

‘Communities of Wisdom?’



Catholic Parishioners knowledge of Child Protection in the Catholic Church

**MACSAS Survey 2006
Conducted for Cumberlege Commission**

Introduction

MACSAS attempted to survey as many *parishioners* as possible. Questionnaires were circulated to “Women, Word, Spirit”, a Catholic women’s network (approximately 60 emails)

“We are Church” UK kindly included the information on its email list. Further information with regard to the survey was also placed in “The Tablet”. We were able to locate two catholic priests; one in the North of England and one in London who also agreed to distribute the questionnaire in their respective parishes. Finally we put notification in our own mail out to MACSAS members.

We are sad to report that a request to Archbishop Nichols in Birmingham, who has been involved in policymaking for work with those affected by abuse, declined to support distribution, citing distrust in statistical collating of evidence.

This we feel begs the question of how else can the Church begin to have an overall sense of the understandings of its communities with regard to these issues unless it directly asks. A reluctance to become engaged may indicate an unhealthy position; to not be able to explore the issues openly and without fear.

We believe more support from the Church itself, or that COPCA might undertake such a survey, would offer understandings of how our communities may or may not have knowledge of the issues involved.

Sample

- 11 completed questionnaires were returned
- These represented 6 parishes.
- Respondents Gender: 9 female 2 male.

Apart from a general lack amongst any population to answer or complete surveys the fact that those who have suffered abuse conducted this survey, MACSAS, may have deterred some within the Catholic population to respond.

Sadly there is often an underlying message that survivors are troubled, malicious or aggressive and in some way “anti-Church”. We have some evidence that of people, priests and parishioners ‘backing off’ from a survey carried out by survivors.

Nevertheless we are satisfied as a group to have attempted such a survey. We request that a further survey be carried out by the Church through COPCA and may indeed be a recommendation within the Cumberlege Commission.

Results:

Parishes Child Protection Information, Representatives and Officers

Do you know 'by name' who the parish child protection delegate is?	
Yes: 5	No: 6

Do you know who the Diocese child protection officer is ?	
Yes: 8	No: 3

Is there a child protection notice in the church giving you details of child protection officers?		
Yes: 2	No: 1	Don't know : 8

Have there been any training days on child protection for the parish?		
Yes: 8	No: 2	Don't know : 1

Have <u>you</u> attended any training on child protection in your parish?		Other responses
Yes: 2	No: 8	Outside training paid for by parish : 1

Would you know what to do if a person sexually abused as a child & that child told you?		
Yes: 9	No: 0	Not sure: 0
I would report to Parish Priest	3	
I would report to child protection person in my parish	9	
I would go to police	3	
I would tell social services	0	

Has the Parish produced any leaflets about child protection in			
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your parish?			
Yes: 0	No: 2	Don't know: 4	Not seen any: 5

Have you ever had reason to report any child protection concerns to the parish delegate or Diocesan Child Protection officer?	
Yes: 3	No : 8

If yes what was the response				Other responses
Very good: 1	Good :0	Adequate: 1	Not good at all: 0	" <i>Fantastic</i> "

- More respondents did NOT know who their Child Protection Representative was than did. Of the 5 who did, 2 were indeed the Rep in their own parish.
- However 8 people did know who was their Diocesan Child Protection Officer.
- Despite knowledge of Child Protection Training taking place in parishes, many had not taken part in it.
- It would seem that most of these respondents at least have a plan in the eventuality of a person or child disclosing abuse. However, as for many, their plan was to inform the Parish Representative it was interesting to note that many did not know who this was.
- There were disappointing results in the displaying of Child Protection 'notices' in the parishes and any information in leaflet form. With regard to such intensely private and confidential matters which require from most people discretion and often, initially not face to face contact.

We believe much more could be done to inform parishes about both child protection and reporting abuse whenever it has happened.

Five years on from the Nolan Review, simple and clear written information regarding basics of both should have produced and offered on a regular basis.

Have you ever had reason to report any child protection concerns to the parish delegate or Diocesan Child Protection officer?	
Yes: 3	No : 8

If yes what was the response				Other responses
Very good: 1	Good :0	Adequate: 1	Not good at all: 0	" <i>Fantastic</i> "

Sadly the '*fantastic*' response from one parishioner was followed by information that this person was now no longer in post.

"I reported to the CPO in the relevant diocese – [named] she was fantastic. Unfortunately she has been relieved of her duties in the cash-strapped diocese"

by the Bishop who owes a reputed £10 million. A criminal misuse of Charity money.”



Nolan Review

Have you ever read the Nolan Report of 2001?		Other responses
Yes: 4	No: 7	Not completely: 1

Do you have any knowledge of what the Nolan review recommended in 2001?			
Yes, a lot: 3	Yes, some: 6	Very little: 1	Nothing: 1

Can you describe what you believe to be the main features of the Nolan recommendations?

Actual responses:

1. *Lord Nolan report was regarding the death of Victoria Climbe. He made 108 recommendations regarding the need for improvements in interdisciplinary/intersectorial communication and clearer policies & procedures.*
2. *Establish mechanism/guidelines for both reporting and preventing inappropriate behaviour*
3. *To report immediately to CPO/Police/Someone in authority. I know that it is illegal not to report a case.*
4. *Recommended there should be a single national policy. Recommendations on prevention of abuse/Model of best practice. Setting up of a National body - COPCA.*
5. *I replied yes – but now am hard pushed to write anything in detail. I think Nolan recommended a separate and independent body to deal with all matters of child protection, with offices in every diocese and named people responsible in religious congregations.*
6. *National database of all candidates for the priesthood. C.P rep in every parish. Allegations of abuse responded to swiftly and police involved. Bishops & religious superiors do not overrule selection boards where reservations are expressed over a prospective ordinand on the grounds of risk to children & young people.*
7. *Gives inadequate guidance re recognition /action when child attends parish but abuse is elsewhere.*

How do you know this? [The Nolan recommendations]

Actual responses:

1. *Involvement in child protection within ecumenical activities*
2. *Newspapers/Internet*
3. *From my congregation*
4. *Training Course for school chaplains*
5. *From a member of Cardinal's team – an ex-priest!*
6. *Reading and part of my job*
7. *My own research on child protection*



Have you read the COPCA policies and Procedures regarding allegations of abuse?		
Yes: 4	No: 5	Not relevant for me to do so : 2

- It seems that there is considerably poor knowledge of the aims and objectives of the Nolan Review. There are some very confused and conflicting answers.
- One respondent confuses the Climbe inquiry with Lord Nolan's review.
- Another believes an "independent body" was to be set up when in fact COPCA comes under the auspices of the Church.

Vulnerable Adults

Did you know that the Catholic Church has policies on protecting vulnerable adults from abuse?	
Yes: 6	No: 5

If yes, what do you know about the Vulnerable Adult Policies? Please Say

1. *Child protection establishing guidelines*
2. *Vulnerable adults to be protected from abuse in similar ways to those under the age of 18.*
3. *I assume it is very similar to policy for child protection.*
4. *People dealing with vulnerable adults are CRB checked.*

Who is a vulnerable adult according to COPCA Guidelines? (Tick all boxes you think apply).

Elderly people	9
Mentally ill people	10
Learning disabled people	10
Physically disabled people	8
Homeless people	10
People who are drug addicts	9
People who are alcoholics	9
Adults who seek help in times of crises and distress	6

Other responses:

Asylum Seekers/Refugees

Anyone over 18 who is not able to protect him/herself from abuse/exploitation

- Just under half did *not know* the Church had a ‘vulnerable adult’ remit.
- The COPCA Guidelines state vulnerable adults are elderly, Learning Disabled and mentally ill people, however there was much confusion about this meant
- One person did not answer at all
- One woman said ‘*some*’ elderly, and ‘*some*’ disabled people. (Counted as yes reply)
- No-one was able to give the correct response with regard to COPCA guidance (which is taken from from legislation on Vulnerable adults).
- All believed the ‘vulnerable’ remit extending to other groups.

If there is a belief that this remit extends to ‘other’ groups, then either this belief needs to be rectified with clarification, or there is a case of misleading the community that care is given to groups NOT covered by these policies. Or care should be extended to these groups per the beliefs and perhaps wishes and wisdom of the community. Certainly the respondents seemed very concerned about all these groups of people.

MACSAS also sees no wisdom in defining vulnerable adults according to the narrowest guidance set out in law with regard to offences against the person. This guidance is necessarily narrow due to the vagaries of legal statutes and bares no relation to who is in fact vulnerable and may need pastoral support and protection.

Would you know what to do if a vulnerable adult was abused within the parish?		Other
Yes: 9	No: 1	Same as C.P? : 1

Would you know whom to contact if a vulnerable adult was abused in the church?		Other
Yes: 9	No: 1	Same as C.P? : 1

One comment:

I wouldn't consult a religious authority – I'd go to police or social services (of) a CPO of reputable integrity

Is there a contact poster in the Church concerning abuse of vulnerable adults?		
Yes: 2	No: 2	Don't know: 7


Are there leaflets available about abuse/protection of vulnerable adults?			
Yes: 1	No: 1	Have not see any: 9	Don't know: 2

Has there been any parish training on abuse/protection of vulnerable adults in your parish			Other
Yes: 1	No: 2	Don't know: 7	Outside parish training: 1 Mentioned on Child protection training: 1

- Many seemed to have confidence to deal with abuse allegations of vulnerable adults.
- Most did not know if there was a poster with contact details in the parish.
- There seemed very little knowledge about vulnerable adults available to parishioners.
- Specific posters (i.e. relating to Vulnerable Adults rather than Child Protection) do not seem to be present.

Supporting Adult survivors of sexual abuse in your parish

Have you read the COPCA document regarding pastoral care & support of survivors of clergy abuse?		
Yes: 3	No: 7	Not relevant to me: 1

Do you personally know survivors of abuse in the parish?	
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Yes: 1	No: 10
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I know		
Adult survivors abused by family members & others: 5	Adult survivors abused by clergy: 2	Not answered: 7

Are there any support structures within the parish, which have been specifically designed to support adult survivors of child sexual abuse?		
Yes:	No: 3	Don't know: 8

If there are support structures within the parish are they: (This only applies to work done by independent/lay/or qualified people – the priest is not to be included in this question)
We have a group for survivors to meet We do one-to-one support work We have advice sessions for survivors We have a counselling service for survivor's
NO RESPONSES

Please describe the parish support work in your parish for survivors.
NO RESPONSES

I think the parish priest does this work
Don't know: 3

Would you know how to support a survivor of abuse by family or other people?			
Yes: 5	No: 4	I'd be very nervous: 1	I would not want to do this work: 1

Would you know how to support a survivor of clergy abuse			
Yes: 5	No: 4	I'd be very nervous: 1	I would not want to do this work: 1

Do survivors in your parish know how to get support & help?		
Yes: 2 (we supply/both parish delegates)	No: 1	Don't know: 8

Has your parish provided an information /support leaflet for survivors?		
Yes: 1	No: 2	Don't know: 8

Has the parish had any training/study days on supporting survivors of sexual abuse?			Other
Yes: 1	No: 5	Don't know: 4	Training elsewhere: 1

- It seems many have not read or do not see 'as relevant' COPCA's policy on support for those affected by abuse.
- No one could offer information with regard to parish support structures for adult survivors. (MACSAS have not heard of any parish work in this direction, this some five years after recommendations within the Nolan Review)
- There seems little awareness of any support structures for adult survivors of child abuse. Perhaps work is being done and these respondents are not aware of it. However if it *is* being done then the whole parish *should* be aware of it so that those who need support can hear about it.
- With ministry being developed in all sorts of pastoral areas such as homelessness, HIV, single parents, drug addicts and refugees questions need to be raised as to why those who have been sexually abused in childhood (estimated as one in four) are a group of need that seem to be consistently ignored by Parish Ministry?
- Six out of 11 would not know, be nervous or not want to support such a person. Again perhaps this is because of a lack of support from the Church to encourage and support this work directly.

Clergy Abuse Survivors

Should the diocese pay for clergy abuse survivor's therapy?	
Yes: 10	No: 1

How long should the Diocese pay for therapy for clergy abuse survivors?



6 Sessions:	
12 Sessions:	1
Not less than one year course of therapy:	2
Not less than two year course of therapy:	4
As long as is required as assessed by specialist:	6
As long as survivor feels they need it:	3
Some (paid) support might be needed for life:	1

- Most parishioner’s felt survivors’ therapy should be paid for at least between two years and as long as is required as assessed by specialist. Currently, to our knowledge, this is not what the Church offers. Most survivors have relayed to us offers of between 6 to 12 sessions paid for by the Church. (See information on compensation/money in main report)

Spiritual/pastoral needs of survivors of child abuse

Have you ever heard prayers said in your parish for those who have experienced child sexual abuse?	
Yes: 4	No: 5

Have you ever heard prayers said in your parish for survivors of clergy abuse?	
Yes: 2	No: 8

Have you ever heard prayers said in your parish for sexual abusers?	
Yes: 3	No: 7

Have you ever heard attended a special service solely designed to pray for survivors of sexual abuse?		<i>* Comment: This service was on the day against violence against women organised by MACSAS</i>
Yes: 1 *	No: 9	

Have you ever heard a sermon on the harm of child sexual abuse?	
Yes: 4	No: 6

What can churches do to support survivors abused by family or by others?

- *Not sure! Consult on former abuses/survivors hear what they think.*
- *Child sexual abuse is a common usually intrafamilial, a gross breach of trust, psychologically harmful with damaging long term sequelae. The Church, in general, does not wish to raise or discuss this distressing issue. If the Church was more open about the issue of CSA it would encourage parishioners who are suffering abuse or who have survived abuse to come forward to seek help.*
- *Make it as easy as possible for people to ask for help. There needs to be someone in the parish they can approach.*
- *Know of support groups, therapists to whom survivors can be referred. Be able to offer financial / practical help (baby-sitting etc) to make this possible.*
- *Provide counselling or access to counselling*
- *I imagine this depends on individual cases and what is needed/desired by survivor. Circle of friendships recognised but nothing forced or imposed.*
- *For a start the PP can use his homily to open out the subject. Understandably most people find this a difficult area to discuss. Then it can be made clear that a priest and lay person are available to talk to. Confidentiality can be stressed.*
- *Whole revision of theology of priesthood, of sexuality, of power structures, of patriarchy.*

- It would seem that there is still much work to be done by the Church to begin prayerful reflection on these matters. Such prayers and services, done well, are tremendously supportive to survivors.

Supporting Those who have Committed (have allegations of) Sexual Offences, in the parish

Has your parish any structures to support & monitor sex offenders in your church?		
Yes: 1	No: 1	Don't know: 8

Has your parish a 'Circles of Support' group?			
Yes:	No: 3	Don't know: 8	Don't know what this is:

Should all parishioners know about sex offenders attending church?			
Yes: 1	No: 4	Don't know:	Only certain people should know: 7

Is there anything you'd like to say about sex offenders in our Churches?

- *Very difficult issue, both to protect people who could be at risk and pastoral support of sex offender.*
- *Sex offenders should not be persecuted. Equally they should not be in a position of regular contact with vulnerable people and children especially. A high number of offenders were offended against as children.*
- *It is important for parishioners to know that most CSA occurs within the family.*
- *Everyone deserves a second chance but proper protection needs to be in place to prevent further abuse.*
- *Poor souls! I see them mainly as erstwhile good lads who joined a system that's become corrupt and for various reasons couldn't or can't [get] out of it for many reasons. Afraid to disappoint gloating parents afraid to scandalise home & parish, not the wherewithal to set up in their own abode, not qualified in any significant employment requirements, afraid to lose the 'Father'/'Monsignor',/'Canon' status of artificial respect. (Why do they drop their baptismal calling name of Joe, Fred, Mick? Why do they demean themselves by calling themselves The Canon What does it mean for heaven's sake – there are no titles in heaven)*

- A majority of respondents were unaware of any procedures with regard to offenders. This surely is a Child Protection concern in itself.

COPCA

Do you know what this office does?		
Yes: 6	No: 4	Vaguely: 1

Do you know where this office is?	
Yes: 4 (although 2 said this office was in Westminster)	No: 6

Have you ever read the COPCA Annual report?		
Yes:	No: 11	Not interested:

Do you know their website address?	
Yes: 1 (c.p worker)	No: 9 (one person has no computer)

Have you ever looked at their website ?		
Yes: 1 (c.p worker)	No: 9 (one person no computer)	Not interested:

It would seem that there is a lack of knowledge generally related to COPCA. Further support to promote its existence, website and workings would further assist in the aims of better child and vulnerable adult protection and support for those affected by abuse.



General statements

In red responses from survivors (in survey 'Betrayed or Supported') for same question.

The Nolan recommendations made things better in the catholic church			Not answered
Agree: 4 (1)	Don't agree: 1 (3)	Don't know: 5	1 (10)

All the Nolan recommendations are now implemented			Not answered
Agree: 1	Don't agree: 2	Don't know: 7	1

The COPCA Office is doing a good job			Fairly good
Agree: 3	Don't agree: (2)	Don't know: 7	1 (13)

The Catholic Church is better in dealing with clergy sexual abuse issues since the Nolan Review			
Agree: 4 (3)	Don't agree: 1 (7)	Don't know: 3 (5)	

The Catholic Church has covered up abuse in the past			
Agree: 11 (15)	Don't agree:	Don't know:	

The Catholic Church still covers up abuse			
Agree: 4 (13)	Don't agree: 5	Don't know: 2 (2)	

The Catholic Church has the best interest of the victim in mind			
Agree: 6 (1)	Don't agree: 4 (9)	Don't know: 1 (5)	

The Catholic Church has good support structures for clergy abuse survivors			
Agree:	Don't agree: 3	Don't know: 8	

The Catholic Church puts the needs of the alleged clergy abuser before the victim		
Agree: 4 (11)	Don't agree: 4 (1)	Don't know: 3 (2)

The Catholic Church puts the needs of the institution first		
Agree: 4 (11)	Don't agree: 4	Don't know: 3 (2)

The Catholic Church is truthful about sexual abuse by priests in the past			Other Sometimes
Agree: 2	Don't agree: 6 (12)	Don't know: 2	1 (2)

The Catholic Church is truthful about sexual abuse by priests today			
Agree: 4 (1)	Don't agree: 4 (9)	Don't know: 3 (4)	

The Catholic Church keeps me well informed about child abuse issues			Other: It doesn't have to keep me informed personally but some groups in diocese
Agree:	Don't agree: 5 (10)	Don't know: 5	1 (2)

We should pray publicly for survivors of child abuse/clergy abuse		
Agree: 6	Don't agree: 3	Don't know: 2
<i>"As we do for others as appropriate"</i>		

We should have sermons about child abuse/clergy abuse & the harm done		
Agree: 6	Don't agree: 4	Don't know: 1

We should pray for sex offenders who abuse children and/or adults		
Agree: 6	Don't agree: 2	Don't know: 3

3 people disagreed that we 'should pray for survivors/clergy abuse publicly'.

Messages with regard to the trauma suffered and the potential needs of this group surely are not getting through.

6 people agreed that sermons on such matters should occur. Presumably this would aid in the mission of protection and understanding for the wounded and vulnerable.

2 people agreed we should pray for sex offenders, we wondered if the word 'publicly' might have affected their answer. Disturbingly these were the same 2 people who had also said in the previous question that they did not agree with praying for survivors.

Our belief is that many people are affected by the trauma of abuse to children and vulnerable adults and ALL should be prayed for. This message must be further underpinned.

Please say what the future challenges are for the Catholic church in relation to child protection and abuse. What ideas can you put forward for future work? How might these be implemented?

- *It is important to face the past mistakes, admit mistakes have been made, explain to parishes in either direct or indirect ways that changes have been made.*
- *Church needs to be more open and much more honest about this.*
- *One of the difficulties will be managing a balance between seeking /accepting support from members of the community and keeping vulnerable persons safe.*
- *There should be training to demonstrate how people can keep and take action to minimise the chance of allegations of abuse, such as –always have others around when speaking/working with young people: don't put yourself in a position where you can be challenged.*
- *Balance to be found between support & supervision and appropriate help for abuser. Where abuser is member of clergy or abuse is alleged against a member of clergy – need too for pastoral support (probably at Diocesan level)*
- *Balance of making people aware of potential problems/risks but not to evoke climate of fear either. Seminary education? Not only around COPCA but to try to identify abusers. Also need for support clergy once they have left seminary. At some point the Catholic Church in England & Wales is going to have to acknowledge abuse – much as in Ireland – 'apologise' and say it again if necessary and publicly – what they are doing about it. This may be appropriate when COPCA is evaluated. The statement would need to be honest, recognising past faults but also positive, naming some of the difficulties. One of the difficulties I see is*

the number of old cases, doesn't mean to say no abuse, but difficult to prove. Another [issue] what to do with false allegations?

- *A greater willingness by the church to discuss the issues more openly. The church should develop a strategy for the education of both primary and secondary school aged children about communication, assertive skills, relationships/friendships and sexuality.*
- *Clergy are very isolated and over worked as increasingly there is one man who not only fulfils religious duties but has to be business manager, handyman, fund raiser etc. The upshot is that in this position he too is vulnerable. Abuse may happen. The laity needs to be made aware of all this in order to shoulder some of the burden of running a parish. But in order to be responsible this means the Church has to actively promote the roles of men AND WOMEN. There are social benefits here too. It might be interesting to draw up a job description of a pp – to see from this where laity can fill in. How about women Deacons – they were around in the 11th Century. A better sexual balance is the most effective way of diminishing sexual abuse by clergy and religious.*
- *The church has to be open about sexual abuse and abuse of power by clergy and religious – including nuns. Individuals need to be moved from source of temptation for their own sakes as well as the sakes of victims. Victims need support, and this may include partners and children of clergy (though these may not be victims of abuse). Church members need to know more about what support is available for victims. It is always a shame when any of these procedures prevent close friendships between clergy and laity, because priests desperately need support and friendship if they are to lead fulfilling and happy lives. As a school chaplain, I am concerned that CRB checks don't seem to be always done for new chaplains. The question of if you have a CRB check as a parish eucharistic minister, do you need another one as Chaplain, never seems to have been properly addressed. I was told it was a "grey area".*
- *I can only suggest that a study programme of 'Who is Church?' We have an infantile hierarchy and the Vatican has lost its way in a seemingly corrupt administration.*

Summary of above comments:

- Face past
- Admit mistakes made
- Explain to parishes what is being done
- Be honest & more open
- Especially about sexual abuse and abuse of power
- Include the physical and emotional abuse by Religious
- Training for people to protect themselves
- Pastoral support for abuser
- Move from sources of temptation
- Make people aware of problem (avoid climate of fear)
- Support for clergy
- Promote laity roles particularly for women (to relieve stress on clergy)
- Apologise publicly
- Address false allegations



- Discuss issues more openly
 - Teach children skills
 - Women Deacons
 - Church community needs to know what support is there for survivors
 - CRB checks for school chaplains
 - Question: 'Who is Church' – needs to be studied.
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- It would appear from the comments that some people are under the false impression that Clergy sexual abuse is *caused* by stress; perhaps that is why some respondents focus on clergy support.
 - It seems that 'training' is perceived as 'training to protect oneself from danger', rather than the focus being on protecting *children and vulnerable adults*. Perhaps this correlates to beliefs about 'false allegations' within the Catholic Church, whereby there is often more attention to protection from accusations rather than safeguarding children.

MACSAS

Have you heard about MACSAS?	
Yes: 3	No: 8 (of which 1: added 'a little')

What do you know of MACSAS work?
<ul style="list-style-type: none"> • <i>Margaret Kennedy spoke at our Church, special service on Domestic Violence</i> • <i>Only read about it in the Tablet – Am very impressed with everything I know and read. This is an excellent survey.</i> • <i>The only organisation I would trust.</i>



Summary of findings (n=11 respondents)

(Only one respondent knew MACSAS very well before survey)

1. Reluctance of parishioners to partake in survey
2. No support for survey from Bishop Nichols.
3. Over half did not know name of parish delegate for child protection.
4. Most knew Diocesan CPO. (n=8)
5. Most (n=8) did not know if parish had a poster on child protection contacts.
6. Most aware there had been parish training (n=8)
7. Only 2 had attended training. (Parish delegates)
8. Most felt they would know what to do if child alleged abuse.
9. No parish had produced leaflets on child protection in the parish.
10. Few read Nolan Review (n=4)
11. Few knew what Nolan recommended (n=3) those who said were confused about Nolan.
12. Few had read COPCA policies on allegations of abuse (n=4)
13. 6 knew there was a 'vulnerable adult' remit, but (n=5) did not.
14. All respondents had a wider range of vulnerable adults than COPCA's narrow definition.
15. Most did not appreciate COPCA's narrow definition of 'Vulnerable adult'.
16. Most said they would know what to do if vulnerable adult reported abuse.
17. Most did not know if there was a poster re: contacts in case of vulnerable adult abuse.
18. There are no leaflets about vulnerable adults.
19. Most did not know of training in relation to Vulnerable adults (n=7)



20. Most had not read COPCA document on supporting adult survivors (n=7)
21. Most did not know of any survivors in their parish (n=10)
22. Most did not know if parish had support structures for survivors (n=8)
23. Only 5 felt comfortable about supporting survivors.
24. Most did not know whether survivors would know how to get support (n=8)
25. 5 said there was no training in parishes on supporting survivors, 4 said 'don't know'. " Had had training, one outside the parish.
26. Most said the Diocese should pay for clergy abuse survivors therapy (n=10).
Worryingly one said 'no'.
27. Most favoured diocese being committed to pay for therapy between two years and as long as required as assessed by specialist.
28. Only 4 had heard prayers for child abuse survivors
29. Only 2 said they have heard prayers for clergy abuse survivors
30. Only 3 had heard prayers for sex offenders.
31. Only one had attended special service for survivors (MACSAS Service for domestic violence victims).
32. Four had heard sermon on harm done.
33. Only 1 said the parish had monitoring/support structures for sex offenders. 8 said 'don't know'.
34. Seven said only certain people in the parish should know about presence of sex offenders.
35. Only 4 said they knew where COPCA office was, but two of these said erroneously 'Westminster'!
36. Only 6 said they knew what COPCA office did.
37. No one (not even two parish child protection delegate) had read COPCA Annual report.

38. Nine did not know COPCA website.
39. Only one had ever looked at COPCA website.
40. Only 4 said Nolan made things better
41. Most did not know if all Nolan recommendations had been implemented
(n=7)
42. Most did not know whether COPCA were doing good job (n=7)
43. Only 4 thought Catholic Church better at dealing with child protection.
44. All said Catholic Church covered up abuse in past (n=11)
45. Only 4 felt still covered up.
46. Six agreed Catholic Church had best interest of survivors in mind.
47. Eight did not know whether there were good structures in place for clergy
abuse survivors.
48. Four agreed Catholic Church put abuser before victim
49. Four said RC institution put before survivors
50. Six did not agree RC church had been truthful in past.
51. Four did not agree RC Church truthful now.
52. No one agreed that RC Church kept them informed well about child abuse
issues.
53. Six agree we should pray for victims but three said not. This is
a deeply worrying and hurtful finding.
54. Only 6 said there should be sermons.
55. Six agreed we should pray for sex offenders (two of these six said we should
not pray for victims)

