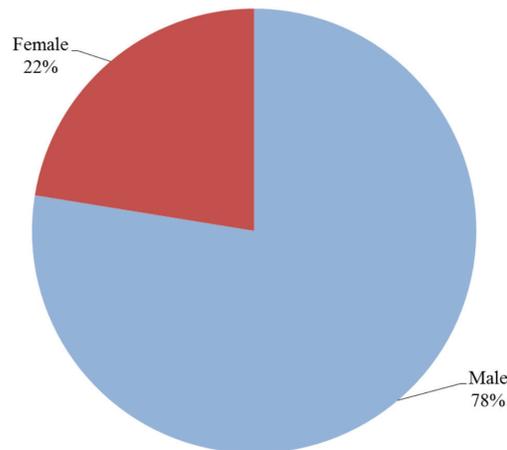
The percentages in Figure 4 are slightly lower than those reported for the previous year (July 1, 2014, to June 30, 2015), where seven allegations (or 2 percent) involved solely child pornography.

Victims, Offenses, and Offenders

The sex of six of the 728 alleged victims reported between July 1, 2015, and June 30, 2016, was not identified in the allegation. Among those for whom the sex of the victim was reported, 78 percent (560 victims) were male and 22 percent (162

victims) were female. This proportion is illustrated in Figure 5.

Figure 5. Sex of Abuse Victim: Dioceses and Eparchies



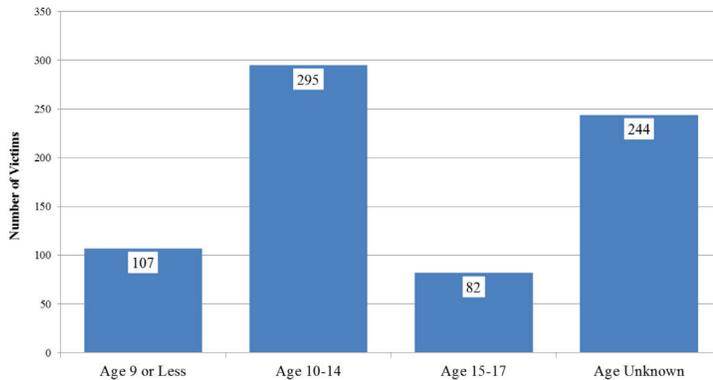
Source: 2016 Survey of Allegations and Costs

The percentages reported for year 2016 in Figure 5 are similar to those reported for year 2015 (July 1, 2014, to June 30, 2015), where 81 percent of the victims were male and 19 percent were female.

Four-tenths of victims (41 percent) were between the ages of ten and fourteen when the alleged abuse began. Just over one in ten were under age ten (15 percent) or between the ages of fifteen and seventeen (11 percent). The age could not be determined for one-third of victims (34 percent). Figure 6

presents the distribution of victims by age at the time the alleged abuse began.

Figure 6. Age of Victim When Abuse Began: Dioceses and Eparchies



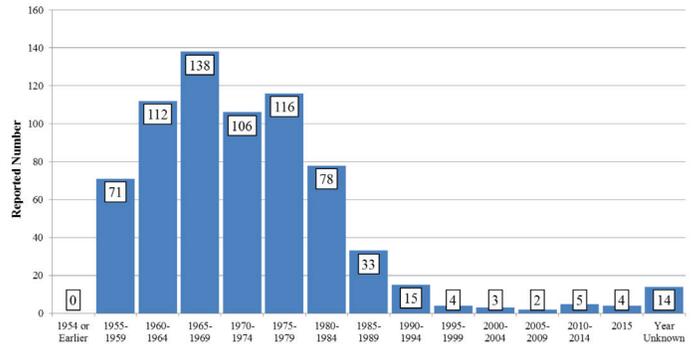
Source: 2016 Survey of Allegations and Costs

The proportion of victims for whom an age was not reported increased significantly between year 2015 (July 1, 2013, to June 30, 2014) and 2016, from 20 percent to 34 percent. This anomaly is again primarily due to the lack of details in the large number of allegations filed in the six Minnesota dioceses.

Figure 7 shows the years in which the abuse reported between July 1, 2015, and June 30, 2016, was alleged to have occurred or begun. Three-quarters of new allegations (74 percent) occurred or began between 1960 and 1984. The most common time period for allegations reported was 1965-1969 (138 allegations), followed by 1975-1979 (116 allegations) and 1960-1964 (112 allegations). For fourteen of the new allegations (2 percent) reported between July 1, 2015, and June 30, 2016, no time

frame for the alleged abuse could be determined by the allegation.

Figure 7. Year Alleged Offense Occurred or Began: Dioceses and Eparchies



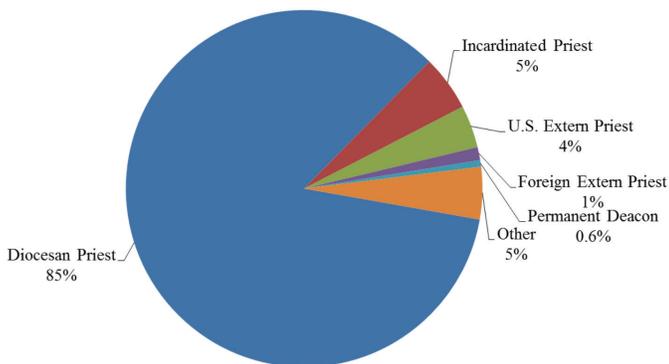
Source: 2016 Survey of Allegations and Costs

Proportionately, the numbers reported in Figure 7 for year 2016 are similar to those reported for year 2015 (July 1, 2014, to June 30, 2015). For that time period, 66 percent of alleged offenses occurred or began between 1960 and 1984. Just 2 percent of the new allegations reported for year 2016 occurred or began in an unknown year.

Of the 361 diocesan or eparchial priests or deacons that were identified in new allegations between July 1, 2015, and June 30, 2016, slightly more than four-fifths (85 percent) had been ordained for the diocese or eparchy in which the abuse was alleged to have occurred. Five percent of alleged perpetrators were priests from outside the diocese who were incardinated into that diocese or eparchy at the time of the alleged abuse and 5 percent were extern priests (4 percent from another US diocese and 1 percent from a diocese outside the United States) who were serving in the diocese temporarily. Just two of the alleged perpetrators (less than 1 percent) identified in new allegations were permanent deacons. Five percent of alleged perpetrators were classified as “other,” most commonly because they were either unnamed in the allegation or their name was unknown to the diocese or eparchy. Figure 8

displays the ecclesial status of offenders at the time of the alleged offense.

Figure 8. Ecclesial Status of Alleged Perpetrator: Dioceses and Eparchies



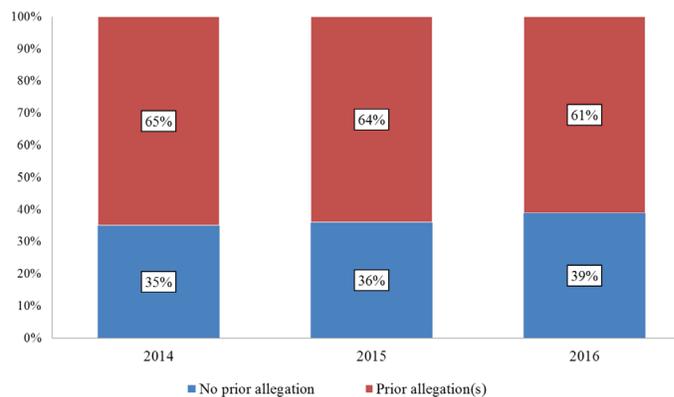
Source: 2016 Survey of Allegations and Costs

The percentages in Figure 8 for year 2016 are very similar to those reported for year 2015 (July 1, 2014, to June 30, 2015), where 81 percent of alleged perpetrators were priests who had been ordained for the diocese or eparchy in which the abuse was alleged to have occurred. All other categories reported for that time period represented 1 to 7 percent of alleged perpetrators, similar to the percentages reported in Figure 8.

Similar to previous years, more than three-fifths (61 percent) of the 361 priests and deacons identified as alleged offenders between July 1, 2015, and June 30, 2016, had already been identified in prior

allegations. Figure 9 depicts the proportion that had prior allegations.

Figure 9. Percentage of Alleged Perpetrators with Prior Allegations: Dioceses and Eparchies



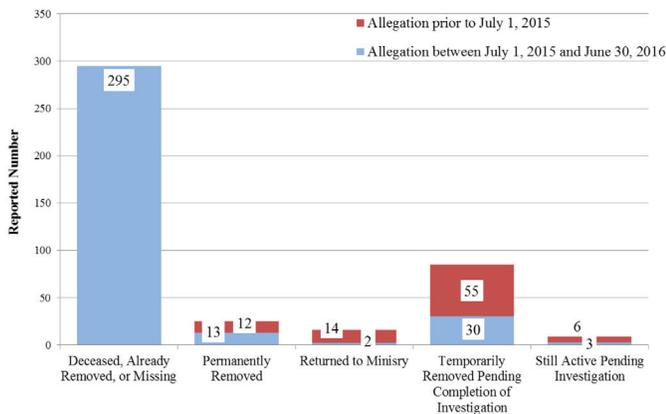
Source: Survey of Allegations and Costs, 2014-2016

About four-fifths of alleged offenders (82 percent) identified between July 1, 2015, and June 30, 2016, are deceased, already removed from ministry, already laicized, or missing. Another thirteen priests or deacons (4 percent) identified during year 2016 were permanently removed from ministry during that time. In addition to the thirteen offenders who were permanently removed from ministry between July 1, 2015, and June 30, 2016, another twelve priests or deacons who had been identified in allegations of abuse *before* July 1, 2015, were permanently removed from ministry between July 1, 2015, and June 30, 2016.

Sixteen priests or deacons were returned to ministry between July 1, 2015, and June 30, 2016, based on the resolution of allegations against them. In addition, thirty priests or deacons have been temporarily removed from ministry pending completion of an investigation, and another fifty-five remain temporarily removed pending completion of an investigation from a previous year. Notwithstanding the year in which the abuse was reported, nine diocesan and eparchial clergy remain in active ministry pending a preliminary investigation of an

allegation. Figure 10 shows the current status of alleged offenders.

Figure 10. Current Status of Alleged Perpetrators: Dioceses and Eparchies



Source: 2016 Survey of Allegations and Costs

Table 2. Costs Related to Allegations by Dioceses and Eparchies

	Settlements	Other Payments to Victims	Support for Offenders	Attorneys' Fees	Other Costs	GRAND TOTAL
2014	\$56,987,635	\$7,176,376	\$12,281,089	\$26,163,298	\$3,890,782	\$106,499,180
2015	\$87,067,257	\$8,754,747	\$11,500,539	\$30,148,535	\$3,812,716	\$141,283,794
2016	\$53,928,745	\$24,148,603	\$11,355,969	\$35,460,551	\$2,020,470	\$126,914,338
Change (+/-) 2015-2016	-\$33,138,512	\$15,393,856	-\$144,570	\$5,312,016	-\$1,792,246	-\$14,369,456

Sources: Annual Survey of Allegations and Costs, 2014-2016

About two-fifths of the payments made by dioceses and eparchies between July 1, 2015, and June 30, 2016, were for settlements to victims (42 percent) and another three-tenths of the total cost is for attorney’s fees⁵ (28 percent). Other payments to victims, if not already included in the settlement, account for one-fifth of all allegation-related costs (19 percent), and support for offenders (including therapy, living expenses, legal expenses, etc.) amounts to another 9 percent.

⁵ Attorneys’ fees include all costs for attorneys paid by dioceses and eparchies between July 1, 2015, and June 30, 2016, as the result of allegations of sexual abuse of a minor.

Costs to Dioceses and Eparchies

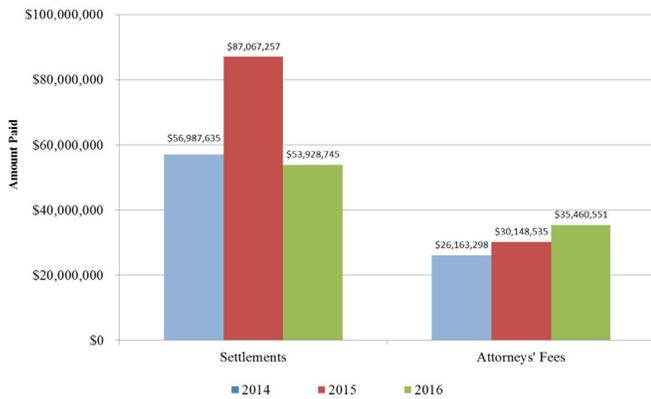
Dioceses and eparchies that responded to the survey and reported costs related to allegations paid out \$126,914,338 between July 1, 2015, and June 30, 2016. This includes payments for allegations reported in previous years. Forty-five responding dioceses and eparchies reported no expenditures during this time period related to allegations of sexual abuse of a minor. Table 2 presents payments by dioceses and eparchies according to several categories of allegation-related expenses.

Among the “other” allegation-related costs reported by dioceses and eparchies (\$2,020,470 or 2 percent) are payments for items such as investigations of allegations, mediation, monitoring services for offenders, canonical trial expenses, travel costs to interview victims, review board costs, victim assistance coordinator costs, and USCCB compliance audit costs.

As can be seen in Table 2, the total costs for year 2016 (\$126,914,338) is 10 percent less than that reported for year 2015 (\$141,283,794). The increase in the amount paid for other payments to victims is offset by the decrease in the amount paid in settlements.

Figure 11 displays the costs paid by dioceses and eparchies for settlements and for attorneys' fees for audit years 2014 through 2016. Compared to year 2015, settlements have decreased by 38 percent and attorneys' fees have increased by 18 percent.

Figure 11. Payment for Settlements and Attorneys' Fees: Dioceses and Eparchies

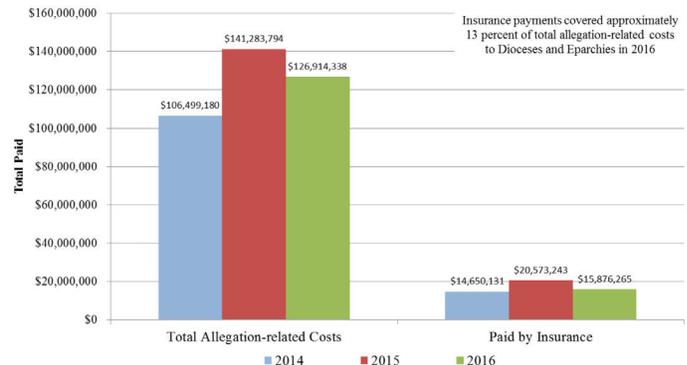


Sources: Survey of Allegations and Costs, 2014-2016

In Figure 12, the total allegation-related costs paid by dioceses and eparchies are shown as well as the approximate proportion of those costs that were covered by diocesan insurance. Diocesan insurance payments covered \$15,876,265 (13 percent) of the total allegation-related costs paid by dioceses and eparchies between July 1, 2015, and June 30, 2016. By comparison, insurance paid for 15 percent of the total allegation-related costs paid by dioceses and

eparchies during year 2015 (July 1, 2014, to June 30, 2015).

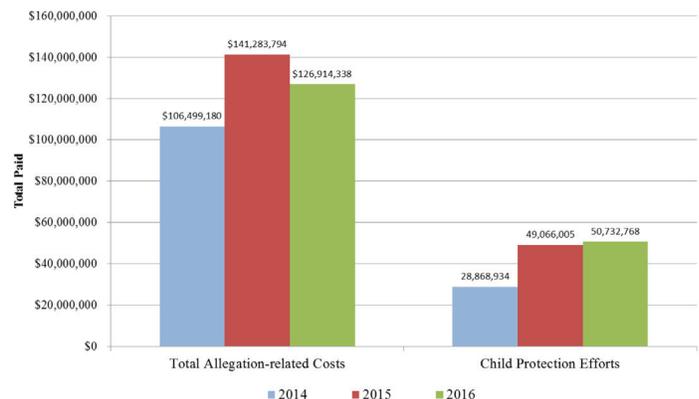
Figure 12. Proportion of Total Allegation-Related Costs Paid by Insurance: Dioceses and Eparchies



Sources: Survey of Allegations and Costs, 2014-2016

In addition to allegation-related expenditures, at least \$50,732,768 was spent by dioceses and eparchies for child protection efforts such as safe environment coordinators, training programs and background checks. This represents a 3 percent increase from the amount reported for child protection efforts (\$49,066,005) for year 2015 (July 1, 2014, to June 30, 2015). Figure 13 compares the allegation-related costs to child protection expenditures paid by dioceses and eparchies in audit years 2014 and 2015.

Figure 13. Total Allegation-Related Costs and Child Protection Efforts: Dioceses and Eparchies



Sources: Survey of Allegations and Costs, 2014-2016

Adding together the total allegation-related costs and the amount spent on child protection efforts reported in year 2016, the total comes to \$177,647,106. This is a 7 percent decrease from the \$190,349,799 reported during audit year 2015.

RELIGIOUS INSTITUTES

The Conference of Major Superiors of Men (CMSM) also encouraged the major superiors of religious institutes of men to complete a survey for their congregations, provinces, or monasteries. For the second year, brother-only institutes were also invited to participate in the survey. This survey was nearly identical to the survey for dioceses and eparchies and was also available online at the same site as the survey for dioceses and eparchies. CMSM sent a letter and a copy of the survey to all member major superiors in early September 2016, requesting their participation. CARA and CMSM also sent several reminders by e-mail to major superiors to encourage them to respond. By November 20, 2016, CARA received responses from 180 of the 232 institutes that belong to CMSM, for a response rate of 78 percent. This is comparable to the response for previous years of this survey, which was 77 percent in 2015, 73 percent in 2014, 2012, and 2011, 72 percent in 2010, 73 percent in 2009, 2008, and 2007, 68 percent in 2006, 67 percent in 2005, and 71 percent in 2004.

A copy of the survey instrument for religious institutes is included in Appendix C.

Credible Allegations Received by Religious Institutes

The responding religious institutes reported that between July 1, 2015, and June 30, 2016, they received 184 new credible allegations of sexual abuse of a minor committed by a priest, brother, or deacon of the community.⁶ These allegations were made against 102 individuals who were priest, brother, or deacon members of the community at the time the offense was alleged to have occurred.

⁶ Most of the increase in allegations among religious institutes this year comes from two religious institutes who had members ministering in Minnesota, due to the state opening its statute of limitations for abuse claims until May 2016.

Table 3 presents these numbers. Of the 184 new allegations reported by religious institutes between July 1, 2015, and June 30, 2016, one involved a child under the age of eighteen in 2016. The other allegations were made by adults who are alleging abuse when they were minors.

Table 3. New Credible Allegations Received by Religious Institutes

	2014	2015	2016	Change (+/-) 2015-2016	Percentage Change
Victims	39	70	183	+113	+161%
Allegations	40	71	184	+113	+159%
Offenders	34	49	102	+53	+108%

Sources: Annual Survey of Allegations and Costs, 2014-2016

Compared to year 2015 (July 1, 2014, to June 30, 2015), the numbers for year 2016 represent a 108 percent increase for the number of offenders and a 159-161 percent increase for the numbers of allegations and victims.⁷ The numbers reported in year 2015 were higher in part because it was the first year that religious brothers and their institutes were included in the survey. Much of the increase in this year's numbers is linked to two religious institutes who minister in Minnesota, where a temporary law extended the statute of limitations for older abuse cases until May 2016.

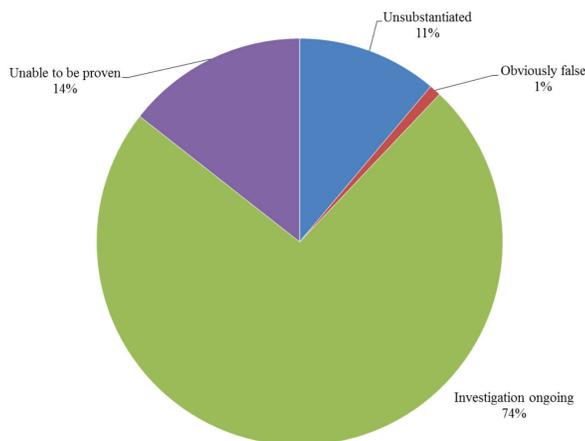
Determination of Credibility

Every religious institute follows a process to determine the credibility of any allegation of clergy sexual abuse, as set forth in canon law and as advised in the *Charter for the Protection of Children and Young People*. Figure 14 presents the outcome for allegations received between July 1, 2015, and June 30, 2016, that did not meet the threshold for credibility. This is the first year that religious institutes were asked to categorize new allegations that have not met the threshold for credibility into one of four

⁷ The two religious institutes mentioned in the previous footnote identified 79 new allegations and 37 alleged offenders. Excluding those two religious institutes for comparative purposes only, the percentage increase over 2015 is 49 percent among victims, 48 percent among allegations, and 33 percent among offenders.

categories: unsubstantiated, obviously false, investigation ongoing and unable to be proven.

Figure 14. Determination of Credibility for New Allegations: Religious Institutes



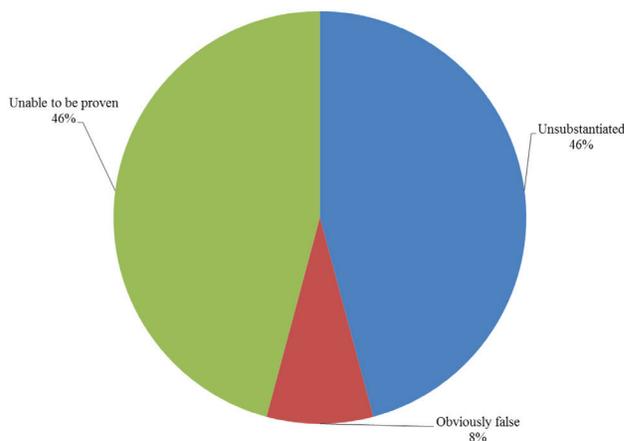
Source: 2016 Survey of Allegations and Costs

As can be seen in Figure 14, three in four allegations are still being investigated (74 percent), just over one in ten is unable to be proven (14 percent), another one in ten (11 percent) are unsubstantiated, and 1 percent (two allegations) are determined to be false.

Figure 15 shows how those allegations received before July 1, 2105, were resolved by June 30, 2016. Nearly half were found to be unsubstantiated (46 percent), an identical percentage were unable to

be proven (46 percent), and 8 percent (two allegations) were determined to be false.⁸

Figure 15. Resolution in 2016 of Allegations Received Before July 1, 2015: Religious Institutes



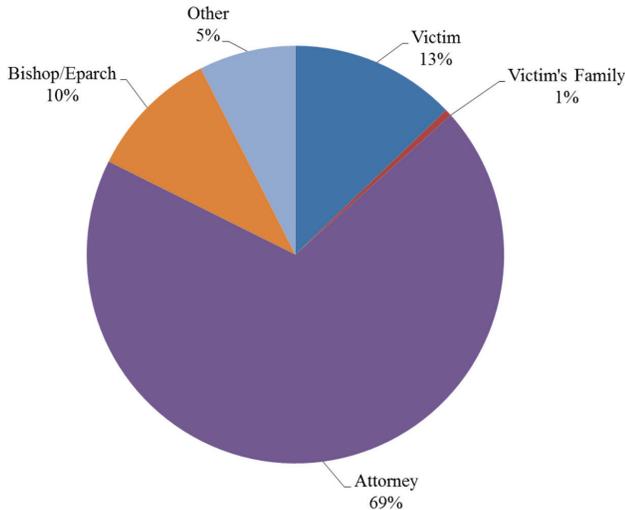
Source: 2016 Survey of Allegations and Costs

Figure 16 displays the way in which the 184 new credible allegations of abuse were reported to the religious institutes between July 1, 2015, and June 30, 2016. Seven in ten allegations (69 percent) were reported to the institute by an attorney. About one-tenth each were reported by the victim (13 percent) or by a bishop or eparch (10 percent). Among those who wrote in an “other” source, two were the perpetrator himself, two were through the court system,

⁸ Among all allegations received before July 1, 2015 that were ultimately determined by June 30, 2016 not to be credible allegations, their resolution is shown in Figure 15.

two were by a fellow religious member, and one was by a friend of a victim.

Figure 16. Method of Reporting Allegations of Abuse: Religious Institutes

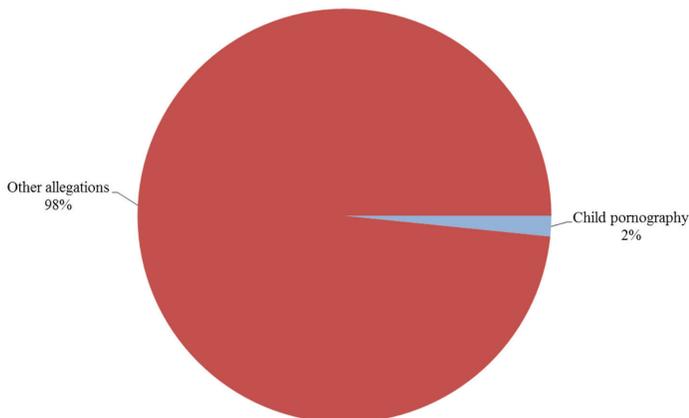


Source: 2016 Survey of Allegations and Costs

Compared to year 2015, more allegations were reported by an attorney (69 percent compared to 42 percent), and fewer by a victim (13 percent compared to 28 percent) or by a bishop or eparch (10 percent compared to 20 percent).

Three of the 184 new allegations were cases solely involving child pornography, as is shown in Figure 17.

Figure 17. Percentage of Allegations Involving Solely Child Pornography: Religious Institutes



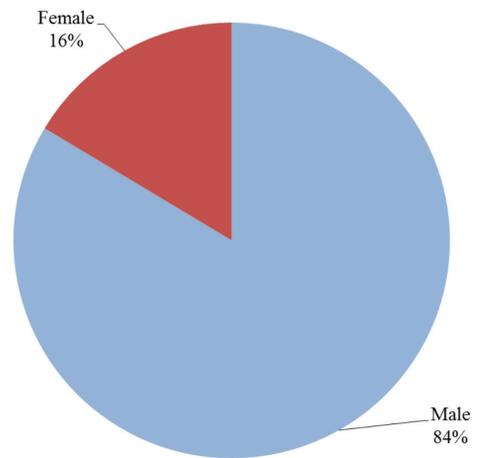
Source: 2016 Survey of Allegations and Costs

In report year 2015 (July 1, 2014, to June 30, 2015), one of the allegations involved solely child pornography, compared to three for 2016.

Victims, Offenses, and Offenders

Among the 183 alleged victims for whom the sex of the victim was reported, more than four-fifths were male (84 percent); just under two in ten (16 percent) were female. The proportion male and female is displayed in Figure 18.

Figure 18. Sex of Abuse Victim: Religious Institutes



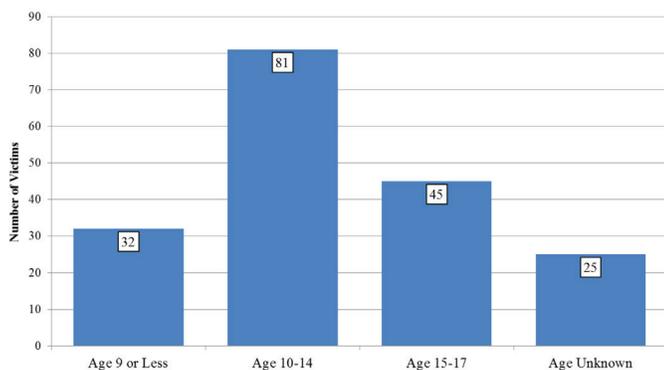
Source: 2016 Survey of Allegations and Costs

The percentage male among victims is slightly higher than that reported for year 2015 (84 percent compared to 78 percent).

More than four in ten victims (44 percent) were ages ten to fourteen when the alleged abuse began, with another quarter (25 percent) between fifteen and seventeen. Nearly two in ten were under age ten (17 percent) and for just over one in ten (14 percent) an age was not reported. Figure 19 presents

the distribution of victims by age at the time the alleged abuse began.

Figure 19. Age of Victim When Abuse Began: Religious Institutes



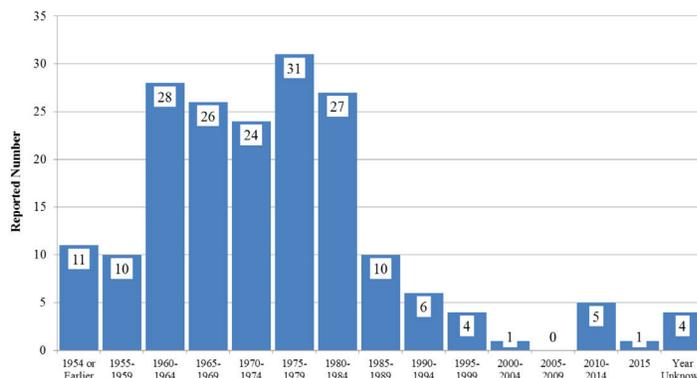
Source: 2016 Survey of Allegations and Costs

The proportions for the previous reporting year (2015) differ somewhat from those presented in Figure 19. Between July 1, 2014, and June 30, 2015, 38 percent of the victims were between the ages of ten and fourteen, 25 percent were between fifteen and seventeen, 24 percent were under age ten, and 13 percent were of an unknown age.

Two-fifths of new allegations reported between July 1, 2015, and June 30, 2016, (40 percent) are alleged to have occurred or begun before 1970 and half (49 percent) were between 1970 and 1989. Religious institutes reported that 1975-1979 (16 allegations) was the most common time period for the alleged occurrences. Seventeen of the new allegations reported between July 1, 2015, and June 30, 2016, (11 percent) were alleged to have occurred or begun since 1990. Figure 20 illustrates the years

when the allegations reported in year 2016 were said to have occurred or begun.

Figure 20. Year Alleged Offense Occurred or Began: Religious Institutes



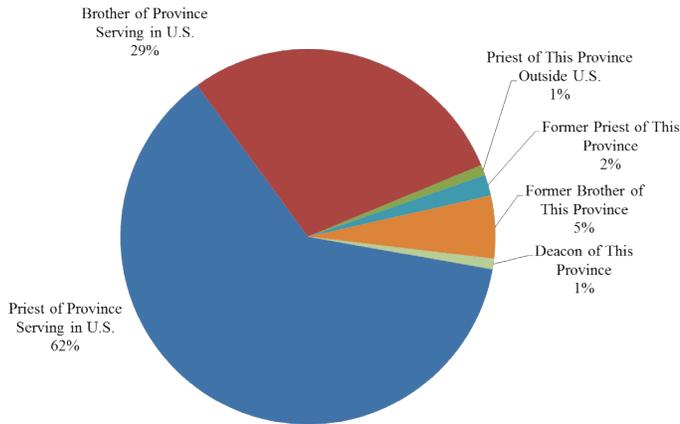
Source: 2016 Survey of Allegations and Costs

In the previous year (July 1, 2014, to June 30, 2015), 37 percent are alleged to have occurred or begun before 1970 and 49 percent were between 1970 and 1990.

The survey for 2016 is the second to ask about both religious priests and religious brothers who were perpetrators. Figure 21 displays the ecclesial status of offenders at the time of the alleged abuse. Of the 102 religious priests and brothers against whom new allegations were made between July 1, 2015, and June 30, 2016, more than six in ten (62 percent) were priests of a US province of the religious institute serving in the United States at the time the abuse was alleged to have occurred, about three in ten (29 percent) were religious brothers of a US province of the religious institute, and 1 percent were deacons of a US province of the religious institute. One in 20 or less was either a former

brother of the province (5 percent) or a former priest of the province (2 percent).

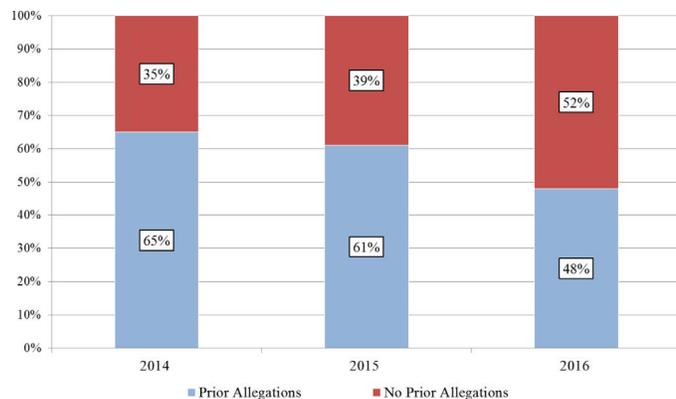
Figure 21. Ecclesial Status of Alleged Perpetrator: Religious Institutes



Source: 2016 Survey of Allegations and Costs

Almost half of the religious priests, brothers, and deacons against whom new allegations were made between July 1, 2015, and June 30, 2016, had already been the subject of previous allegations in prior years. The other half (52 percent) had no prior allegations. Figure 22 presents these proportions, which differ somewhat from the proportions reported in the previous two reporting years.

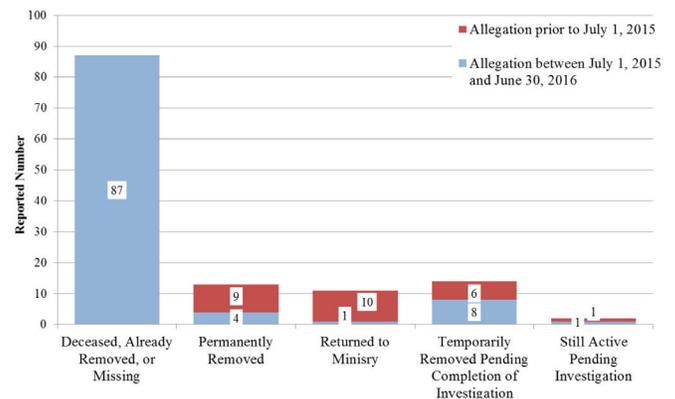
Figure 22. Percentage of Alleged Perpetrators with Prior Allegations: Religious Institutes



Source: Survey of Allegations and Costs, 2014-2016

As can be seen in Figure 23, nearly nine in ten alleged offenders (87 percent) first identified between July 1, 2015, and June 30, 2016, (87 priests) were deceased, had already been removed from ministry, or had already left the religious institute at the time the allegation was reported. Four alleged offenders (4 percent) identified in year 2016 were permanently removed during the time as well as nine others who had been identified as alleged offenders in an allegation from a previous year. Eight religious priests, brothers, or deacons (8 percent) identified as alleged offenders between July 1, 2015, and June 30, 2016, were temporarily removed from ministry pending investigation of allegations and another six identified in allegations prior to July 1, 2015, remain temporarily removed pending completion of their investigation.

Figure 23. Current Status of Alleged Perpetrators: Religious Institutes



Source: 2016 Survey of Allegations and Costs

Eleven religious priests, brothers, or deacons were returned to ministry between July 1, 2015, and June 30, 2016, based on the resolution of an allegation made during that period or earlier. Two religious remain in active ministry pending a preliminary investigation of an allegation.

Costs to Religious Institutes

The responding religious institutes reported paying \$14,405,463 between July 1, 2015, and June 30, 2016, for costs related to allegations. This includes costs paid during this period for allegations reported in previous years. Table 4 presents the

payments by religious institutes across several categories of allegation-related expenses.

Table 4. Costs Related to Allegations by Religious Institutes

	Settlements	Other Payments to Victims	Support for Offenders	Attorneys' Fees	Other Costs	GRAND TOTAL
2014	\$5,950,438	\$570,721	\$3,121,958	\$2,611,220	\$326,130	\$12,580,467
2105	\$5,451,612	\$337,696	\$2,507,513	\$3,592,233	\$446,696	\$12,335,750
2016	\$6,451,112	\$533,626	\$2,887,150	\$4,427,186	\$106,389	\$14,405,463
Change (+/-) 2015-2016	\$999,500	\$195,930	\$379,637	\$834,953	-\$340,307	\$2,069,713

Source: Annual Survey of Allegations and Costs, 2014-2016

More than four-tenths of the payments made by religious institutes between July 1, 2015, and June 30, 2016, (44 percent of all costs related to allegations reported by religious institutes) were for settlements to victims. Other payments to victims, outside of settlements, were \$533,626 (4 percent). Attorneys' fees were an additional \$4.4 million (31 percent). Support for offenders (including therapy, living expenses, legal expenses, etc.) amounted to \$2,887,150 (15 percent).

An additional \$106,389 (1 percent) was for other costs. Payments designated as "other costs" reported by religious institutes included counseling of a victim's parents, mediation, investigators, travel expenses, conferences, training and workshops, administrative expenses, and audit expenses.

Compared to the previous year (July 1, 2014 to June 30, 2015), total costs were up 14 percent for 2016.

Figure 24 illustrates the settlement-related costs and attorneys' fees paid by religious institutes during reporting years 2014, 2015, and 2016. Six religious institutes with relatively large settlements account for 72 percent of all settlement-related costs in year 2016. Compared to year 2015, settlement-related costs increased by about \$1 million, an increase of 18 percent. Attorneys' fees in year 2016

increased by more than \$800,000 compared to year 2015, a 23 percent increase.

Figure 24. Payments for Settlements and Attorneys' Fees: Religious Institutes

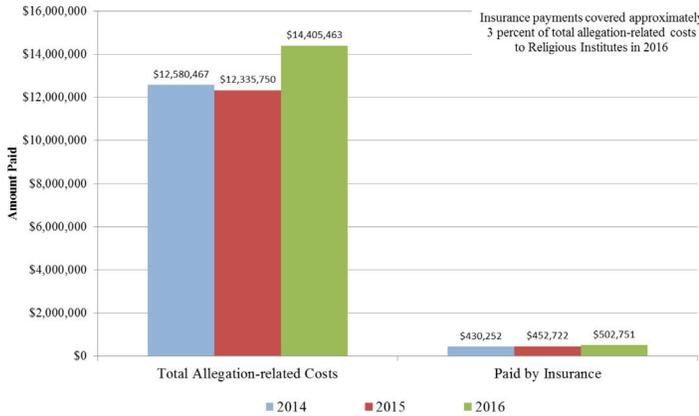


Source: Annual Survey of Allegations and Costs, 2014-2016

Religious institutes that responded to the question reported that 3 percent of the total costs related to allegations between July 1, 2015, and June 30, 2016, were covered by religious institutes' insurance. Figure 25 displays the total allegation-related costs paid by religious institutes for reporting years 2014, 2015, and 2016 as well as the costs that were covered by insurance. The percentage covered by insurance

in year 2015 was similar to the percentage in year 2016 (4 percent and 3 percent, respectively).

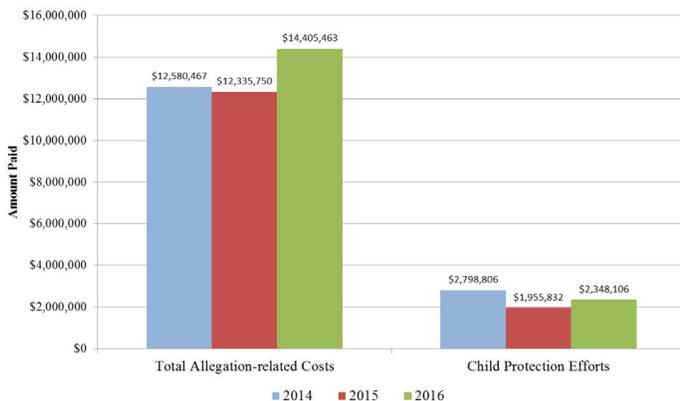
Figure 25. Approximate Percentage of Total Paid by Insurance: Religious Institutes



Source: Annual Survey of Allegations and Costs, 2014-2016

In addition to allegation-related expenses, religious institutes spent more than two million dollars (\$2,348,106) for child protection efforts between July 1, 2015, and June 30, 2016, such as training programs and background checks. This is a 20 percent increase compared to the \$1,955,832 reported spent on child protection efforts in year 2015. Figure 26 compares the settlement-related costs and child protection expenditures paid by religious institutes in audit years 2014, 2015, and 2016.

Figure 26. Total Allegation-Related Costs and Child Protection Efforts: Religious Institutes



Source: Annual Survey of Allegations and Costs, 2014-2016

Altogether, religious institutes reported \$16,753,569 in total costs related to child protection efforts as well as costs related to allegations that were paid between July 1, 2015, and June 30, 2016, substantially more than the \$14,291,582 total reported by religious institutes in these two categories last year.

TOTAL COMBINED RESPONSES OF DIOCESES, EPARCHIES, AND RELIGIOUS INSTITUTES

Tables 5, 6, and 7 present the combined total responses of dioceses, eparchies, and religious institutes. These tables depict the total number of allegations, victims, offenders, and costs as reported by these groups for the period between July 1, 2015, and June 30, 2016. Dioceses, eparchies, and religious institutes combined received 914 new credible allegations of sexual abuse of a minor by a diocesan, eparchial, or religious priest, religious brother, or deacon. These allegations were made by 910 individuals against 463 priests or deacons.

Table 5. New Credible Allegations Received: Combined Totals

	2014	2015	2016	Change (+/-) 2015-2016	Percentage Change
Victims	330	384	911	+527	+137%
Allegations	334	392	914	+522	+133%
Offenders	245	276	463	+187	+68%

Source: Annual Survey of Allegations and Costs, 2014-2016

Compared to year 2015 (July 1, 2014, to June 30, 2015), year 2016 saw a 133 to 137 percent increase in allegations and victims, as well as a 68 percent increase in offenders. As was noted earlier, a substantial proportion of this increase comes from the reporting of six dioceses and two religious institutes in Minnesota, where the temporary law lifting the statute of limitations for older abuse cases was extended until May 2016.

Dioceses, eparchies, and religious institutes reported paying out \$141,319,801 for costs related to allegations between July 1, 2015, and June 30, 2016.

This includes payments for allegations reported in previous years. Table 6 presents the payments across several categories of allegation-related expenses.

Table 6. Costs Related to Allegations: Combined Totals

	Settlements	Other Payments to Victims	Support for Offenders	Attorneys' Fees	Other Costs	GRAND TOTAL
2014	\$62,938,073	\$7,747,097	\$15,403,047	\$28,774,518	\$4,216,912	\$119,079,647
2015	\$92,518,869	\$9,092,443	\$14,008,052	\$33,740,768	\$4,259,412	\$153,619,544
2016	\$60,379,857	\$24,682,229	\$14,243,119	\$39,887,737	\$2,126,859	\$141,319,801
Change (+/-)						
2015-2016	-\$32,139,012	\$15,589,786	\$235,067	\$6,146,969	-\$2,132,553	-\$12,299,743
Percentage Change	-35%	171%	2%	18%	-50%	-8%

Source: Annual Survey of Allegations and Costs, 2014-2016

Just over two-fifths of the payments (43 percent) were for settlements to victims. Attorneys' fees accounted for an additional 28 percent. Support for offenders (including therapy, living expenses, legal expenses, etc.) amounted to 10 percent of these payments. An additional 18 percent were for other payments to victims that were not included in any settlement. A final 1 percent of payments was for other allegation-related costs.

Dioceses, eparchies, and religious institutes paid \$53,080,874 for child protection efforts between July 1, 2015, and June 30, 2016. Dioceses, eparchies, and religious institutes expended a total of \$141,319,801 for costs related to allegations between July 1, 2015, and June 30, 2016. Table 7 presents the combined allegation-related costs and child protection expenditures paid by dioceses, eparchies, and religious institutes.

Altogether, dioceses, eparchies, and religious institutes reported \$194,400,675 in total costs related to child protection efforts as well as costs related to allegations that were paid between July 1, 2015, and June 30, 2016. This represents a 5 percent decrease from that reported for year 2015 (July 1, 2014, to June 30, 2015).

Table 7. Costs Related to Child Protection Efforts and to Allegations: Combined Totals

	FY 2014	FY 2015	FY 2016
Total amounts for all child protection efforts, including SEC/VAC salaries and expenses, training programs, background checks, etc.	\$31,667,740	\$51,021,837	\$53,080,874
Total costs related to allegations	\$119,079,647	\$153,539,897	\$141,319,801
TOTAL	\$150,747,387	\$204,561,734	\$194,400,675

Source: Annual Survey of Allegations and Costs, 2014-2016

APPENDICES

2016

APPENDIX A

2011 CHARTER FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE

PREAMBLE

Since 2002, the Church in the United States has experienced a crisis without precedent in our times. The sexual abuse of children and young people by some deacons, priests, and bishops, and the ways in which these crimes and sins were addressed, have caused enormous pain, anger, and confusion. As bishops, we have acknowledged our mistakes and our roles in that suffering, and we apologize and take responsibility again for too often failing victims and the Catholic people in the past. From the depths of our hearts, we bishops express great sorrow and profound regret for what the Catholic people have endured.

Again, with this 2011 revision of the *Charter for the Protection of Children and Young People*, we re-affirm our deep commitment to creating a safe environment within the Church for children and youth. We have listened to the profound pain and suffering of those victimized by sexual abuse and will continue to respond to their cries. We have agonized over the sinfulness, the criminality, and the breach of trust perpetrated by some members of the clergy. We have determined as best we can the extent of the problem of this abuse of minors by clergy in our country, as well as commissioned a study of the causes and context of this problem.

We continue to have a special care for and a commitment to reaching out to the victims of sexual abuse and their families. The damage caused by sexual abuse of minors is devastating and long-lasting. We apologize to them for the grave harm that has been inflicted on them, and we offer our help for the future. The loss of trust that is often

the consequence of such abuse becomes even more tragic when it leads to a loss of the faith that we have a sacred duty to foster. We make our own the words of His Holiness, Pope John Paul II: that the sexual abuse of young people is “by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God” (Address to the Cardinals of the United States and Conference Officers, April 23, 2002).

Along with the victims and their families, the entire Catholic community in this country has suffered because of this scandal and its consequences. In the last nine years, the intense public scrutiny of the minority of the ordained who have betrayed their calling has caused the vast majority of faithful priests and deacons to experience enormous vulnerability to being misunderstood in their ministry and even to the possibility of false accusations. We share with them a firm commitment to renewing the image of the vocation to Holy Orders so that it will continue to be perceived as a life of service to others after the example of Christ our Lord.

We, who have been given the responsibility of shepherding God’s people, will, with his help and in full collaboration with all the faithful, continue to work to restore the bonds of trust that unite us. Words alone cannot accomplish this goal. It will begin with the actions we take in our General Assembly and at home in our dioceses and eparchies.

We feel a particular responsibility for “the ministry of reconciliation” (2 Cor 5:18) which God, who reconciled us to himself through Christ, has given us. The love of Christ impels us to ask forgiveness for our own faults but also to appeal to all—to those who have been victimized, to those who have

offended, and to all who have felt the wound of this scandal—to be reconciled to God and one another.

Perhaps in a way never before experienced, we have felt the power of sin touch our entire Church family in this country; but as St. Paul boldly says, God made Christ “to be sin who did not know sin, so that we might become the righteousness of God in him” (2 Cor 5:21). May we who have known sin experience as well, through a spirit of reconciliation, God’s own righteousness.

We know that after such profound hurt, healing and reconciliation are beyond human capacity alone. It is God’s grace and mercy that will lead us forward, trusting Christ’s promise: “for God all things are possible” (Mt 19:26).

In working toward fulfilling this responsibility, we have relied first of all on Almighty God to sustain us in faith and in the discernment of the right course to take.

We have received fraternal guidance and support from the Holy See that has sustained us in this time of trial.

We have relied on the Catholic faithful of the United States. Nationally and in each diocese, the wisdom and expertise of clergy, religious, and laity have contributed immensely to confronting the effects of the crisis and have taken steps to resolve it. We are filled with gratitude for their great faith, for their generosity, and for the spiritual and moral support that we have received from them.

We acknowledge and affirm the faithful service of the vast majority of our priests and deacons and the love that their people have for them. They deservedly have our esteem and that of the Catholic people for their good work. It is regrettable that their committed ministerial witness has been overshadowed by this crisis.

In a special way, we acknowledge those victims of clergy sexual abuse and their families who have trusted us enough to share their stories and to help us appreciate more fully the consequences of this reprehensible violation of sacred trust.

Let there now be no doubt or confusion on anyone’s part: For us, your bishops, our obligation to protect children and young people and to prevent sexual abuse flows from the mission and example given to us by Jesus Christ himself, in whose name we serve.

As we work to restore trust, we are reminded how Jesus showed constant care for the vulnerable. He

inaugurated his ministry with these words of the Prophet Isaiah:

The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord.
(Lk 4:18-19)

In Matthew 25, the Lord, in his commission to his apostles and disciples, told them that whenever they show mercy and compassion to the least ones, they show it to him.

Jesus extended this care in a tender and urgent way to children, rebuking his disciples for keeping them away from him: “Let the children come to me” (Mt 19:14). And he uttered a grave warning that for anyone who would lead the little ones astray, it would be better for such a person “to have a great millstone hung around his neck and to be drowned in the depths of the sea” (Mt 18:6).

We hear these words of the Lord as prophetic for this moment. With a firm determination to restore the bonds of trust, we bishops recommit ourselves to a continual pastoral outreach to repair the breach with those who have suffered sexual abuse and with all the people of the Church.

In this spirit, over the last nine years, the principles and procedures of the *Charter* have been integrated into church life.

- The Secretariat of Child and Youth Protection provides the focus for a consistent, ongoing, and comprehensive approach to creating a secure environment for young people throughout the Church in the United States.
- The Secretariat also provides the means for us to be accountable for achieving the goals of the *Charter*, as demonstrated by its annual reports on the implementation of the *Charter* based on independent compliance audits.
- The National Review Board is carrying on its responsibility to assist in the assessment of diocesan compliance with the *Charter for the Protection of Children and Young People*.
- The descriptive study of the nature and scope of sexual abuse of minors by Catholic clergy in the United States, commissioned by the National

Review Board, has been completed. The resulting study, examining the historical period 1950-2002, by the John Jay College of Criminal Justice provides us with a powerful tool not only to examine our past but also to secure our future against such misconduct.

- The U.S. bishops charged the National Review Board to oversee the completion of the *Causes and Context* study.
- Victims’ assistance coordinators are in place throughout our nation to assist dioceses in responding to the pastoral needs of those who have been injured by abuse.
- Diocesan/eparchial bishops in every diocese are advised and greatly assisted by diocesan review boards as the bishops make the decisions needed to fulfill the *Charter*.
- Safe environment programs are in place to assist parents and children—and those who work with children—in preventing harm to young people. These programs continually seek to incorporate the most useful developments in the field of child protection.

Through these steps and many others, we remain committed to the safety of our children and young people.

While it seems that the scope of this disturbing problem of sexual abuse of minors by clergy has been reduced over the last decade, the harmful effects of this abuse continue to be experienced both by victims and dioceses.

Thus it is with a vivid sense of the effort which is still needed to confront the effects of this crisis fully and with the wisdom gained by the experience of the last six years that we have reviewed and revised the *Charter for the Protection of Children and Young People*. We now re-affirm that we will assist in the healing of those who have been injured, will do all in our power to protect children and young people, and will work with our clergy, religious, and laity to restore trust and harmony in our faith communities, as we pray for God’s kingdom to come, here on earth, as it is in heaven.

To make effective our goals of a safe environment within the Church for children and young people and of preventing sexual abuse of minors by clergy in the future, we, the members of the United States Conference of Catholic Bishops, have outlined in this *Charter* a series of practical and pastoral steps,

and we commit ourselves to taking them in our dioceses and eparchies.

TO PROMOTE HEALING AND RECONCILIATION WITH VICTIMS/SURVIVORS OF SEXUAL ABUSE OF MINORS

ARTICLE 1. Dioceses/eparchies are to reach out to victims/survivors and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The first obligation of the Church with regard to the victims is for healing and reconciliation. Each diocese/eparchy is to continue its outreach to every person who has been the victim of sexual abuse* as a minor by anyone in church service, whether the abuse was recent or occurred many years in the past. This outreach may include provision of counseling, spiritual assistance, support groups, and other social services agreed upon by the victim and the diocese/eparchy.

Through pastoral outreach to victims and their families, the diocesan/eparchial bishop or his representative is to offer to meet with them, to listen with patience and compassion to their experiences and concerns, and to share the “profound sense of solidarity and concern” expressed by His Holiness, Pope John Paul II, in his Address to the Cardinals of the United States and Conference Officers (April 23, 2002). Pope Benedict XVI, too, in his address to the U.S. bishops in 2008 said of the clergy sexual abuse crisis, “It is your God-given responsibility as pastors to bind up the wounds caused by every breach of trust, to foster healing, to promote reconciliation and to reach out with loving concern to those so seriously wronged.”

We bishops and eparchs commit ourselves to work as one with our brother priests and deacons to foster reconciliation among all people in our dioceses/eparchies. We especially commit ourselves to work with those individuals who were themselves abused and the communities that have suffered because of the sexual abuse of minors that occurred in their midst.

ARTICLE 2. Dioceses/eparchies are to have policies and procedures in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred. Dioceses/eparchies are to have a competent person or persons to coordinate assistance for the immediate pastoral care of persons who report having been sexually abused as minors by clergy or other church personnel. The procedures for those making a complaint are to be readily available in printed form in the principal languages in which the liturgy is celebrated in the diocese/eparchy and be the subject of public announcements at least annually.

Dioceses/eparchies are also to have a review board that functions as a confidential consultative body to the bishop/eparch. The majority of its members are to be lay persons not in the employ of the diocese/eparchy (see Norm 5 in *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*, 2006). This board is to advise the diocesan/eparchial bishop in his assessment of allegations of sexual abuse of minors and in his determination of a cleric's suitability for ministry. It is regularly to review diocesan/eparchial policies and procedures for dealing with sexual abuse of minors. Also, the board can review these matters both retrospectively and prospectively and give advice on all aspects of responses in connection with these cases.

ARTICLE 3. Dioceses/eparchies are not to enter into settlements which bind the parties to confidentiality unless the victim/survivor requests confidentiality and this request is noted in the text of the agreement.

TO GUARANTEE AN EFFECTIVE RESPONSE TO ALLEGATIONS OF SEXUAL ABUSE OF MINORS

ARTICLE 4. Dioceses/eparchies are to report an allegation of sexual abuse of a person who is a minor to the public authorities. Dioceses/eparchies are to comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities and cooperate

in their investigation in accord with the law of the jurisdiction in question.

Dioceses/eparchies are to cooperate with public authorities about reporting cases even when the person is no longer a minor.

In every instance, dioceses/eparchies are to advise victims of their right to make a report to public authorities and support this right.

ARTICLE 5. We affirm the words of His Holiness, Pope John Paul II, in his Address to the Cardinals of the United States and Conference Officers: "There is no place in the priesthood or religious life for those who would harm the young."

Sexual abuse of a minor by a cleric is a crime in the universal law of the Church (CIC, c. 1395 §2; CCEO, c. 1453 §1). Because of the seriousness of this matter, jurisdiction has been reserved to the Congregation for the Doctrine of the Faith (*Motu proprio Sacramentorum sanctitatis tutela*, AAS 93, 2001). Sexual abuse of a minor is also a crime in all civil jurisdictions in the United States.

Diocesan/eparchial policy is to provide that for even a single act of sexual abuse of a minor*—when-ever it occurred—which is admitted or established after an appropriate process in accord with canon law, the offending priest or deacon is to be permanently removed from ministry and, if warranted, dismissed from the clerical state. In keeping with the stated purpose of this *Charter*, an offending priest or deacon is to be offered therapeutic professional assistance both for the purpose of prevention and also for his own healing and well-being.

The diocesan/eparchial bishop is to exercise his power of governance, within the parameters of the universal law of the Church, to ensure that any priest or deacon subject to his governance who has committed even one act of sexual abuse of a minor as described below (see note) shall not continue in ministry.

A priest or deacon who is accused of sexual abuse of a minor is to be accorded the presumption of innocence during the investigation of the allegation and all appropriate steps are to be taken to protect his reputation. He is to be encouraged to retain the assistance of civil and canonical counsel. If the allegation is deemed not substantiated, every step possible is to be taken to restore his good name, should it have been harmed.

In fulfilling this article, dioceses/eparchies are to follow the requirements of the universal law of the Church and of the *Essential Norms* approved for the United States.

ARTICLE 6. There are to be clear and well-publicized diocesan/eparchial standards of ministerial behavior and appropriate boundaries for clergy and for any other paid personnel and volunteers of the Church in positions of trust who have regular contact with children and young people.

ARTICLE 7. Dioceses/eparchies are to be open and transparent in communicating with the public about sexual abuse of minors by clergy within the confines of respect for the privacy and the reputation of the individuals involved. This is especially so with regard to informing parish and other church communities directly affected by sexual abuse of a minor.

**TO ENSURE THE
ACCOUNTABILITY OF
OUR PROCEDURES**

ARTICLE 8. By the authority of the United States Conference of Catholic Bishops, the mandate of the Ad Hoc Committee on Sexual Abuse is renewed, and it is now constituted the Committee on the Protection of Children and Young People. It becomes a standing committee of the Conference. Its membership is to include representation from all the episcopal regions of the country, with new appointments staggered to maintain continuity in the effort to protect children and youth.

The Committee is to advise the USCCB on all matters related to child and youth protection and is to oversee the development of the plans, programs, and budget of the Secretariat of Child and Youth Protection. It is to provide the USCCB with comprehensive planning and recommendations concerning child and youth protection by coordinating the efforts of the Secretariat and the National Review Board.

ARTICLE 9. The Secretariat of Child and Youth Protection, established by the Conference

of Catholic Bishops, is to staff the Committee on the Protection of Children and Young People and be a resource for dioceses/eparchies for the implementation of “safe environment” programs and for suggested training and development of diocesan personnel responsible for child and youth protection programs, taking into account the financial and other resources, as well as the population, area, and demographics of the diocese/eparchy.

The Secretariat is to produce an annual public report on the progress made in implementing and maintaining the standards in this *Charter*. The report is to be based on an annual audit process whose method, scope, and cost are to be approved by the Administrative Committee on the recommendation of the Committee on the Protection of Children and Young People. This public report is to include the names of those dioceses/eparchies which the audit shows are not in compliance with the provisions and expectations of the *Charter*.

As a member of the Conference staff, the Executive Director of the Secretariat is appointed by and reports to the General Secretary. The Executive Director is to provide the Committee on the Protection of Children and Young People and the National Review Board with regular reports of the Secretariat’s activities.

ARTICLE 10. The whole Church, especially the laity, at both the diocesan and national levels, needs to be engaged in maintaining safe environments in the Church for children and young people.

The Committee on the Protection of Children and Young People is to be assisted by the National Review Board, a consultative body established in 2002 by the USCCB. The Board will review the annual report of the Secretariat of Child and Youth Protection on the implementation of this *Charter* in each diocese/eparchy and any recommendations that emerge from it, and offer its own assessment regarding its approval and publication to the Conference President.

The Board will also advise the Conference President on future members. The Board members are appointed by the Conference President in consultation with the Administrative Committee and are accountable to him and to the USCCB Executive Committee. Before a candidate

is contacted, the Conference President is to seek and obtain, in writing, the endorsement of the candidate's diocesan bishop. The Board is to operate in accord with the statutes and bylaws of the USCCB and within procedural guidelines to be developed by the Board in consultation with the Committee on the Protection of Children and Young People and approved by the USCCB Administrative Committee. These guidelines are to set forth such matters as the Board's purpose and responsibility, officers, terms of office, and frequency of reports to the Conference President on its activities.

The Board will offer its advice as it collaborates with the Committee on the Protection of Children and Young People on matters of child and youth protection, specifically on policies and best practices. The Board and Committee on the Protection of Children and Young People will meet jointly several times a year.

The Board will review the work of the Secretariat of Child and Youth Protection and make recommendations to the Director. It will assist the Director in the development of resources for dioceses.

The Board will offer its assessment of the Causes and Context study to the Conference, along with any recommendations suggested by the study.

ARTICLE 11. The President of the Conference is to inform the Holy See of this revised *Charter* to indicate the manner in which we, the Catholic bishops, together with the entire Church in the United States, intend to continue our commitment to the protection of children and young people. The President is also to share with the Holy See the annual reports on the implementation of the *Charter*.

TO PROTECT THE FAITHFUL IN THE FUTURE

ARTICLE 12. Dioceses/eparchies are to maintain "safe environment" programs which the diocesan/eparchial bishop deems to be in accord with Catholic moral principles. They are to be conducted cooperatively with parents, civil authorities, educators, and community organizations to provide education and

training for children, youth, parents, ministers, educators, volunteers, and others about ways to make and maintain a safe environment for children and young people. Dioceses/eparchies are to make clear to clergy and all members of the community the standards of conduct for clergy and other persons in positions of trust with regard to children.

ARTICLE 13. Dioceses/eparchies are to evaluate the background of all incardinated and non-incardinated priests and deacons who are engaged in ecclesiastical ministry in the diocese/eparchy and of all diocesan/eparchial and parish/school or other paid personnel and volunteers whose duties include ongoing, unsupervised contact with minors. Specifically, they are to utilize the resources of law enforcement and other community agencies. In addition, they are to employ adequate screening and evaluative techniques in deciding the fitness of candidates for ordination (cf. United States Conference of Catholic Bishops, *Program of Priestly Formation* [Fifth Edition], 2006, no. 39).

ARTICLE 14. Transfers of clergy who have committed an act of sexual abuse against a minor for residence, including retirement, shall be as in accord with Norm 12 of the Essential Norms. (Cf. *Proposed Guidelines on the Transfer or Assignment of Clergy and Religious*, adopted by the USCCB, the Conference of Major Superiors of Men [CMSM], the Leadership Conference of Women Religious [LCWR], and the Council of Major Superiors of Women Religious [CMSWR] in 1993.)

ARTICLE 15. To ensure continuing collaboration and mutuality of effort in the protection of children and young people on the part of the bishops and religious ordinaries, two representatives of the Conference of Major Superiors of Men are to serve as consultants to the Committee on the Protection of Children and Young People. At the invitation of the Major Superiors, the Committee will designate two of its members to consult with its counterpart at CMSM. Diocesan/eparchial bishops and major superiors of clerical institutes or their delegates are to meet periodically to coordinate their roles concerning the issue of allegations made against a cleric member of a religious institute ministering in a diocese/eparchy.

ARTICLE 16. Given the extent of the problem of the sexual abuse of minors in our society, we are willing to cooperate with other churches and ecclesial communities, other religious bodies, institutions of learning, and other interested organizations in conducting research in this area.

ARTICLE 17. We commit ourselves to work individually in our dioceses/eparchies and together as a Conference, through the appropriate committees, to strengthen our programs both for initial priestly formation and for the ongoing formation of priests. With renewed urgency, we will promote programs of human formation for chastity and celibacy for both seminarians and priests based upon the criteria found in *Pastores Dabo Vobis*, the *Program of Priestly Formation*, the *Basic Plan for the Ongoing Formation of Priests*, and the results of the Apostolic Visitation. We will continue to assist priests, deacons, and seminarians in living out their vocation in faithful and integral ways.

CONCLUSION

As we wrote in 2002, “It is within this context of the essential soundness of the priesthood and of the deep faith of our brothers and sisters in the Church that we know that we can meet and resolve this crisis for now and the future.”

We wish to re-affirm once again that the vast majority of priests and deacons serve their people faithfully and that they have the esteem and affection of their people. They also have our love and esteem and our commitment to their good names and well-being.

An essential means of dealing with the crisis is prayer for healing and reconciliation, and acts of reparation for the grave offense to God and the deep wound inflicted upon his holy people. Closely connected to prayer and acts of reparation is the call to holiness of life and the care of the diocesan/eparchial bishop to ensure that he and his priests avail themselves of the proven ways of avoiding sin and growing in holiness of life.

IT IS WITH RELIANCE ON PRAYER AND PENANCE THAT WE RENEW THE PLEDGES WHICH WE MADE IN THE ORIGINAL CHARTER:

We pledge most solemnly to one another and to you, God’s people, that we will work to our utmost for the protection of children and youth.

We pledge that we will devote to this goal the resources and personnel necessary to accomplish it.

We pledge that we will do our best to ordain to the priesthood and put into positions of trust only those who share this commitment to protecting children and youth.

We pledge that we will work toward healing and reconciliation for those sexually abused by clerics.



Much has been done to honor these pledges. We devoutly pray that God who has begun this good work in us will bring it to fulfillment.

This *Charter* is published for the dioceses/eparchies of the United States. It is to be reviewed again after two years by the Committee on the Protection of Children and Young People with

the advice of the National Review Board. The results of this review are to be presented to the full Conference of Bishops for confirmation.

NOTE

* For purposes of this *Charter*, the offense of sexual abuse of a minor will be understood in accord with the provisions of *Sacramentorum sanctitatis tutela* (SST), article 6, which reads:

§1. The more grave delicts against morals which are reserved to the Congregation for the Doctrine of the Faith are:

1° the delict against the sixth commandment of the Decalogue committed by a cleric with a minor below the age of eighteen years; in this case, a person who habitually lacks the use of reason is to be considered equivalent to a minor.

2° the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen, for purposes of sexual gratification, by

whatever means or using whatever technology;

§2. A cleric who commits the delicts mentioned above in §1 is to be punished according to the gravity of his crime, not excluding dismissal or deposition.

In view of the Circular Letter from the Congregation for the Doctrine of the Faith, dated May 3, 2011, which calls for “mak[ing] allowance for the legislation of the country where the Conference is located,” Section III(g), we will apply the federal legal age for defining child pornography, which includes pornographic images of minors under the age of eighteen, for assessing a cleric’s suitability for ministry and for complying with civil reporting statutes.

If there is any doubt whether a specific act qualifies as an external, objectively grave violation, the writings of recognized moral theologians should be consulted, and the opinions of recognized experts should be appropriately obtained (*Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995, p. 6). Ultimately, it is the responsibility of the diocesan bishop/eparch, with the advice of a qualified review board, to determine the gravity of the alleged act.



Center for Applied Research in the Apostolate
Annual Survey of Allegations and Costs

APPENDIX B

QUESTIONNAIRE FOR DIOCESES AND EPARCHIES

This questionnaire is designed to survey dioceses and eparchies about credible accusations of abuse and the costs in dealing with these allegations. The results will be used to demonstrate progress in implementing the Charter for the Protection of Children and Young People and reducing the incidence of sexual abuse within the Church.

All data collected here are entirely confidential. Only national aggregate results will be reported.

**ALL DATA REPORTED HERE REFER TO THE PRECEDING AUDIT YEAR –
JULY 1, 2015-JUNE 30, 2016.**

As of June 30, 2016, the total number of allegations received between July 1, 2015 and June 30, 2016 that were:

50 A1. Unsubstantiated 464 A3. Investigation ongoing (See accompanying glossary for the
10 A2. Obviously false 229 A4. Unable to be proven definitions of these terms.)

The total number of allegations received prior to July 1, 2015 that were resolved by June 30, 2016 as:

25 B1. Unsubstantiated 3 B2. Obviously false 21 B3. Unable to be proven

CREDIBLE ALLEGATIONS

NOTE: An allegation is defined as one victim alleging an act or acts of abuse by one alleged perpetrator. Only **credible allegations** (see accompanying glossary for definitions) are appropriate for inclusion below.

730 1. Total number of new credible allegations of sexual abuse of a minor reported against a priest or deacon in the diocese between July 1, 2015 and June 30, 2016. (Do not include clergy that are members of religious institutes as they will be reported by their religious institutes).

3 2. Of the total number in item 1, the number of allegations that involved solely child pornography.

Of the total number in item 1, the number that were first reported to the diocese/eparchy by: Choose only one category for each allegation. (The sum of items 3-9 should equal item 1).

148 3. Victim. 4 7. Law enforcement.
20 4. Family member of the victim. 9 8. Bishop or official from another diocese.
4 5. Friend of the victim. 14 9. Other: _____
530 6. Attorney.

Of the total number in item 1 (excluding the solely child pornography cases), the number of alleged victims that are:

560 10. Male. 162 11. Female.

Of the total number in item 1 (excluding the solely child pornography cases), the number of alleged victims in each age category when the alleged abuse began: (Choose only one category for each allegation).

107 12. 0-9. 82 14. 15-17.
295 13. 10-14. 244 15. Age unknown.

Of the total number in item 1, the number that are alleged to have begun in:

Choose only one category for each allegation. (The sum of items 16-30 should equal item 1).

0 16. 1954 or earlier. 116 21. 1975-1979. 3 26. 2000-2004.
71 17. 1955-1959. 78 22. 1980-1984. 2 27. 2005-2009.
112 18. 1960-1964. 33 23. 1985-1989. 5 28. 2010-2014.
138 19. 1965-1969. 15 24. 1990-1994. 4 29. 2015.
106 20. 1970-1974. 4 25. 1995-1999. 14 30. Time period unknown.

ALLEGED PERPETRATORS

NOTE: Include any perpetrators who are or were ordained members of the clergy legitimately serving in or assigned to the diocese or eparchy at the time the credible allegation(s) was alleged to have occurred. **Do not include clergy that are members of religious institutes as they will be reported by their religious institutes.**

361 31. Total number of priests or deacons against whom new credible allegations of sexual abuse of a minor have been reported between July 1, 2015 and June 30, 2016.

Of the total number in item 31, how many were in each category below at the time of the alleged abuse?

Choose only one category for each alleged perpetrator. (The sum of items 32-37 should equal item 31).

- 286 32. Diocesan priests ordained for this diocese or eparchy.
 17 33. Diocesan priests incardinated later in this diocese or eparchy.
 13 34. Extern diocesan priests from another U.S. diocese serving in this diocese or eparchy.
 4 35. Extern diocesan priests from a diocese outside the United States serving in this diocese or eparchy.
 2 36. Permanent deacons.
 16 37. Other: _____.

Of the total number in item 31, the number that:

- 221 38. Have had one or more previous allegations reported against them prior to July 1, 2015.
 295 39. Are deceased, already removed from ministry, already laicized, or missing.
 13 40. Have been permanently removed or retired from ministry between July 1, 2015 and June 30, 2016 based on allegations of abuse.
 2 41. Have been returned to ministry between July 1, 2015 and June 30, 2016 based on the resolution of allegations of abuse.
 30 42. Remain temporarily removed from ministry pending investigation of allegations (as of June 30, 2016).
 3 43. Remain in active ministry pending investigation of allegations (as of June 30, 2016).

*Indicate the total number of alleged perpetrators identified **prior to July 1, 2015** that:*

- 12 44. Were permanently removed or retired from ministry between July 1, 2015 and June 30, 2016 based on allegations of abuse.
 14 45. Were returned to ministry between July 1, 2015 and June 30, 2016 based on the resolution of allegations of abuse.
 55 46. Remain temporarily removed from ministry pending investigation of allegations (as of June 30, 2016).
 6 47. Remain in active ministry pending investigation of allegations (as of June 30, 2016).

COSTS

\$50,732,768 48. Amounts paid for **all child protection** efforts, including SEC/VAC salaries and expenses, training programs, background checks, etc.

Indicate the approximate total amount of funds expended by the diocese between July 1, 2015 and June 30, 2016 for payments as the result of allegations of sexual abuse of a minor (notwithstanding the year in which the allegation was received):

- \$53,928,745 49. All settlements paid to victims.
 \$24,148,603 50. Other payments to victims (e.g., for therapy or other expenses, if separate from settlements).
 \$11,355,969 51. Payments for support for offenders (including living expenses, legal expenses, therapy, etc.).
 \$35,460,551 52. Payments for attorneys' fees.
 \$2,020,470 53. Other allegation-related costs: _____.
 12.5% 54. Approximate percentage of the amount in items 49-53 that was covered by diocesan insurance.

In the event it is necessary for clarification about the data reported here, please supply the following information:

Name and title of person completing this form: _____

Arch/Diocese: _____ Phone: _____

Thank you for completing this survey.

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ALLEGED PERPETRATORS

NOTE: Include any perpetrators who are or were **ordained members of the religious clergy or were perpetually professed brothers** legitimately serving in or assigned to a diocese or eparchy or within the religious institute at the time the credible allegation(s) was alleged to have occurred.

102 31. Total number of **clergy or perpetually professed brothers** against whom new credible allegations of sexual abuse of a minor have been reported between July 1, 2015 and June 30, 2016.

Of the total number in item 31, how many were in each category below at the time of the alleged abuse? Choose only one category for each alleged perpetrator. (The sum of items 32-37 should equal item 31).

	Priests	Brothers	
69	32a.	32	32b. Member of this province assigned within the United States.
1	33a.	0	33b. Member of this province assigned outside the United States.
2	34a.	6	34b. Formerly of this province but no longer a member of the religious institute.
0	35a.	0	35b. Not of this province but serving in this province of the religious institute.
1	36.		Deacon members of the religious institute.

Of the total number in item 31, the number that:

49	38.	Have had one or more previous allegations reported against them prior to July 1, 2015.
87	39.	Are deceased, already removed from ministry, already laicized, or missing.
4	40.	Have been permanently removed or retired from ministry between July 1, 2015 and June 30, 2016 based on allegations of abuse.
1	41.	Have been returned to ministry between July 1, 2015 and June 30, 2016 based on the resolution of allegations of abuse.
8	42.	Remain temporarily removed from ministry pending investigation of allegations (as of June 30, 2016).
1	43.	Remain in active ministry pending investigation of allegations (as of June 30, 2016).

*Indicate the total number of alleged perpetrators identified **prior to July 1, 2015** that:*

9	44.	Were permanently removed or retired from ministry between July 1, 2015 and June 30, 2016 based on allegations of abuse.
10	45.	Were returned to ministry between July 1, 2015 and June 30, 2016 based on the resolution of allegations of abuse.
6	46.	Remain temporarily removed from ministry pending investigation of allegations (as of June 30, 2015).
1	47.	Remain in active ministry pending investigation of allegations (as of June 30, 2015).

COSTS

\$2,348,106 48. Amounts paid for **all child protection** efforts, including Safe Environment salaries and expenses, training programs, background checks, etc.

*Indicate the **approximate total amount of funds expended by the religious institute between July 1, 2015 and June 30, 2016 for payments as the result of allegations of sexual abuse of a minor** (notwithstanding the year in which the allegation was received):*

\$6,451,112	49.	All settlements paid to victims.
\$533,626	50.	Other payments to victims (e.g., for therapy or other expenses, if separate from settlements).
\$2,887,150	51.	Payments for support for offenders (including living expenses, legal expenses, therapy, etc.).
\$4,427,186	52.	Payments for attorneys' fees.
\$106,389	53.	Other allegation-related costs: _____.
3.49%	54.	Approximate percentage of the amount in items 49-53 that was covered by insurance of the religious institute.

In the event it is necessary for clarification about the data reported here, please supply the following information:

Name and title of person completing this form: _____
 Institute: _____ Phone: _____

Thank you for completing this survey.

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A PRAYER for HEALING

VICTIMS OF ABUSE

God of endless love,
ever caring, ever strong,
always present, always just:
You gave your only Son
to save us by his Blood on the Cross.

Gentle Jesus, shepherd of peace,
join to your own suffering
the pain of all who have been hurt
in body, mind, and spirit
by those who betrayed the trust placed in them.

Hear the cries of our brothers and sisters
who have been gravely harmed,
and the cries of those who love them.
Soothe their restless hearts with hope,
steady their shaken spirits with faith.
Grant them justice for their cause,
enlightened by your truth.

Holy Spirit, comforter of hearts,
heal your people's wounds
and transform brokenness into wholeness.
Grant us the courage and wisdom,
humility and grace, to act with justice.
Breathe wisdom into our prayers and labors.
Grant that all harmed by abuse may find peace in justice.
We ask this through Christ, our Lord. Amen.