

Submitted Date	05-Jun-2018 13:30
Total Time Taken	342.1
Come-back-Later Code	Q25878H74A
1. Is this an individual response or are you officially responding on behalf of an organisation?	Individual
2. Please provide your name	Anonymous
3. Please indicate your stakeholder group(s) :	Parishioner, Professional, Church volunteer, Community member
Do you consent to your identifying details being published, in addition to your responses, on the CPSL website?	No, I do not want my identifying details published
General feedback relating to the Standards	
1. The National Catholic Safeguarding Standards are: - Easy to understand	Strongly disagree
1. The National Catholic Safeguarding Standards are: - Presented in a logical manner	Strongly disagree
1. The National Catholic Safeguarding Standards are: - User-friendly	Strongly disagree
1. The National Catholic Safeguarding Standards are: - Consistent and accurate in their use of terminology	Disagree
2. I/we believe that the National Catholic Safeguarding Standards create conditions that will increase the likelihood of identifying and reporting harm to children in Catholic entities.	Strongly disagree
3. I/we believe that the National Catholic Safeguarding Standards will facilitate appropriate response to disclosures, allegations and suspicions of harm to children in Catholic entities.	Strongly disagree
4. I/we believe that the National Catholic Safeguarding Standards will reduce the likelihood of harm to children in Catholic entities.	Strongly disagree

Please provide further explanation regarding your choice of responses to questions 1 to 4, either by providing a general comment below and/or providing specific comments against each Standard in the next section of the Survey.

5. General/Overall comments on the National Catholic Safeguarding Standards

I write this as a former primary school teacher and assistant-principal with an MA Theol, I hold both a yellow and a blue card. I feel that the incompetence of the leaders of our Church in regard to addressing sexual issues has been staggering.

I have discussed this matter with several parishioners and these are our thoughts. This issue has caused an incredibly deep wound throughout our world. Rather than acting in an appropriately penitential way; of admitting sin and requesting reconciliation, our leaders have hidden their faces and are now lashing out to damage their own Church community even more. The ministry of one member of our group was that of a parish lector. A bunch of documents were thrust upon them (with no appropriate covering letter or brochure of explaining their existence) and they were informed the papers needed to be signed. Why? Every few weeks they rose from within the parish community, in full sight, processed to the ambo and proclaimed the scriptures!?!

Within our Church one group of people have committed these transgressions. Often they were kept very separate from the community during their training, given absolutely NO formation in sexuality and then forced to live lives of celibacy (mostly alone). Our wider society has not assisted in the way it has struggled to accept issues such as homosexuality. But why are the sins of this one group now being thrust aggressively against our entire assembly and we are all being labelled as innate sexual predators? One member spoke recently to an 85 year old woman who told them that she has been setting up for Mass, 'to assist Father in the best way she could', for over 25 years. However, she has found the determination that she now requires a Blue Card to undertake this work so adverse it is a ministry she will never do ever again.

Another has heard of an ex-prisoner, totally redemptive of his sins, gently and lovingly being tugged into a parish by being asked to help set-up for functions. However, he has now been told he will not be able to attain a card and so is no longer welcome.

Sexuality is not an easy issue, particularly when it needs to be addressed by those constantly forced to deny its existence! However, it is an issue the Church needs to stop hiding from and deal with appropriately. We find it incredible that currently seminaries have been informed to immediately block anyone who admits to being gay. However, we have many friends who are members of the clergy, and on several occasions each one of us has informed by a clergy member, that they believe over 80% of current clergy would be non-practicing homosexuals. Is this fact actually a reflection of ordination being a safe place found for many who have been called to ministry, inhibited by societal rejection of their sexuality accompanied by an expectation of marriage, yet totally unable to live with a partner of the opposite gender?