# Report on Clergy Sexual Abuse

## Pastoral Letter

Dear Brothers and Sisters in Christ:

Although I am writing today to all the faithful of the Archdiocese of Vancouver, I wish to begin by addressing personally the victims/survivors of the clerical sexual abuse of minors and vulnerable adults that has taken place in the Church.

This past year, guided by divine Providence, we have studied and learned more than ever before about the pain suffered by you, victims/survivors of clerical sexual abuse in our Archdiocese.

I realize that no expression of regret can repair the horror of what happened. Although nothing can undo the wrong that was done to you, I nonetheless wish to offer each of you my heartfelt apology for the trauma, the violation in body and soul, and the sense of betrayal and abandonment by the Church that you feel. For those occasions when we failed to protect you or when we were more concerned with the Church's reputation than with your suffering, I am truly sorry and ask for your forgiveness as I strive to make amends and bind your wounds.

Even though the brutality of the sexual abuse of minors and vulnerable adults is a widespread tragedy that affects every corner of society, it has taken the Catholic Church around the world far too long to address its particularly devastating consequences when that abuse is perpetrated by a priest, whom the faithful hold in a position of trust. Such abuse readily leads to shame, confusion, guilt, and loss of faith – all of which have painful, lifelong effects on victims.

I invite and encourage any victim/survivor of sexual abuse at the hands of anyone assigned to ministry in the Archdiocese of Vancouver to come forward and report the incident. It is our responsibility to walk with you and provide for your psychological and spiritual well-being and that of your families.

Now is the time for us to address more fully what we, as the local Church, can do to respond better to the needs of victims of abuse, as well as improve our policies and procedures that have been in place for many years. All these efforts going forward entail a profound and continuous conversion of our hearts. Such a conversion must be accompanied by a firm commitment to take concrete and effective action marked by greater transparency and accountability in all that we do.

An initial step in this commitment was the formation in October 2018 of an Archdiocesan Case Review Committee. It was charged with conducting "a prospective review of cases involving the abuse of children and adults by clergy and to assess the effectiveness, identify gaps, and make recommendations for the improvement of the RCAV's policies, practices and procedures in this context."

I owe an enormous debt of gratitude to the Committee's 13 extraordinarily hard-working and dedicated members, which included a majority of laity representing various occupations and four self-identified victims/survivors of clerical sexual abuse. Over a period of nine months, they conscientiously carried out their mandate of reviewing cases from 1950 to the present. Bearing this review in mind, the Committee made 31 recommendations that were presented to me in mid-July and have now been published as written, without any editing.

The members called on me "to take concrete steps to prevent abuse, address it when it happens, and prevent cover-ups from ever happening again." Such steps, they affirmed, should focus on "the healing of the victim, the community and the offender." Furthermore, increased attention must be paid to the underlying causes of sexual abuse in the Church, if we are to eradicate it and fulfill our evangelizing mission of proclaiming the Gospel.

To move forward with the Committee's recommendations, I then set up an Implementation Working Group. It was mandated to draw up responses to the recommendations and to work out the practical details of how each one is to be carried out.

Some of the recommendations have already been implemented; others will be in the very near future; and some require more time and reflection before being acted upon. Certainly, a great deal of work remains to be done. I urge you to study carefully each recommendation and response, so that you will become familiar with the commitments the Archdiocese has made.

As we move along the path of healing and purifying the Church, let us remember that, insofar as one member of Christ's Body suffers, "all suffer together" (1 Cor 12:26). Going forward, our task is to work together to eliminate the scourge of abuse and to ensure that our Church, as a loving Mother, is a safe place especially for the young and the vulnerable, the protection of whose God-given dignity is entrusted to us.

† J. Michael Miller, CSB
Archbishop of Vancouver

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# Process and reflections from the Case Review Committee

## Introduction

In the fall of 2018 following the disclosure of global sexual abuse by clergy and on the advice and prompting of some victim-survivors as well as many others searching for justice, Archbishop J. Michael Miller, CSB, appointed a Committee to conduct a file review of historical cases of sexual abuse by clergy who served or resided in the Archdiocese of Vancouver. The first step consisted of three members of the Committee — two lawyers, together with the Archdiocesan lawyer and Chair of the Committee — beginning the work of reviewing files dealing with known historical cases of sexual abuse in the Archdiocese of Vancouver. These lawyers compiled summaries of each case.

On Saturday, 27 October 2018 the Committee members gathered for the first time to begin the work of discussing findings, seeking ways to improve protocols, and exploring improved practices of outreach and care for the victim-survivors. At each of the Committee meetings, case summaries of each file were presented to the Committee members by the three lawyers.

## Mandate

The mandate of the Committee was to "conduct a prospective review of cases involving the abuse of children and adults by clergy and to assess the effectiveness, identify gaps, and make recommendations for the improvement of the RCAV's policies, practices and procedures in this context."

## Membership

The membership of the Committee comprised of thirteen individuals from different professions and backgrounds (including three lawyers appointed by the Archdiocese to review the files). This Committee was comprised of five lawyers, one of whom was a canon lawyer, two members of the clergy, a religious sister, a psychologist, two prison chaplains (one retired and one active), a hospital chaplain, an elementary school teacher, and a ministry coordinator. Four of the Committee members self-identified as victim-survivors of clergy sexual-abuse.

Eleven (11) members were Catholic; two (2) were not.

There was an equal mix of gender with seven (7) members who were female and six (6) who were male.

Members included:

**Gerry Ayotte:** Previously served with the National Parole Board and Correctional Service of Canada, most recently as Regional Chaplain; a retired Registered Clinical Counsellor and currently the Archdiocese of Vancouver's Representative to Prisons.

**Kenneth Beatch:** A defense lawyer with over thirty-years expertise in criminal law, and currently runs a busy criminal practice.

**Nancy Brown:** A Sister of Charity of St. Vincent de Paul (Halifax), educator and retired ombudsperson, pastoral counselor and senior manager of Covenant House Vancouver, as well as a member of various boards; currently offers service on various local and national committees on anti-human trafficking.

**Raphael Donnelly:** A retired criminal prosecutor and led the Sexual Assault Division which specialized in Child Sexual Assault and Adult Rape; a victim of sexual abuse at a minor seminary; currently an instructor at the Archdiocese of Vancouver's Seminary College of Christ the King, Mission, BC.

**Gary Franken:** Vicar General of the Archdiocese of Vancouver and the current pastor of St. Anthony's Parish, West Vancouver.

**Sharon Goh:** The Coordinator of Marriage Preparation and Marriage ministries in the Archdiocese of Vancouver; previously served as the first Safe Environment Co-Ordinator (2010-2016) in the Archdiocese and currently acts as the Archbishop's Deputy Delegate for receiving allegations of serious misconduct for all non-clerical Church employees.

**Lawrence Ho:** A lawyer advising families in philanthropy; a former Board Member of Regent College Seminary.

**Bernadette Howell:** A victim-survivor and victim-advocate; currently works as a Spiritual Health Practitioner (hospital chaplain) at St. Paul's Hospital, Vancouver.

**Leona Huggins:** A victim-survivor and victim-advocate; currently works as an elementary school teacher and is the western Canadian representative for S.N.A.P. (Survivors Network of those Abused by Priests) and an active member of E.C.A. (Ending Clergy Abuse).

**Brenda Knight:** A registered psychologist in private practice who has assessed and treated children and adults who are victim/survivors of sexual trauma within families, institutions and organizational settings for forty years and has consulted to government and agencies regarding processes for reparation for institutional sexual abuse.

**Mary Margaret MacKinnon (Committee Chair):** A lawyer in private practice who advises the Archdiocese of Vancouver; is also counsel to a number of other national religious institutions and provides advice on the formation and implementation of policies for responding to allegations of sexual abuse or sexual harassment.

**Terry McLaughlin:** A deacon of the Archdiocese of Vancouver; his current ministry is serving in chaplaincy in federal prisons; served for five years at Kwikwexwelhp Healing Village, a prison primarily for first nations inmates, a significant number of whom have suffered clerical sexual abuse.

**Lynda Robitaille:** A canon lawyer, both teaching and practicing canon law with areas of specialty in marriage nullity and procedural law, as well as baptism and laity; currently also works as Dean of Theology at St. Mark's College.

## The Process

Seven meetings were held between October 2018 and June 2019, on Saturdays from 10 am to 2 pm at the John Paul II Pastoral Centre of the Archdiocese of Vancouver. The meetings were both organized and supported by the administration and note-taking of **Megan Rumohr,** Assistant to the Vicar General.

Meetings commenced on October 27, 2018, and continued on December 15, 2018, January 5, 2019, January 19, 2019, March 9, 2019, March 30, 2019, May 11, 2019, June 8, 2019, with recommendations finalized for presentation at the July 13, 2019 meeting.

Before meetings commenced, Confidentiality Agreements were signed by all members of the Committee.

At each meeting, case summaries were verbally presented by one of the three lawyers, the only Committee members to have been given access to the files. Upon request, very brief outline notes (primarily indicating dates) were distributed to accompany the summaries, and these outline notes were then returned to the Chair of the Committee following the conclusion of each meeting.

In total, twenty-five (25) cases, involving the abuse of minors by clergy were presented, which covered the time-span from 1950 to the present.

In total, one (1) case involving the abuse of a

# Process and reflections from the Case Review Committee

minor not initially identified by the lawyers was presented to the Committee by the two victim-survivors.

In total, seven (7) cases involving the inappropriate sexual behaviour/abuse between a cleric and adults were presented.

In total, three (3) cases involving priests who had fathered children were presented.

## Reflections

While Committee members have differing views on a number of issues, all agree major change is needed. The Committee urges prompt and decisive action by the Archbishop to accept our recommendations.

As a Committee, we are calling on the Archbishop of Vancouver to take concrete steps to prevent abuse, address it when it happens, and prevent cover-ups from ever happening again.

Pope Francis identified what he sees as the major cause of the sex-abuse crisis: clericalism. Clericalism is a system that gives the clergy immense influence over the laity, that exalts them with pomp and pageantry; it is a system and culture which many agree has enabled priests for too long to abuse their power and authority over others without any form of due accountability. "Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say 'no' to abuse is to say an emphatic 'no' to all forms of clericalism" Pope Francis wrote (Letter to the People of God, August 20, 2018). "On Holy Thursday 2019, Pope Francis in his homily named "the beginning of clericalism" as the action of the apostles, sending the crowds away instead of letting Jesus be with those who were looking for him, wanting to hear and follow him."

As the Committee discussed the case scenarios, a number of topics arose which call into question the integrity of the institution of the Catholic Church such as (but not limited to):

- Clericalism
- Hierarchicalism
- The exclusion of women in Church leadership
- Breaches of celibacy (regardless of sexual orientation)
- Emotional well-being of priests
- Denial of abuse within the Church
- Protection of the good name of priests over the protection of children
- How the shortage of priests affects the choosing of future priests
- Placement of priests
- The lack of appropriate care or outreach for the victims of abuse, etc.

All focused on the healing of the victim, the community and the offender.

The Committee also discussed what to do with abusers, the influence of insurance companies, the need for education, the tendency to believe receiving counselling or treatment lessens risk of further abuse, the issue of consent in clergy / laity relationships, power imbalance, how to identify and help all parties, education / training / vetting / security.

The Catholic Church must be alert to the fact that all opportunities to work with children provide a platform for predators. All situations where power and authority intersect with vulnerability provide opportunities for abuse. Screening, training and continuous monitoring of candidates for the priesthood and permanent diaconate must at all times be extremely rigorous; and a requirement for zero-tolerance for any boundary violations should be well established and enforced.

The role of any member of the clergy is that of a community leader. All clergy must be made aware of civil, criminal and canon law which includes the reporting of any sexual misconduct. This is the absolute responsibility of any religious, deacon, priest, or bishop in this Archdiocese, as well the responsibility of all Church employees, and indeed of all the community.

One of the most devastating realizations of this Committee was a recognition that in these historical cases, victims who came forward had to sign confidentiality agreements, which meant that their stories were not made public. When abusers' names are made public, other victims feel able to come forward. Thus, there are still people in this Archdiocese who continue to suffer in silence, keeping unhealthy secrets to themselves, living in shame that is not theirs to hold, believing they are alone and believing they are the only ones who have suffered such violation and degradation at the hands of a particular priest. This has to stop, and this has to stop now. As a Church, we have to acknowledge these grave failings and we have to rectify this.

To this end, the Committee outlines recommendations (Archdiocesan Clerical Sexual Abuse Case Review Committee, Document I: Letter of Recommendations), but in the first instance the Committee proposes as an absolute imperative that the Archdiocese of Vancouver publish a listing of clergy who have been guilty of sexual abuse. The Committee recommends that the listing consist of convicted, admitted, and credibly accused clergy – of both diocesan and religious priests who served or resided in the Archdiocese; including photos and detailing places where such clergy have lived and worked.

Privacy laws which restrict publication should be consulted but the Committee urges that publication take place to the maximum allowed.

Additionally, where there is knowledge of abuse by one priest in a parish or school, the Archdiocese must reach out to those communities to see if the abuse was, in fact, more widespread. History and the testimonies of victim-survivors tell us that very few, if any, incidences of predatory behaviors of a sexual nature ever stand alone.

Releasing the names of abusers helps everyone to understand how predators groom entire communities and not to inform the community of predatory behaviours and actions is to put all members of the Church family in jeopardy. Not only this, not publishing names of abusers perpetuates betrayal and distrust.

The public acknowledgement of an abuser offers one of the most important pathways to healing for all victims, their families, and the Church itself.

One injured child is too many. Every injured child is an injured adult.

We are all victims of sexual abuse by clergy because:

a) It happened to us
b) It happened to people we know
c) It was caused by people we trust
d) It removes us from a community of faith which gave us a sense of belonging and place
e) We are, together, the Body of Christ

The Committee has submitted its recommendations to the Archbishop of Vancouver (Archdiocesan Clerical Sexual Abuse Case Review Committee, Document I: Letter of Recommendations), and has asked that he publicly acknowledge which recommendations he agrees to implement.

## Conclusion

As individuals, we are each grateful for the opportunity to have served on this Committee and to be active participants in this important work. We recognize and acknowledge that there is much hard work ahead, but we also attest to the willingness and the steps that have already been undertaken by this Archdiocese to improve safety and care.

It is the hope of this Review Committee that its recommendations will lead to concrete changes. Archbishop Miller in his *Interim Letter on Clergy Abuse* (February 20, 2019) spoke of "bold" new initiatives to "improve care for victims" and to make "training and preventative systems stronger" that will result from this work as the Archdiocese of Vancouver and its leadership dedicates itself to the care and protection of *all* God's children.

We look forward to the Archbishop of Vancouver "taking bold steps to ensure that abusive clergy members are held accountable for the terrible crimes they have committed" and that "greater transparency will invite more input for change and will foster greater trust in the faithful members of our clergy and religious communities."

We trust that our work, reflections, and recommendations will contribute to the concrete and radical change which we have all agreed is so urgently required.

July 13, 2019
Archdiocesan Clerical Sexual Abuse Case Review Committee

# List of 31 recommendations

**To Most Reverend J. Michael Miller, CSB, Archbishop of Vancouver,**

In the fall of 2018, you appointed us, the Case Review Committee ("the Committee") to conduct a review of historical cases involving the abuse of children and vulnerable adults by clergy ministering in the Archdiocese and to assess the effectiveness of the Archdiocese of Vancouver's historical practices and procedures in this context; in addition, we were to identify gaps and make recommendations for improvement to the policies and procedures regarding sexual abuse by clergy (the mandate of the Committee).

Many concerns came to light in the Committee's review of historical cases of abuse and how they were addressed — too many to highlight here. We have narrowed our most important recommendations down and categorized them as follows:

**A.** The Process of Reporting in the Archdiocese of Vancouver
**B.** When a Cleric is Convicted or Found to be Credibly Accused in the Archdiocese of Vancouver
**C.** Policies and Training in the Archdiocese of Vancouver
**D.** Outreach and Healing in the Archdiocese of Vancouver
**E.** The Church in Canada.

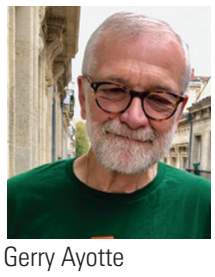
These recommendations are aimed toward improving systems in place to protect all from future abuse and toward bringing justice and closure in historical cases of abuse. The focus of the recommendations is care for victims, families and the community, as well as effective intervention for perpetrators. All the recommendations work toward achieving a just and transparent process for all members of the Church community, culminating in the essential step of making the names of abusers known to the community (Recommendation #7).

We acknowledge there are privacy concerns which need to be addressed prior to publishing names; steps should be taken to address these concerns.

It is essential that the Archdiocese of Vancouver take concrete steps toward creating a more approachable and transparent process to receive allegations of sexual abuse, investigate them, be present to the victims, hold the abusers accountable, and care for all those hurt. Thus, the following should be established:

- An **Intake Office** to oversee the process of receiving allegations and provide victim assistance (Recommendation #1). This Intake Office should be independent of the Archdiocese and function at "arms reach' similar to an Ombuds Office; and
- A **Review Board** to evaluate every allegation of sexual abuse and make a determination of whether an allegation is creditable and the next steps to follow. This Review Board should also be tasked with the ongoing monitoring of abusers in cases where abuse is proven or credible. This should replace the current Archdiocesan Advisory Committee on Clerical Sexual Misconduct (Recommendation #2).

## Members of the Case Review Committee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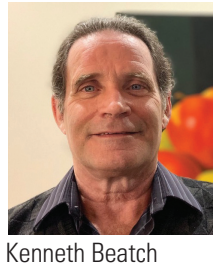
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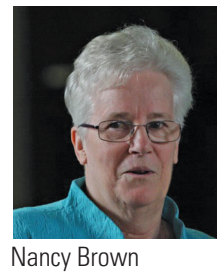
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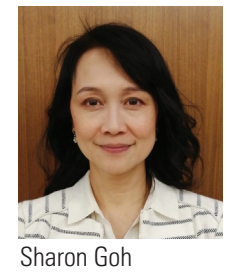
Sharon Goh

Lawrence Ho*
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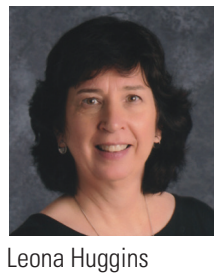
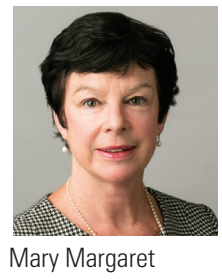
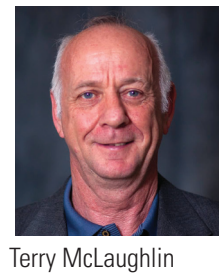
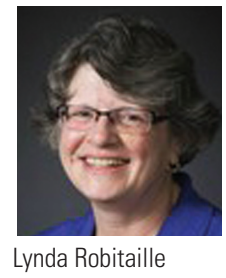
Bernadette Howell


Leona Huggins


Brenda Knight


Mary Margaret MacKinnon (Committee Chair)


Terry McLaughlin


Lynda Robitaille

# List of 31 recommendations

## A The Process of Reporting in the Archdiocese of Vancouver

**1** The Archdiocese of Vancouver should establish an "Intake Office" for complaints staffed by individuals specifically trained to deal with the complexities of clergy sexual abuse. Staff should include lay women and men versed in trauma-informed practice. Responsibilities should include:

- Receiving allegations of misconduct on behalf of the Archdiocese (the Committee notes especially that the first point of contact should not be a cleric);
- Having staff that are professionally trained (trauma-informed) to receive allegations and conduct detailed compassionate enquiry
- Documenting all information and communication regarding every allegation in writing;
- Reporting all claims to the police immediately in cases of child sexual abuse, whether historic or not- this should not be the responsibility of the victim, although the victim may well wish to take part in this;
- Ensuring that every allegation is sent in a timely manner to the "Review Board" for evaluation;
- Protecting and supporting whistleblowers throughout the process;
- Appointing an independent resource person to assist and support victims through the process.
- Liaising with the select group of trauma-informed clerics should the survivors need or desire to speak to a cleric at this juncture. (see Training and Policies C:18)

**2** An Archdiocesan "Review Board" should be established to determine whether an allegation is credible. This "Review Board" should replace the current Archdiocesan Advisory Committee on Clerical Sexual Misconduct and membership should consist – as much as possible – of:

- A majority of lay people and chaired by a lay person
- Qualified individuals with relevant experience
- Individuals of mixed gender and
- Of diverse ethnic, professional and religious backgrounds.

Members of this "Review Board" should be willing to have their names made public if requested along with brief descriptions of who they are.

Responsibilities of this "Review Board" should include:

- Evaluating *all* complaints related to sexual misconduct that come to the Archdiocese;
- Conducting the process involved in any allegations of clergy abuse of a minor or adult, based on principles of accountability, transparency, fairness and timely communication;
- Advising the Archbishop on ministry appointments; and
- Providing victims with the opportunity to present their allegation to the Review Board.
- Monitoring clerics who have been removed from active ministry to ensure that they are adhering to their particular precepts (i.e. not celebrating public ministry, dressing as a cleric, being in the presence of minors, etc.).

**3** At least one staff member should be skilled (both in public relations and in dealing with matters related to sexual abuse) to speak publicly on behalf of the Archdiocese regarding any cases of alleged or proven sexual abuse.

**4** Ensure that an independent resource person has been appointed to assist victims of sexual abuse. This person should assist with reporting, communication with all parties involved and the ongoing process.

**5** Policies and procedures should be established to protect and encourage individuals who come forward with information.

**Legend**

✓ Recommendation accepted in full.

⧗ Recommendation requires further planning or collaboration with other groups.

# RCAV response

✓ **1.** An Office of Victim/Survivor Support will be established by the end of the first quarter of 2020. It will be staffed by on-call professionals with certification as psychologists, registered clinical counsellors or registered social workers, and not by Archdiocesan employees.

✓ **2.** The existing Advisory Committee on Clerical Sexual Misconduct consists of three priests, a lawyer, a psychologist, a nurse and a registered clinical counsellor — two laymen and three laywomen. A priest currently chairs the group. Qualified individuals, both women and men, with relevant experience have been part of the Advisory Committee since it was established in 1994. The revised Policy on Sexual Misconduct by Clergy to which the Archdiocese now commits (see recommendation 12) will formally require a majority of lay people, and individuals with diverse, relevant backgrounds. It will also provide for a lay chair and at least one non-Catholic member.

✓ **3.** Melissa Godbout has been appointed as communications spokesperson who will speak publicly about issues related to sexual abuse and other concerns facing the Church. She will work together with the existing Archdiocesan communications team, which will also seek new ways to provide victims with the opportunity to share their stories, if they wish.

✓ **4.** In conjunction with members of the Office of Victim/Survivor Support, the Archdiocese will offer the support of counsellors and lay advocates for any victims who come forward. Advocates will be trained by qualified trauma specialists to provide support for the victim during each stage of the process.

✓ **5.** All sexual abuse procedures and policies of the Archdiocese are being revamped. As an immediate action we have established an anonymous reporting system was established in September 2019, and people with information can report details to (604) 683-0281 extension 50555. Anonymity is assured for initial reports.

**6** All files relating to sexual abuse should be kept in one central storage at the Archdiocese of Vancouver with the oversight of an independent person/ Ombudsperson. There should be one central registry where a complete set of information is kept on each cleric, whether Archdiocesan, from another diocese or religious order.

## B When a Cleric is Convicted or Found to be Credibly Accused in the Archdiocese of Vancouver

**7** Subject to the requirements of existing privacy legislation, names of clerics who have served or resided here and are guilty of sexual abuse of minors or vulnerable adults – whether Archdiocesan, from another diocese or religious order – should be publicized. This should include:

- Those convicted in criminal, civil, or canonical trials;
- Those who have admitted to committing the abuse; and
- Those who have been found to be credibly accused by the "Review Board."

This publication should be made through communications to the parishes and/or schools involved, the Archdiocesan website and other venues to reach those who are not practicing the Catholic faith. Information that should be published includes:

- The cleric's full name and all names he has been known by, his date and place of birth and ordination;
- A timeline, including dates and places of the cleric's current and previous assignments;
- A brief summary of the type of abuse where possible;
- Photos of the cleric;
- The number of known victims, their gender, and whether they were minors or adults; and
- Terms of any judgement on the cleric (including restrictions on ability to minister, wear clerical garb, etc.).

**8** Should any offenders have been publicly recognized by a plaque, award, scholarship, etc. in their name, the truth of their "mixed legacy" should be made public or the plaque, award, etc. should be removed. Any remembrances of convicted clerics should include a notation that discloses this "mixed legacy."

**9** Any clerics under investigation or found guilty of misconduct should not be publicly celebrated (i.e. photos and stories should not be published in The B.C. Catholic newspaper, on or through the Archdiocesan website, or on any Archdiocesan social media accounts).

**10** A review should take place of the Archdiocesan files of all living and deceased clerics who were incardinated in or ministered in the Archdiocese of Vancouver. This review should be done by a qualified third party (i.e. not a cleric or Archdiocesan staff member) who should be given a standard of ethics and a primer of what to look for.

**11** Priests with children should be removed from active ministry and laicized where possible.

## C Policies and Training in the Archdiocese of Vancouver

**12** All Archdiocesan policies and procedures, including but not limited to the *Policy on Sexual Misconduct by Clergy*, should be revised to reflect these recommendations as well as to reflect the guidelines and suggestions from the CCCB's document, *Protecting Minors from Sexual Abuse* (2018).

**13** A cleric wishing to minister in the Archdiocese of Vancouver must agree to a thorough review of that cleric's complete file by the Archdiocese of Vancouver to be accepted for ministry in the Archdiocese. Merely the word of the cleric's bishop or general superior attesting that he is ready for ministry in another diocese is not sufficient.

**6.** As of August 2019, all files relating to sexual abuse and misconduct are now stored in one centralized place. The Chair of the reconstituted Advisory Committee on Clerical Sexual Misconduct, who will be a lay person, will have full access to all such files.

**7.** The names of all priests who have criminal convictions, lawsuits settled, or other public cases are included in this report (see page 11). We are working with experts from across the country to find legal means to share information regarding clergy who have not been convicted, but of whose guilt we are morally certain. Due to Canadian legislation on privacy, we are more restricted than American dioceses, which have been able to publish the names of what have been called "credibly accused" priests. (See interview, page 10.)

**8.** Two known "remembrances" were removed in the summer of 2019. If any such cases are made known in the future, announcements will be made, "remembrances" will be removed, and pastoral support will be provided to the affected community.

**9.** We now prohibit public celebration of such priests.

**10.** A social worker or professional counsellor will be retained to perform this review in the second quarter of 2020.

**11.** Any priest who fathers a child will be removed from active ministry and will be strongly encouraged to petition for laicization. Current Church law does not permit a local policy of involuntary laicization in such cases.

**12.** The Archdiocese's Policy on Sexual Misconduct by Clergy was updated in 2018 and can be found at rcav.org/smc. The Archdiocese is now working on a new policy that will integrate the recommendations contained in this report and in the document *Protecting Minors from Sexual Abuse* issued by the Canadian Conference of Catholic Bishops (see story, page 9).

**13.** The scrutiny of clerics and consecrated women and men seeking to minister in the Archdiocese has been intensified. It now includes a declaration from the bishop or major superior that the complete file has been reviewed with care against a lengthy list of potential problems. Present policy requires all priests ministering in the Archdiocese, except those on brief, temporary visits, to take formal Safe Environment Training to ensure their understanding of our policies for the protection of children and vulnerable adults. Priests from other cultures also take part in enculturation programs.

**14** The whole Church community should be well-trained in Safe Environment, aware of what is considered inappropriate or suspicious behavior, able to communicate when another is crossing the boundaries, and aware of their duty to report inappropriate or suspicious behavior. This includes all employees and volunteers at Catholic institutions (i.e. parish secretaries, housekeepers, maintenance, etc.), chaperones on excursions, and all children, parents and family members. Safe Environment training should be regular and ongoing.

**15** All clerics – whether incardinated in the Archdiocese or in ministry in the Archdiocese – should undergo an annual, formal performance review process, similar to the process that permanent deacons currently undertake. This review should be done by a group of people, including lay men and women.

**16** In any allegation of sexual misconduct involving a cleric and an adult, the allegation must be sent to the Review Board.

**17** All clerics resident in the Archdiocese should receive regular training to ensure that they are aware of their civil and canonical obligations and the protocol to report misconduct in all cases.

**18** A select group of trauma-informed clerics should be chosen to hear from survivors and to be a support should the survivors need or desire this. Clerics should also be trained in self-awareness to recognize if, at any time, they are not the right person for that role.

**19** A full study should be undertaken of the current seminary training and formation, including but not limited to the application process and actual location of Christ the King Seminary. A committee of qualified professionals – lay and clergy alike – should be established to advise on modifications to the screening, training and spiritual formation.

**20** Clerics and seminarians should receive training with regard to appropriate boundaries and skills in situations where they are required to offer spiritual and pastoral counsel. They should also be trained and equipped to make referrals to other suitable individuals when they themselves do not have the necessary qualifications. Only those with professionally accredited training should be considered Counselors and/or Spiritual Directors.

## D Outreach and Healing in the Archdiocese of Vancouver

**21** The Archdiocese of Vancouver should offer outreach to victims who have not yet come forward by naming abusers and/or identifying locations where abuse may have taken place. Outreach should not be limited to the practicing Catholic community, so victims who have not come forward and who are estranged from the Church might learn of the allegations.

**22** Where the cleric 1) has taken responsibility for sexual abuse or harassment, 2) has demonstrated remorse and 3) accepts the consequences of his actions, the Archdiocese of Vancouver should set up a process modeled after Circles of Support and Accountability (CoSA) for offending clerics. Participation should not be obligatory. Nor does participation influence a return to ministry.

**14.** The Archdiocese established its Safe Environment Office in January 2010. Safety and boundaries training has been provided to Archdiocesan parish staff and volunteers who worked directly with minors and vulnerable adults. This training program will be extended to include all Archdiocesan and parish employees and volunteers, regardless of whom they are working with.

**15.** The Archdiocese will identify and implement a suitable formal performance process by the fourth quarter of 2020.

**16.** This recommendation will be incorporated in the revised Policy on Sexual Misconduct by Clergy (see recommendation 12), which will require that all such allegations be sent for review pursuant to the new policy review.

**17.** Every priest is required to acknowledge, in writing, receipt of the Archdiocesan Policy on Sexual Misconduct and to sign a Code of Pastoral Conduct. These documents must be signed and training be completed before priests new to the Archdiocese may begin work. All priests are required to participate annually in online training. (A copy of the code may be seen at rcav.org/ppc.) Our response to this recommendation reflects a commitment to continue and augment the existing process.

**18.** The Archbishop is calling a convocation for all clergy in the spring of 2020 to review this report and related issues. Part of this process will involve selecting a group of clergy and lay people to receive additional training in this area.

**19.** The Archdiocese will work closely with the Seminary leadership to implement this recommendation. An *ad hoc* committee will be established to accomplish this end.

**20.** The Archdiocese will work closely with the Seminary leadership to implement this recommendation. The Archdiocese will not permit anyone, cleric or lay, to advertise himself or herself in Archdiocesan communications media as a Counsellor or Spiritual Director without proof of formal accreditation.

**21.** This report contains the names of all priests who have criminal convictions, lawsuits settled, or other public cases (see page 11). Representatives of the Archdiocese will be available to visit parishes where these men lived in order to provide information and support to the community. These visits will commence in early 2020. This report is being offered to secular and Christian media as part of a continuing effort to reach victims.

**22.** The Archdiocese will invite priests described in this recommendation to participate in the process suggested.

**23** The Archdiocese should host ongoing listening sessions/circles or open microphone sessions in the presence of trained trauma counsellors at parishes to encourage the disclosure of abuse. Such sessions/circles should be hosted at minimum once a year.

**24** "Liturgies of Healing and Reconciliation" should be designed (with input from victim-survivors) and offered in parishes and at the Archdiocesan level. These could be held on All Survivors' Day, November 3rd.

**25** There should be a systematic Archdiocesan plan developed and put in place for educating clergy and laity alike on the inherent evil of clericalism, and the degree to which it has been normalized within the Catholic experience. A strategy for developing and maintaining a Church which more fully reflects the spirit of Vatican II (*Lumen Gentium* and *Apostolicam Actuositatem*, for example) should be developed and implemented. Accordingly, we recommend the immediate establishment of a leadership team, comprised of lay, religious and clergy to prayerfully explore the development and implementation of an Archdiocesan-wide plan. We further recommend that the plan have a threefold focus on 1) individual, 2) communal and 3) institutional conversion.

**26** The Archdiocese of Vancouver should set a pro-active example by inviting and supporting increasing numbers of women in leadership roles. An "affirmative action" principle might be considered to expedite this.

## E The Church in Canada

**27** The Canadian Conference of Catholic Bishops (CCCB) is encouraged to establish a National Review Board on sexual abuse. This Board should oversee a Safe Environment protocol throughout all the dioceses and religious orders in Canada and hold bishops accountable for responding to sexual abuse.

**28** A nationwide electronic registry of credible allegations of clerical sexual abuse should be established and maintained which would allow information to be shared among dioceses and religious orders. The Archbishop of Vancouver is encouraged to be a leader in this initiative.

**29** The Archbishop of Vancouver should contact all religious superiors or diocesan bishops of clerics ministering or who have ministered here to inform them of the process that has been and is currently being undertaken and to request that they share all names and files of members who have committed sexual misconduct.

**30** The Archdiocese of Vancouver should also commit to sharing all information it has in its files regarding clerics who have been accused of sexual misconduct with their orders or dioceses.

**31** As a last and final recommendation (No. 31) and as a "bold step" in the interest of the "greater transparency" that you wrote about in your letter of February 20, 2019, with the goal of "foster(ing) greater trust" and "invit(ing) more input for change," this Committee proposes a group that will meet quarterly whose responsibility it is to review and report on Archdiocesan progress in responding to the abuse crisis. These reports will be made public. For the sake of continuity, membership of that committee should include (but not be limited to) some representatives of this Clerical Sexual Abuse Case Review Committee. (Official Letter)

**23.** Several parishes have held listening sessions and opportunities for victims/survivors to share their stories. The Archdiocese is planning to do the same in early 2020 and will work with victims/survivors' groups and experts in the field to ensure events are safe and effective.

**24.** Several prayer services and opportunities for praying with and for victims/survivors will be held in 2020.

**25.** The Archbishop will refer this specific recommendation to the Archdiocesan Pastoral Council, which is composed of a majority of lay people, to explore prayerfully the development and implementation of an Archdiocesan plan. At least one member of the Case Review Committee will be named to the Pastoral Council to facilitate this.

**26.** The Archdiocese continues to create more opportunities for women to play critical roles in core aspects of the Church's mission and administration.

**27.** The Archbishop is writing to the General Secretary of the Canadian Conference of Catholic Bishops to relay this recommendation.

**28.** The Archbishop is writing to the General Secretary of the Canadian Conference of Catholic Bishops to relay this recommendation.

**29.** Letters were written on Aug. 16, 2019.

**30.** The recommendation is accepted and will be undertaken in the first quarter of 2020.

**31.** Three members of the Case Review Committee joined with Archdiocesan staff to form the Implementation Working Group (IWG), which started meeting in September 2019. Changes committed to in this report will be implemented and monitored by the IWG which will report to the Archbishop on a semi-annual basis. These reports will be made public.

### Members of the Implementation Working Group (IWG)

- James Borkowski
- Sister Nancy Brown, SC(H)
- Barb Dowding (Vice Chair)
- Father Gary Franken (Chair)
- Deacon Bruce Fraser
- Sharon Goh
- Makani Marquis

# Moving ahead — with sorrow but determination

Two independent, non-Catholic lawyers will be taking over the investigation process for any future reports of sexual abuse by clergy in the Archdiocese of Vancouver.

As well, they have been asked to examine the files of priests who have been the subject of historic complaints. Their job will be to review and collect evidence to determine whether it is appropriate to publish their names on the Archdiocesan website as people who were involved in sexual crimes against children.

**Cleta Brown**

The primary investigator will be veteran Vancouver lawyer Cleta Brown. Whenever she is unable to fulfill those responsibilities, or requires extra assistance, she will be replaced or aided by another veteran lawyer, Mary Pickering.

Brown is an independent investigator and retired lawyer who received her legal education at the University of Victoria and the London School of Economics. Her career includes working as an Investigator and General Counsel to the Ombudsman of British Columbia; as a Crown Counsel and as a Vice Chair of the BC Review Board. Brown has been a director on the board of numerous non-profits including the Stephen Lewis Foundation. She is married with two adult children.

Pickering, who also grew up in Vancouver, was called to the B.C. Bar in 1986. She moved with her husband in the 1990s to Cranbrook, B.C., where they raised their three sons. There, she worked as a sole practitioner doing contract work and locums while her children were young. After they had grown, she joined a law firm in Cranbrook as a contract lawyer. She and her husband currently live on Salt Spring Island.

**Mary Pickering**

The two lawyers will be remunerated by the Church but in every other respect will function without direction from the Church. They will hold office by virtue of a written agreement with the Archdiocese.

As Archbishop Miller says in his Nov. 21 pastoral letter, the recommendations of the Case Review Committee presented an opportunity for "a firm commitment to take concrete and effective action marked by greater transparency in all that we do."

Credit for the hard work that has occurred to date, goes to the Implementation Working Group, listed on page 8. (To provide continuity, three people from this group were members of the original Case Review Committee.)

The group has met regularly, for several hours each time, to provide a detailed and meaningful reaction that will help transform the face of our support and recognition for victims and survivors.

Once the 31 recommendations have been implemented to the best of the Archdiocese's ability, there will be further study of the 69 recommendations from the Canadian Conference of Catholic Bishops.

# Canadian bishops stand by strong statement on sexual abuse

The Catholic Church in Canada is addressing its history of sexual abuse in a meaningful and concrete way that works to turn victims/survivors into teachers.

This effort may be seen in a pivotal document titled *Protecting Minors from Sexual Abuse* and published by the Canadian Conference of Catholic Bishops (CCCB) in 2018. In the document's foreword Bishop Ronald Fabbro, of London, Ont. writes: "[It is] important for survivors to drive the process."

In what he describes as an historical "culture of disbelief," he argues that survivors have essentially suffered twice. "First by the abuse itself, and then by the refusal of others to believe them."

The CCCB has published 69 recommendations it hopes will recognize and better support victims/survivors.

Here are selected highlights from the advice for bishops on how to create a safe and healing community:

- Ensure that victims coming forward for the first time are received in a non-judgmental pastoral encounter where they are welcomed and commended for their courage. (#1)
- Improve communication across diocesan boundaries to ensure that Church leaders are apprised of the necessary information to make prudent decisions about pastoral work assigned to clergy, religious, and lay associates who are being transferred, with similar procedures applying to seminarians and religious. (#10)
- Keep the community informed in a timely manner of developments during the preliminary investigation while observing the obligations of due process and confidentiality. (#20)
- Respond with transparency to appropriate requests for information about an offender (#24)
- Submit all policies, protocols, and practices to third-party auditing at least once every four years (#29)
- Acknowledge and address the spiritual and emotional impact of the sexual abuse crisis on the vitality of the Church, helping clergy and laity to overcome their shame, confront negative images and stereotypes, and ultimately serve with joy and serenity. (#35)
- Implement adequate procedures for screening candidates for ministry, which may include a multidisciplinary selection committee. (#49)
- Cease requiring confidentiality clauses in settlements of cases of sexual abuse and to waive those given in the past (#58)
- Establish practices where clergy, religious, and laity can be mutually accountable to each other for their actions and attitudes. (#68)

Vancouver Archbishop Michael Miller has hailed the CCCB document as a "valuable tool for our local Church as we move ahead in supporting victims and strengthening policies and procedures to protect both the young and vulnerable adults."

Archbishop Miller said that implementing the recommendations of the Case Review Committee he established for the Archdiocese of Vancouver is his first priority, but that each of the proposals from the national document will be studied before new policies are final.

Anyone who wishes to read the entire CCCB document can find it here: https://rcav.org/cccb-pm The recommendations are contained in an appendix beginning on page 132.

# Legal issues with the publishing of names

For a clear explanation of how the Archdiocese of Vancouver is addressing requests to publish the names of all priests considered "probably guilty" of sexual abuse or assault, the Archdiocese (RCAV) interviewed lawyer and Case Review Committee chair Mary Margaret MacKinnon (MMM).

**RCAV: The terrible revelations of sexual abuse in the Catholic Church, in places like Boston, New York and Philadelphia, have led to the term "credibly accused" becoming widely published. What does that phrase mean?**

**MMM:** The term is *not* used by lawyers. In Canada we talk about the burden of proof in criminal and civil cases. In criminal cases the offence must be established beyond a reasonable doubt. In civil cases it must be shown to be more likely true than not, or 51%. The American definition used in various American policies appears to equate to the civil burden here.

**RCAV: And so, briefly, how would you summarize the legal difference between privacy in Canada and the U.S.?**

**MMM:** There are two distinctions to keep in mind. In the United States — and you'll see this if you watch American court dramas — they take freedom of speech, to a level of protection *unknown* in Canada. So, that's the first pillar that distinguishes us from the Americans. The second is that we have 10 provinces and three territories, all of which have their own privacy legislation. In B.C. it's called *PIPA*, which stands for *Personal Information and Protection Act*, and the same legislation is in place all across Canada. The defamation laws in Canada and the U.S. are also applied differently.

**RCAV: You're saying that in the U.S. they've been able to list the names of priests that they call "credibly accused," whereas in Canada, we're *not* able to list the names of priests we consider "probably guilty"?**

**MMM:** We have to figure out a way to balance our legal obligations with the public's desire to know. A lot of study and discussion is taking place right now to see how we can make this happen.

**RCAV: How is it that websites like the Survivors Network of those Abused by Priests (SNAP) are able to publish names of the probably guilty?**

**MMM:** They are not an *employer* of these priests to begin with, so the *PIPA* legislation doesn't apply to them.

Mary Margaret MacKinnon

**RCAV: What will be the next specific steps to take in terms of publicizing the names of priests who have probably assaulted or abused people?**

**MMM:** If information is in the public domain, we can release it, and we have done so today. People who are "credibly accused," according to U.S. language, or "probably guilty" in Canadian terms, are going to be much more challenging to deal with. As well, it's very difficult to look at older documents, which are often paltry, and get any understanding about what occurred. So, doing that kind of an analysis historically is problematic. Going forward it's much more straightforward.

**RCAV: Essentially what you're saying is that — eventually — we will be able to publish this information?**

**MMM:** I hope so. There are currently discussions going on across Canada among numerous Church bodies to find out ways we can do that.

**RCAV: How soon do you think this will happen?**

**MMM:** I don't know. A number of groups are working hard to put more information into the hands of the public. There are ongoing discussions about setting up administrative tribunals to make determinations about probable wrongdoing, and what level of publication of that information will be possible in Canada. Meanwhile, we should be able to disclose the names in a limited fashion, perhaps in the parish where that offence has alleged to have occurred, to see if there are other people who have been affected. Keep in mind that we can also publish factual findings — for example, that somebody has been removed from ministry. I think this ultimately might give us a good way of moving forward.

**RCAV: Moving on, how would you describe Vancouver's performance with respect to clerical sexual abuse over the last 40 or 50 years?**

**MMM:** I think evolutionary. We didn't have the volume of claims that you would see in some of these other jurisdictions, and we certainly didn't have the shuffling of priests between postings when abuse was noted. There's one case that I am aware of, dating back to the '50s and '60s, where there were complaints received about a priest and he was moved from parish to parish with some restrictions placed on him. But the rigours of the analysis that have been in place since the mid-1980s have taken a lot of the discretion out of the hands of priests and put them before a committee.

**RCAV: A committee involving lay people?**

**MMM:** Yes, that's right. Since the policy on clerical abuse was enacted, here and in other jurisdictions, there have been sexual abuse advisory committees made up of usually judges, ex-judges, RCMP members, psychologists, sociologists, some priests, some educators, some parents. The one missing point, I think, has been the absence of victims or survivors on those committees, and that is one of the recommendations of our report. The voice of survivors is very powerful, and we need to hear from them moving forward.

**RCAV: Is there anything else you want to add that we haven't yet talked about today?**

**MMM:** I think the idea that people in the Church don't want to talk about these issues is an old, outdated perception. People in the Church *want* to reach out and make human connections with people who've been hurt by our system. Our committee felt very strongly that the Archbishop was listening to us. We have to change if we're going to be the Church that we want to be, and that's a humble Church that reaches out to people who have been injured.

# Criminal convictions, lawsuits settled, and other public cases

The Archdiocese of Vancouver understands the importance of ensuring that information about sexual abuse of minors is available to the community. The Case Review Committee determined that some 26 such assaults likely occurred in Vancouver over the last 70 years.

Some 10 additional cases involved consensual adult relationships where, of course, the imbalance of power made them likely to be abusive.

Two factors must be considered before publication of names. The first is whether the reported allegations are true. The second is whether there are legal constraints to publication. (See story page 10). In its work, the Case Review Committee discovered that many of the remaining allegations had not been investigated to a currently acceptable standard. In fact, two of the allegations were against "unnamed priests" because the victims/survivors could not remember the names.

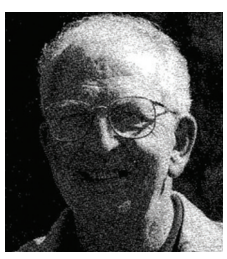
For this reason, the Archdiocese is turning over its file of cases to two new independent, non-Catholic investigators (see story, page 9) so they can review the evidence and determine how the claims may be further pursued. Today we are publishing information we are legally allowed to share. We will publish more as soon as we are able. A complete list of the assignments of each priest named below will soon be included on the RCAV website.

## CRIMINALLY CONVICTED

**Paul J. Blancard** (born 1940)
RCMP investigated Blancard regarding an incident in Burnaby in 1967 or 1968 involving a sexual assault of a girl, aged six or seven, in St. Helen's Parish. No charges were laid. Two more allegations dating to the time of ministry there, were received by police in 2016. A complaint, regarding his time in the Diocese of Victoria, was made to the RCMP in 1990. Charges were laid in 1992 and Blancard was convicted and sentenced to one year in prison. He has not been active in the priesthood since that time.

**George Gordon** (born 1915, died 2000)
He was charged with regard to abuse of three boys that took place in the 1950s at Holy Rosary Cathedral. Although abusive behaviour was reported in some fashion to the Archdiocese at the time and again in 1967, he remained in ministry until two of the victims reported the crimes to the Archdiocese and police in 1989. (At the time, he acknowledged the existence of other victims.) Gordon was convicted in 1992 and sentenced to six months in jail. Already retired from parish ministry by the time he was charged, he resided and said Mass in a convent.

**John McCann, OMI** (born 1928, died 2018)
He was charged and convicted in 1991 of six counts relating to sex abuse of girls under the age of 16 in the 1970s. He served 10 months in jail. The abuse occurred when he was serving at St. Augustine's Parish between 1972 and 1973, and St. Peter's in New Westminster between 1975 and 1990. The Archdiocese of Vancouver removed his faculties but, unknown to the Archdiocese, he subsequently served as a priest on Salt Spring Island in the Diocese of Victoria and in the Archdiocese of Ottawa.



**Harold McIntee, OMI** (born 1930, died 2016)
Arrested in February 1989 and charged with multiple counts of sexual abuse. Many of his victims were boys in residential schools in the dioceses of Kamloops, Prince George and Victoria. When he was arrested, he worked in parishes in Ucluelet and Tofino, in the Diocese of Victoria. He pled guilty and was sentenced to two years in jail plus three years probation for sex abuse of 17 boys in British Columbia over 25 years. He lived in Vancouver and worked for a time as a chaplain at Youville Residence (a senior care facility), but no abuse was reported here.

**Alfred Frank Louis Sasso** (born 1934, died 1991)
A priest of the Diocese of London, Ontario, he pled guilty in 1980 to three counts of gross indecency against three youths which occurred in Ontario. He was convicted there and was sentenced to 3 months in jail. After serving his sentence and receiving psychological treatment, he came to Vancouver, where he worked at the Cathedral, St. Patrick's Parish and Sts. Peter and Paul parishes in Vancouver between 1981 and 1984, when he left abruptly and returned to Ontario, where he later worked at a treatment facility for alcoholics.

## LAWSUITS SETTLED

**Lawrence Edward (Damian) Cooper** (born 1958)
He admitted to having a relationship with a young woman whom he met as a seminarian at Camp Latona in 1985 when she was 15. Their relationship became sexual several years later, by which point he was a priest. The victim/survivor reported the relationship to the Archdiocese in 1994. Just prior to receiving the accusation, the Archdiocese had permitted him to transfer to the Archdiocese of Portland in Oregon for family reasons. When Vancouver learned of the matter, he was sent for residential psychological treatment. In 1995, he obtained an assignment in the Diocese of Rockville Centre, NY, but was later accused of having a sexual relationship with an adult there and ceased ministry. When he contacted the Archdiocese of Vancouver in 2002 to seek priestly ministry here, he was refused and is no longer in priestly ministry. In 2012, the Vancouver victim/survivor launched a civil lawsuit against Cooper, which was settled out of court.

**Antero Sarmiento** (born 1931, died 2019)
Complaints of inappropriate behavior were made to the Archdiocese in 1980, at which time Sarmiento returned abruptly to the Archdiocese of Manila, which had allowed him to work on loan to Vancouver since 1977. Police obtained an arrest warrant on three charges of indecent assault in 2004, but he refused to return here for questioning by police despite the Archbishop of Vancouver's requests to his own bishop. Three subsequent civil lawsuits by his victim/survivors were settled by the Archdiocese in recent years.

## OTHER PUBLIC CASES

**Edwin Budiman** (born 1942)
In 2007, he was charged with two criminal sexual offences involving minors. Both charges were later stayed by the Crown but measures pursuant to the Church's own law (canon law) led first to his removal as pastor, then to restrictions on his ministry and private life that were increased in April 2019, when he was strictly prohibited from all public ministry and counselling activities, and from wearing clerical dress (e.g. the Roman collar).

**John Eason** (born 1941)
He was convicted in 1995 of one count of indecent assault. The victim was a woman of 21, and the assault took place in Powell River in 1980. The woman reported to police in 1994 that he had touched her breast. He pled guilty and was ordered to serve a 2½-year term of probation, during which he was required to undergo counselling.

### IMPORTANT NOTE

The Archdiocese has dealt with a number of cases that are not mentioned here. These courageous claimants who contacted the Archdiocese were heard and believed. The fact that these cases are not dealt with in this report does not mean they were unfounded. Each file will be reviewed with care by the newly appointed independent lawyer-investigators.

# Frequently Asked Questions (FAQ)

## 1 Why has it taken the Catholic Church so long to address the issue of sexual abuse by priests?

The Archdiocese of Vancouver and the Catholic Church in Canada have worked steadily over the last 30 years to develop and implement policies to protect children. That said, even one case of abuse is too many. In Vancouver, we recognize we have made mistakes in the past, and recent revelations about the extent of the problem elsewhere in the world have made us resolve to intensify our efforts to protect more forcefully and to promote healing. The work of the Case Review Committee has been an excellent and inspiring first step.

## 2 Why are the numbers so low in Vancouver compared to New York, Philadelphia, and other jurisdictions in the U.S.?

Every local diocese has its own history of leadership and some distinct local laws and values. As well, we are a smaller Archdiocese than many of our American siblings. (New York has an estimated 2.6 million Catholics, Philadelphia, 1.4 million and Vancouver, 443,000.) It is also possible that some victims/survivors may have been afraid to report. We want all victims/survivors to know there are policies in place to protect them and if they wish to come forward they will be heard and treated with respect.

## 3 Did the Case Review Committee look at everything?

Yes, they reviewed every file relating to sexual misconduct. A second independent review of each and every personnel file is now planned as well. (See recommendation #10, page 6.)

## 4 Are there priests who have been found guilty of sexual assault still working in ministry in Vancouver?

No.

## 5 How often were priests in Vancouver shuffled rather than removed from ministry?

The only case we are aware of was more than 50 years ago. Vancouver has never had a practice of shuffling priests. We are aware of one case in which it might have *appeared* we shuffled the priest (Father McCann, see page 11), but we did not. We can refuse to allow priests from religious orders to minister here, but we have no authority to assign them or remove them from ministry elsewhere. In Father McCann's case, the Oblates allowed him to minister in Ontario, without alerting us. One of the recommendations of the file review committee is to have Catholic jurisdictions in Canada work more closely together so this type of serious mistake doesn't happen again. We unreservedly accept this recommendation and will be working to see it implemented.

## 6 When was the most recent case of sexual abuse by a priest in Vancouver?

In the last 10 years, we have received approximately 12 complaints of sexual abuse. Some of these date back to the '70s and '80s. Three of these allegations were not historical, however, but involved the activities of priests who were currently In ministry. These priests were immediately removed from ministry while the allegations were investigated. Only one has been allowed to return to ministry, once it was determined that his case did not involve sexual abuse.

## 7 What happens to the priests who are removed from ministry?

Church law has changed in the past decade to allow them to be much more readily laicized or "defrocked." In cases where that change is not possible, a priest removed from ministry can be given strict restrictions (for example: no contact with children, no access to social media, no right to wear clerical garb, no right to say Mass) in exchange for a modest pension.

## 8 Are there any priests — who have not been charged or convicted but who are strongly suspected of having abused others, whether children or adults — who are currently ministering in other dioceses?

Not to our knowledge.

## 9 Once a priest has been accused, what happens?

A priest who has been accused is placed on leave, and if the complaints involve children, police are notified immediately. As well, complainants are offered counselling by a qualified third-party counsellor at the expense of the Archdiocese. Until now, the review of the accusations has been handled by a formal policy that can be seen online, https://rcav.org/smc. That policy relied on priests delegated by the Archbishop for the purpose of investigating complaints, while the new policy will mandate lay persons to the task. If a priest is found to have committed a criminal offence, responsibility for pursuing charges lies with the public justice system. If he is charged and ultimately found guilty, he will either be removed from ministry or given strict restrictions. On the other hand, if his offence is not criminal in nature but has been damaging and hurtful, the independent investigator will recommend to the Archbishop whether the conduct merits removal from or restriction in ministry.

## 10 Do victims have to sign confidentiality agreements or are they prevented in any way from speaking openly if they wish to?

The last time a confidentiality agreement was signed was in the early '90s. We have not used them in almost 30 years, and the Archdiocese has waived any agreements that were previously signed.

## 11 Will the new victim services process be run by professionals trained in the area?

Yes, the Office of Victim/Survivor Support will be staffed by on-call professionals with certification as psychologists, registered clinical counsellors, or registered social workers.

## 12 How can victims be assured that these promised changes will take effect?

The current response includes deadlines as a sign of the very serious commitment of the Archbishop and all his co-workers.

## 13 I am a victim who has never reported. What can I do?

As of the first quarter of 2020, a new, third-party Office of Victim/Survivor Support will be established. It will be staffed by on-call professionals with certification as psychologists, registered clinical counsellors or registered social workers and complaints may be received 24/7. Until this office is established, the Archdiocese will continue to accept reports to any of the parties listed on our website, here: https://rcav.org/reporting. (There are separate contacts for abuse by clergy members and abuse by lay people.) Note that there is at least one non-priest who can receive reports in each category. Also, as of September 2019, we established an anonymous phone-based reporting system where people can leave a message on a voicemail line: (604) 683-0281 extension 50555. This line is checked daily, and a policy is in place to ensure that parties with information are protected.

## 14 Why was the abuse reported in the Truth and Reconciliation Commission not addressed by this committee?

The Truth and Reconciliation Commission did years of thorough collaborative work. We did not want the Case Review Committee to repeat work that had already been done, nor did we wish to question the TRC findings. A summary of that group's final report may be found here: https://rcav.org/trc.