Witness Statement

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<tr>
<th>Name</th>
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<td>Occupation</td>
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<td>Date</td>
<td>9 January 2017</td>
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1. My full name is Brendan Kelly. I am a Catholic priest and member of the Society of Jesus. I currently hold the positions of Director of Novices and Provincial Delegate for Jesuit Formation for the Australian Province of the Society of Jesus.

2. I refer to the letter from Mr Tony Giugni to me dated 9 September 2016 requesting that I provide a statement to the Royal Commission. This statement has been prepared in response to that request and in compliance with a Summons or Notice issued by the Royal Commission in connection with what the letters refer to as a final hearing regarding the institutional response of the Catholic Church. The statement is produced to the Royal Commission on the basis that it will be tendered and treated as evidence pursuant to the Commonwealth or State legislation applicable to that hearing.

3. In preparing this statement I have been shown a number of documents which have been produced to the Royal Commission. In this statement where I refer to a document ID number I am referring to one or more of those documents.

The Australian Province of the Society of Jesus

4. The Society of Jesus (the Society) is also generally referred to as ‘the Jesuits’. Founded by Saint Ignatius Loyola more than 450 years ago, the Society is an international Catholic religious male order of priests, brothers and others in formation for these roles. The Australian Province of the Society of Jesus (the Province) had its beginnings with the arrival of the first Jesuits in Australia in 1848.

Background

5. I was born in Adelaide, South Australia on [REDACTED] 1951. My secondary education was at a Jesuit school, Saint Ignatius' College, Adelaide, and I entered the Society on 27 February 1970 when I was eighteen years old, commencing study at Loyola College in Watsonia, Victoria.

6. I was ordained as a priest on 4 December 1982 at Saint Ignatius' Church, Norwood, South Australia.

7. I took my final vows as a Jesuit on 2 February 1993 at Saint Ignatius' College, Riverview, NSW.

8. I have held a series of appointments in the Province. After ordination in 1982 I moved to work as a teacher in St Ignatius' College, Adelaide for seven years. In 1990, I completed tertianship in Sydney, NSW, and was appointed to St Ignatius' College, Riverview, NSW from 1990 -1995. During this time, I held the positions of Rector, Prefect of Studies and chaplain to the 1st Division boarders and the Junior School of the College. Subsequent to further studies in the USA, I was appointed Principal of Loyola College (now Loyola Senior High School), Mount Druitt, a position I held from 1997 – 2006. I was appointed the Director of Novices in 2007. Since this time, I have held additional positions including Delegate of Jesuit Formation from 2013, Chair of the Trustees of the Sevenhill Jesuit Mission in the Clare Valley, South Australia and I have been a member of various committees including the Jesuit...
Schools Commission, the Council of Priests (Parramatta Diocese) and a member of the Jesuit Provincial Consult from 2008 - 2013.

9 I have the following tertiary qualifications:
   a) Bachelor of Arts;
   b) Diploma of Education;
   c) Bachelor of Theology; and
   d) Master of Education (Administration).

Loyola Novitiate

10 Since 1856, the Jesuits have operated a Novitiate in Australia. It has been based in various locations since then, including South Australia, Richmond (Vic), Kew (Vic), Greenwich (NSW), Watsonia (Vic) and Pymble (NSW). The Loyola Novitiate (Novitiate) has been in its present location in Mount Druitt, NSW since December 2010.

Jesuit Formation

11 The formation of a Jesuit priest or brother is markedly different from that of a diocesan priest or a priest or brother from another religious institute. The main stages of a Jesuit’s formation are as follows:

   Candidacy

12 After some initial contact with the Society, a man who has expressed interest might choose, in conversation with the Vocations Coordinator, to enter into the formal stage known as Candidacy.

13 The main goal of this period, which is usually between one and two years duration, is to assist the man to discern how God is at work in his life’s path. The program is designed so that the candidate can get to know the Society and the Society can get to know him, so that together they can discern whether the attraction he feels to the Society shows signs of being a call which is to be pursued further.

14 The Province offers a series of experiences for men seriously considering a Jesuit vocation as candidates:
   a) accompaniment by a Jesuit who keeps regular contact with the candidate;
   b) regular spiritual direction;
   c) spiritual readings on Ignatian spirituality and the history of the Society;
   d) an eight-day retreat;
   e) daily prayer including the Examen prayer, an Ignatian prayer which involves a reflective review of the day;
   f) attending Eucharist more than once a week;
   g) regular reception of the Sacrament of Reconciliation; and
   h) a possible live-in experience of a Jesuit community and/or some experience in a Province ministry.
15 Before a candidate is introduced to any Province works a police check is required.

16 During his candidacy, a candidate needs to show evidence that he can live a lifestyle consistent with the values and vows of religious life.

17 At some point in this candidacy period of discernment, if it seems there are signs of a genuine call and the candidate seems ready, he may be invited by the Vocations Coordinator to apply for admission into the Novitiate of the Society. The entire application process takes approximately three months.

18 Normally, the first stage of the official examination of the candidate is a psychological evaluation conducted by a clinical psychologist. He or she will have in-depth interviews with the candidate, take a full history, and administer various psychological tests. The psychologist then prepares a thorough report interpreting this data and sends it to the Vocations Coordinator. If the psychological assessment identifies serious issues, the candidate may be ruled out completely or be asked to have counselling and delay entry until any concerns or issues have been satisfactorily addressed. If there are no major concerns, the candidate will be invited to the next stage of the process, the separate examination by three Jesuits.

19 Apart from the psychological evaluation, three Jesuit examiners individually undertake the following enquiries in an interview with the candidate:

a) The ‘first examiner’ is a Jesuit. The areas covered by the first examiner are detailed in the First Examiners Form (CTJH.078.90001.0269). As well as investigating the candidate’s psychological history and general background, the first examiner will ask vigilantly about any impediments to the candidate’s ability to join the Society which are set out in the First Examiners Form. The first examiner requires a sufficient understanding of the candidate’s psychosexual history to make a judgement about the man’s ability to live a chaste religious life. The first examiner will take a full sexual history and discuss this area fully with the candidate.

b) The ‘second examiner’ is a Jesuit. The areas covered by the second examiner are similar to those of the first examiner, except for those dealing with psychosexual maturity and possible impediments. The areas covered by the second examiner are detailed in the Second Examiners Form (CTJH.078.90001.0281).

c) The ‘third examiner’ is also a Jesuit. The third examiner or academic examiner examines the candidate’s high school and tertiary scholastic records and judges his fitness for the course of studies in the Society. The other examiners need not enter too much into this area but may express any opinions they form about it. The areas covered by the third examiner are detailed in the Third Examiners Form (CTJH.078.90001.0286).

20 As well as these interviews, references are sought from the candidate’s employer, parish priest, and other designated persons.

21 All material, including the results of a medical examination and national criminal history check, emanating from the four examinations (including the psychological evaluation) and referees is compiled by the Vocations Coordinator and retained in the candidate’s file. The file is confidential and is held by the Vocation Promoter until all the interviews are completed and it is then handed to the Provincial, for his determination, along with a recommendation from the Vocations Coordinator. The Provincial may consult his group of four consultors in making his decision to accept or decline a candidate for entry into the Society.
Novitiate

22 A man who enters the Society is called a novice, and his initial period of formation lasts for two years, at the end of which, all going well, he makes First vows. The novitiate period of formation is designed to confirm a novice’s vocation through:

a) assisting him to come to a deeper understanding of God and God’s presence in his life;

b) prayer and spiritual conversation;

c) assisting him to come to a deeper understanding of himself;

d) helping him to learn about the Society that he is joining; and

e) beginning to appropriate the lifestyle of a Jesuit.

23 Within the Jesuit vocation there are two pathways - brothers and scholastics (the latter are men seeking priestly ordination).

24 Whilst in the Novitiate, novices undertake various activities and placements known as “experiments”. This term is used because these experiences are an important element in ‘testing’ the novice’s vocation and helping them to learn more about themselves in the context of religious life. A novice will usually undertake five to six experiments which could include:

a) thirty days in silent retreat with the Spiritual Exercises of St Ignatius, founder of the Jesuits (this is the most important of the experiments and is obligatory);

b) working with the elderly in aged care;

c) working with marginalised and disadvantaged groups;

d) a pilgrimage;

e) teaching catechetics; or

f) humble service in domestic community life.

25 These experiments are designed to earth a man in his vocation, to see how his vocation is shaping up in the light of his encountering diverse groups of people in different settings. Also, the experiments help to identify what strengths, gifts or skills the novice possesses and where there may be need for further growth and development.

26 At the completion of the noviceship, the Provincial consults with the Novice Director and others in the formation process to determine if the novice should be accepted for First Vows. If approved, the novice will pronounce his First vows of poverty, chastity and obedience during a Vow Mass. At this stage of formation, these are simple vows and perpetual. He is recognised as completing the first stage of full incorporation into the Society, which occurs at Final Vows. From First Vows, there is a long period of ongoing formation before Final Vows, which is when the Society makes a definitive commitment to the Jesuit.

First Studies

27 Following the profession of first vows, a Jesuit is referred to as a scholastic, if he is preparing for ordination as a priest, or brother, if he feels called to be a Jesuit but not a priest. The period of first
studies lasts between two and three years and is designed to help equip the Jesuit for mission, to appropriate and communicate his learning effectively, and to grow in his capacity for discerning and critical assimilation of authentic knowledge.

28 During this time scholastics will undertake formal studies in philosophy and theology. Brothers may follow the same program, but are sometimes asked to do studies in relation to the particular ministry area in which they will be involved. During this time a Jesuit will also engage in various pastoral activities under professional pastoral supervision.

Regency

29 Regency is a two-year period which provides a Jesuit with his first, full-time engagement in a Jesuit ministry or related work. It is designed to challenge him to consider more seriously two key dimensions of his life as a Jesuit – life on mission, and life in community. Hence it involves a more intense insertion and incorporation into the ministerial life of the Society, through involvement in some work of the Province, and living in an active ministerial community, rather than the formation communities in which he would have lived up to this point. An important aim is to help the Jesuit to further integrate the various aspects of his life - spiritual life, community life, and ministry. Regency may be undertaken in any ministry within the Province such as Jesuit Social Services, Jesuit Refugee Services or in an educational institution. If a Jesuit is a qualified teacher, Regency may be undertaken as a classroom teacher or, if unqualified for classroom teaching, as a chaplain within the school.

Second Studies

30 The period of second studies lasts for four years and is when a Jesuit will undertake formal studies in theology at the graduate level. This is the final stage of discernment concerning a Jesuit's fitness for priesthood. This study was previously undertaken in Australia. It is now undertaken at Boston College, Massachusetts, USA. A Jesuit brother may do similar studies, even if they are not seeking to be ordained. Alternatively, they might go on to further studies depending on where they are missioned and what the ministry needs are, or they might continue in ministry.

Diaconate and Priesthood

31 Jesuit scholastics are ordained to the diaconate in the latter part of the third year of their theological studies and in their final year to the priesthood. The Jesuit does not pronounce any further vows at ordination, though he makes a series of ordination promises as per the usual Catholic ordination ritual. Following ordination, the newly ordained Jesuit priest will usually spend time in a pastoral year, exercising his priestly ministry, or else in undertaking postgraduate studies.

Tertianship

32 Tertianship is a period of formation, approximately one year in duration, where Jesuits return to a spiritual period akin to a second novitiate. For priests, this occurs after a few years of ordained ministry, while for brothers it occurs after their studies or a number of years of further ministry. It is considered to be the final stage in Jesuit formation. During this period, usually of seven months duration, the Jesuit will make the full Spiritual Exercises again and engage in experiments. It is sometimes referred to as the 'schola affectus' (school of the heart) to indicate that the Jesuit, after long years of study, is invited to renew the motivations of his vocation and commit himself as a Jesuit with rekindled dedication. During this time, a Jesuit is referred to as a Tertian.

Final vows
33 After Tertianship, the Jesuit returns to ministry. When the Provincial feels the Jesuit has demonstrated a growing harmony between and integration of the various aspects of his life, especially between his religious calling and his human development, he may, with the approval of the Superior General in Rome, invite that Jesuit to take Final Vows. This moment marks the Jesuit’s full incorporation into the Society.

34 At Final Vows, all reaffirm their First Vows of poverty, chastity and obedience. The difference between First and Final Vows, is that in First Vows a Jesuit is committing himself to the Society and to further stages of formation during which he will validate in practice this commitment, whereas, in Final Vows the Jesuit is re-committing to the Society with the Society now fully recognising and confirming that commitment. Hence Final Vows bring to a close the Jesuit’s formal formation in the Society, though Jesuits are encouraged to take opportunities for ongoing formation beyond final vows.

35 The full formation period for a Jesuit from entrance to final vows can take 15-20 years. Final Vows marks the end of the formal formation period. On average from start to finish (Novitiate to Final Profession) the full formation period can take up to fifteen to twenty years.

Novices, seminarians and staff members

QUESTION 1

In relation to the novices and/or seminarians currently studying at the Loyola Novitiate (the Novitiate), please indicate:

a. their total number
b. the current age and current year in the Novitiate of each
c. the number, if any, who have been recruited from overseas, the countries from which they were recruited, and whether they are permanent residents or in Australia on a temporary visa
d. whether it is a requirement that novices / seminarians have completed a tertiary qualification prior to admission to the Novitiate
e. whether it is a requirement that novices / seminarians undergo a working with children check or any other background checks:
   i. prior to admission to the Novitiate
   ii. at any other stage of their formation at the Novitiate or prior to profession of vows and/or ordination.

36 There are four novices currently in the Novitiate.

37 Two novices, aged 27 years and 30 years, are in first year of the Novitiate, while two novices, aged 48 years and 56 years, are in their second year of the Novitiate.

38 The Province does not actively recruit novices from overseas. Some novices may have been born overseas, but if they join the Australian Province, it is usually because they had been living here, studying and/or working, when they became interested in joining the Jesuits. Most of these will have taken out Australian citizenship before entering the Novitiate. In the past 10 years there has been one case of a novice taking out Australian citizenship during his novitiate, and one who did so post-novitiate. Currently, there is a novice from Tonga in the Novitiate. He is on a Training and Research (subclass 402) visa in the Occupational Trainee stream. The reason he has joined the Australian novitiate is that there is no Jesuit presence in Tonga and our Province is the nearest Jesuit Province to Tonga.
39 It is not a strict requirement that novices have completed a tertiary qualification prior to admission to the Novitiate, although since the 1980s, when it became our policy not to admit anyone to the novitiate straight from secondary school, nearly all novices have in fact completed a degree before joining. If they have not done any tertiary study, or have done some but have not completed a degree, then candidates for priesthood would normally complete a tertiary qualification, in an area other than theology and philosophy, during their formation.

40 All candidates, on applying to enter the Novitiate, must submit a national criminal history check. Other background checks including referee statements and referee interviews are conducted when a candidate applies for the Novitiate.

41 Within a few months of entry into the Novitiate, all novices apply for and must obtain a Working with Children Check, which is verified in the diocese where the novitiate is housed, currently the Parramatta Diocese. If novices go on placement interstate, they secure a Working with Children Check in the respective State or Territory prior to commencement of any ministry there. Whenever a Jesuit works in a diocese, he comes under all the applicable child safety policies and procedures mandated by that diocese, and in the case of particular ministries, like schools, he comes under those policies and procedures mandated by the respective State or Territory and by that ministry.

QUESTION 2

In relation to the current Novitiate staff, please indicate:

a. the total number of staff engaged in formation
b. the total number of female staff engaged in formation
c. the roles of staff engaged in formation
d. the qualifications of staff engaged in formation
e. whether it is a requirement that staff undergo a working with children check or any other background checks:
   i. prior to commencing work at the Novitiate
   ii. at any other time while working at the Novitiate.

42 There are two staff, both Jesuits, engaged formally in the work of formation at the Novitiate.

43 There are no female staff engaged directly in formation at the Novitiate itself. However, as detailed in this statement, there are a number of situations where novices encounter female staff during their formation. One is in their pastoral involvements where they work with and under female staff. This occurs both in their ministry in the local parish where the Novitiate is located, and also in the placements throughout their two years of Novitiate formation. The other significant engagement with females during their formation is engagement with students, presenters and Novice Directors from women’s Institutes during the Kairos Program.

44 The Kairos program is a forum whereby novices from various religious institutes, both male and female, come together for shared formation. It has operated in Sydney for over forty years and is a program supported by Catholic Religious Australia. It generally involves between 10 – 15 novices annually in their first year of formation, both male and female, and their formators. Its overall purpose is to assist the Novice Directors in their role as formators, recognising that no institute can provide staff capable of covering all the aspects of formation on their own. The Kairos program provides a group formation experience that supports and enriches the experience of each novice as they grow in their
understanding and appreciation of the call and response in being a consecrated religious person in today’s world and seek to discern their personal call and chosen response.

45 The Kairos Program “seeks to present an image of consecrated religious life within the Catholic faith tradition that respectfully celebrates our differences as well as honouring that which unites us – God and our call to be consecrated religious… The human interaction and work involved in becoming the ‘Kairos’ group offers many experiences that will challenge novices as well as offering them support and friendship in their journey as a novice. This is particularly true in the area of cross-cultural awareness. The program does not seek to cover all aspects of consecrated religious life or the theological/scriptural underpinnings. Rather it seeks to provide a forum for dialogue and shared learning that can enrich the formative experience for novices who are often only in small groups or a single person for the rest of their formation time.”

46 Over the past four years, greater emphasis and time has been given in the Kairos Program to human development, psychosexual development, health and well-being, professional standards and child protection.

47 The staff engaged in formation are the Novice Director and the Assistant to the Novice Director.

**Novice Director**

48 The Novice Director is an appointment of the Provincial with the prior approval of the Superior General of the Society in Rome. He has responsibility for the overall formation program in the Novitiate and organises the principal testing experiences of the novices as outlined above.

49 These experiences can be advanced, postponed, adapted, and in some cases replaced by others, according to individual needs, available time, and other contingencies.

50 The Novice Director accompanies the novices in fulfilling the purpose of the novitiate which is:

a) to confirm a novice’s vocation, whether as a Jesuit or in a different direction;

b) to assist the novice to come to a deeper understanding of God and God’s presence in his life, through prayer, reflection and spiritual conversation;

c) to assist the novice to deepen his self-understanding;

d) to enable a novice to learn about the Society; and

e) to begin to appropriate the Jesuit way of proceeding.

51 The Novice Director organises the novices’ schedule, the program of classes, delivery of which he shares with his assistant, whose role is described below. On occasion, an outside presenter, normally a Jesuit, is invited in on a specific topic. More frequently, novices would go out to hear talks and presentations, especially those offered in the Kairos Program.

52 The Novice Director, with his assistant, arranges the pastoral work activities undertaken by the novices, and their various placements.

53 The Novice Director, because there are so few novices, is the sole spiritual director of the novices. Should the need arise on account of health or psychological concerns, after consultation with his assistant and informing the Provincial, the Novice Director arranges for appropriate referral to a professional.
Both the Novice Director and his assistant oversee the weekly reviews that occur between the novices, and together they review and reflect with the novices after they return from their placements.

The Novice Director, after consultation with his Assistant, the Superior of the local Jesuit community, and members of the local Jesuit community, advises the Provincial on a novice’s suitability and readiness for First vows and his progression to the next stage of formation. The Novice Director bases his judgement on the novices’ engagement with the whole noviceship process, and the feedback, in written and/or verbal form, that he has received from key personnel, both men and women, in the pastoral activities and experiments the novices have undertaken during their noviceship. For example, when working on experiment in a school, teachers and department heads who are assigned novices, will report in writing on a novice’s strengths and weaknesses and suitability. Also, the Novice Directors gather information when he visits the novices on experiment.

As Novice Director, I have been a Jesuit for 47 years, with a background of teaching in secondary education for 25 years. During this time, I held positions of teacher, year level co-ordinator, religious education co-ordinator, chaplain, retreat and community service organiser, prefect of studies, rector, principal and province consultor. A formator for 10 years, I am a spiritual director and retreat-giver. I hold a BA, Dip Ed., BTheol, and MEd (Admin). I have facilitated and participated in workshops on Jesuit spirituality and formation in Australia and overseas. I am currently the Convenor of the Novice Directors Circle of the Jesuit Conference for Asia-Pacific.

Assistant to Novice Director

Father Patrick Mullins SJ currently holds the position of Assistant to the Novice Director. He is primarily a consultant to the Director, especially concerning the formation and direction of the novices. He regularly convenes study periods regarding Jesuit spirituality and basic Catholic theology. He also participates in regular periods of review of novitiate experiments and experiences, and in weekly reviews.

Father Mullins has been a Jesuit for 53 years and a priest for 40 years. His formal academic qualifications are:

a) Bachelor of Science (Physics);

b) Bachelor of Divinity (Theology); and

c) Master of Arts (Anthropology).

His main qualification is his experience over those years. His work has been mostly pastoral in Aboriginal communities in remote and urban communities and, for the last ten years, in the multicultural parish of Holy Family, Mt Druitt. Of relevance is his attendance at many workshops and conferences on relational and sexual issues, and especially sexual abuse, in the last twenty-three years.

The two Jesuits working as staff in the Novitiate also minister at the Holy Family Parish, Emerton, NSW in which the Novitiate is located. Both hold a working with children check and a national criminal history check as required of all priests by the Diocese of Parramatta.

QUESTION 3
Please indicate whether and how the staff of the Novitiate engaged in formation are trained (both in terms of specific vocational or tertiary qualifications and in-service training) in relation to the following areas:

a. child protection and allegations of child sexual abuse, including:
   i. professional standards, policies and protocols, including legal obligations, relevant to child sexual abuse
   ii. prevention of and responding to child sexual abuse
   iii. causes and impacts of child sexual abuse
b. psychology, human sexuality, and/or psychosexual development
c. psychopathology, including sexual abuse
d. guiding formation for a celibate life.

Please identify when that training was undertaken and who that training was provided by.

61 As noted above, relevant training occurs through a number of avenues. Novitiate staff attend Clergy Days held specifically on Professional Standards and Child Protection which are facilitated by the Director of the Diocesan Office of Safeguarding and Professional Standards for the Diocese of Parramatta.

62 Novitiate staff also attend any workshops held by the Province on professional standards and child protection. In 2014, for example, Novitiate staff attended sessions by Dr Kathleen McChesney, former executive director of the Office of Child Protection at the United States Conference of Catholic Bishops, who was in Australia to undertake a review of the Province’s practices concerning child protection as well as offering a series of seminars. Novitiate staff also attend Province Assemblies and Gatherings annually, where input is provided on Professional Standards and Child Protection.

63 In August 2015, the Province published and made publicly available The Australian Province of the Society of Jesus: Policy for Safeguarding Children & Vulnerable Adults (CTJH.078.90001.0016) (Safeguarding Policy), a subject of future workshops for all Jesuits in the Province to be in-serviced on through the Province Professional Standards Office.

64 Novitiate staff also annually attend the Kairos Program with novices. As previously mentioned, over a five-week period, the program provides input on Human Development, Spiritual and Psychological Growth: gender issues, sexuality, intimacy, growing as a whole person, and Integrity in Ministry. Moreover, over the past four years, a component on Wellness and Health, a three-day residential workshop, has been introduced to the program, which Novitiate staff also attend.

65 The Novice Director, Province Vocations Director and one other formator in Melbourne from 2013 - 2015 participated in a Jesuit Conference of Asia-Pacific formation program in the Philippines entitled Formation for Formators – which comprised three two-week modules on ‘Psychology and Formation’, ‘Spirituality and Formation’, and ‘Community, Leadership and Formation’. This program was facilitated by the Centre of Ignatian Spirituality, Manila, Emmaus Centre for Psycho-Spiritual Formation, Manila, and the Sentir Graduate College of Spiritual Formation (now Jesuit College of Spirituality), Melbourne.

66 The Novice Director is a member and convener of the Jesuit Conference Asia-Pacific Novice Directors Circle, comprising nine Jesuit Novice Directors, that meets annually over a week to share their experiences and be in-serviced on both human and spiritual areas relating to their role.

Recruitment, selection, screening and admission of candidates to the Novitiate
QUESTION 4

Please outline the Novitiate’s current policies and procedures in relation to the recruitment, selection and admission of novices and/or seminarians to the Novitiate. In relation to those policies and procedures, please indicate:

a. the role of the Provincial, or their delegates
b. the role of staff of the Novitiate
c. the role of any external professional advisors
d. the role of any other external evaluators, including members of the wider Church community
e. what considerations, if any, is given to any previous novitiate / seminary experience, previous novitiate / seminary records, or previous experience in religious life.

Anyone expressing interest in becoming a member of the Society is referred to the Province Vocations Director, who makes contact with the individual to determine the seriousness of their enquiry and the suitability of the enquirer. If the enquiry appears to be genuine, he is placed in a candidacy program as outlined previously, usually lasting for no less than a year. This candidacy program would involve the candidate continuing with his usual life and in his usual place of residence but accompanied by an appropriate Jesuit designated by the Vocations Director. The role of the Jesuit who accompanies a candidate is to assist him in discerning his vocation and to assist the Vocations Director to determine the readiness and suitability of the candidate.

Candidacy is a time of deeper discernment, and the Vocations Director works closely with the Jesuit accompanier of the candidate to clarify motivations and to dispel any false images of a Jesuit vocation. The Jesuit who accompanies the candidate looks for indicators of a vocation: regular prayer life, capacity to learn, openness to change, insight into self, capacity for work, a devotional life, generous heart, history of good decisions, good health, evidence of capacity for long term commitment. The one who accompanies also encourages the positive qualities that might indicate suitability for admission, and builds trust to uncover areas for improvement.

If a candidate has previous experience in clerical or religious life, the Vocations Director will make contact with the head of the relevant seminary or the provincial of the Institute to obtain information on the background of the candidate, including reasons for their departure.

As outlined above, during Candidacy, the candidate is expected to receive regular spiritual direction and to frequent the sacraments, including attending Eucharist more than once a week. The candidate is encouraged in the practice of developing a daily prayer life, learning and praying the Ignatian Awareness Examen, and living a lifestyle consistent with the values of religious life. Also during this period, he will make a silent directed retreat (lasting from five to eight days). His Jesuit accompanier will provide him with spiritual reading on Ignatian spirituality and the history of the Society. The candidate will also be encouraged to meet other Jesuits and visit Jesuit communities if there are any in his vicinity.

If deemed appropriate and helpful, a candidate may be invited to have a live-in experience of a definite duration. A member of the Jesuit community is assigned to help the candidate navigate living in a Jesuit religious community. Permission for such an experience is granted by the Provincial. The intention of this experience is to provide the candidate with greater insight into what he might be joining and enable the Jesuits within that community to see how the candidate might fare in a religious community setting.
72 If a candidate, over time, is found unsuitable and unready, even after professional help if circumstances warrant, then this is explained to him and the process of candidacy is terminated.

73 If, after having evaluated a candidate during Candidacy, he is deemed suitable and ready (being mindful that the two are not the same) by the Vocations Director and the candidate’s Jesuit accompanier, and he is free in terms of canonical requirements (e.g. being over the age of 17, being unmarried, being a baptised Catholic), then references are sought from at least three referees. References are sought from the candidate’s parish priest or a priest well-known to the candidate, any Jesuits that know the candidate, an employer, and a work colleague. Also, a recommendation from the Jesuit who accompanied the candidate is sought. A current national criminal history check is also required.

74 As mentioned above, if the references and report are sufficiently positive, and not raising any concerns, the candidate is required to undergo a full medical check-up, a comprehensive psychological assessment, and three interviews by Jesuits selected by the Vocations Director in consultation with the Provincial.

75 An executive report encompassing all information attained from the application process this far is compiled by the Vocations Director for the Provincial. In determining whether to accept the candidate, the Provincial may consult his four province consultors.

76 The Provincial, after informing the Vocations Director of his decision on a candidate, writes to the candidate, informing him of his acceptance as a novice into the Society. He copies in the Novice Director on this letter of acceptance. The Novice Director then writes to the candidate welcoming him to the Novitiate and outlining details of entry.

77 Progression through the further stages of Jesuit formation have been outlined above and are discussed further below.

QUESTION 5

Please indicate whether novices / seminarians undergo psychological testing and assessment and/or psychosexual testing and assessment (‘psychological screening’ and ‘psychosexual screening’). If so, please explain the following:

a. at what stage(s) a novice / seminarian undergoes psychological or psychosexual screening between their first application for admission to the Novitiate and their ordination to the priesthood

b. whether the psychological or psychosexual screening is mandatory

c. whether the psychological or psychosexual screening is subject to any confidentiality provisions or other conditions
d. who conducts the psychological or psychosexual screening, and their qualifications  

e. the nature of the psychological or psychosexual screening, including what testing or assessment protocol(s) are used (eg MMPI-2)  

f. whether any psychological or psychosexual screening is conducted specifically in relation to:  
   i. past sexual and relationship histories, including use of pornography and any past history of having been sexually abused  
   ii. psychopathology or personality disorders  
   iii. psychosexual maturity  
   iv. sexual dysfunction  
   v. capacity to maintain a celibate life.  

78 The main psychological and psychosexual assessment of candidates, which is mandatory for all who apply to join the Society, occurs prior to entry into the Novitiate. If such assessment indicates suitability, but not readiness, a candidate is usually delayed entry and receives further professional assistance as to what will help him to become ready.  

79 Concerning the psychological and psychosexual assessment and screening, there are provisions of confidentiality surrounding the psychologist’s report. The candidate is asked to sign a psychological release form in which he freely consents to the results of his psychological assessment being released to the Provincial and to the Vocations Director to assist them in making a decision about his suitability to join the Novitiate, and to the provision of his report to certain members of the Province to allow for the communication of information to those who are directly responsible for his future formation if and when it is deemed appropriate and necessary. The candidate is advised he will receive feedback on the results of his psychological assessment from the psychologist who does the assessment. Also, the candidate is advised that the report from the psychologist will be kept in his personnel file in accordance with the Privacy Guidelines of the Australian Province of the Society of Jesus.  

80 Mr Anthony Pirotta, the principal psychologist at Reflections Psychological Services, Melbourne, Victoria, currently conducts all psychological testing of candidates. Mr Pirotta holds a BA Hons (Counselling Psychology). The screening takes place through clinical interview and testing over approximately a five-hour period, using the Minnesota Multiphasic Personality Inventory 2 (MMPI-2). Past sexual and relationship history, including use of pornography, are explored in the clinical interview. Any past history of having been sexually abused is examined through the Sexual Addiction Screening Test for Men. Psychopathology or personality disorders are explored through MMPI-2, and psychosexual maturity and capacity to maintain a celibate life are addressed in the clinical interview.
QUESTION 6

If novices / seminarians do undergo psychological or psychosexual screening, please explain:

a. how the results of the screening are used, including whether and how they are used in relation to the determination or discernment of the suitability and / or eligibility of a candidate for each of:
   i. admission to the Novitiate
   ii. continuing formation at the Novitiate
   iii. profession of vows and / or ordination to the priesthood

b. in relation to the matters at paragraph 7(a)(i) to (iii), please explain what weight is placed on psychological or psychosexual screening results and what other relevant factors would or might be considered

c. in relation to the matters at paragraph 7(a)(i) to (iii), please explain who are the relevant decision-makers and what role(s) they play.

81 The results of the psychological screening are used in determining the suitability of a candidate for entry into the Novitiate. The Vocations Director and the Provincial, as explained above, see the psychologist's report, and this helps them in determining a candidate's suitability for the Novitiate.

82 If the psychologist recommends that a successful candidate should receive ongoing psychological counselling, (for example, with further help understanding one's personal history, any addictive tendencies, substance dependence, maturation in sexual identity, self-esteem issues, etc.) then this is communicated to the Novice Director and provision is made for this during the Novitiate. It can also happen that the need for professional counselling only arises during the Novitiate itself, and this is arranged through the Novice Director in consultation with his Assistant, the Vocations Director if necessary, and the Provincial.

83 At any stage of formation, if needed, professional support can be obtained, or a Jesuit can be directed towards professional psychological counselling.

84 Prior to a Jesuit being recommended to profess First Vows, the Novice Director, who consults internally and externally with those who have known the novice during his novitiate, forwards a report with a recommendation to the Provincial. The Provincial may confer with his Provincial Consult, and makes the final decision on admission to First vows.

85 For scholastics on the path to priesthood, subsequent to First Studies, and after a period of full time ministry (usually at least two years) in a Jesuit or related ministry, the Provincial writes to the Jesuit, asking him to give an account of himself and his journey as a Jesuit to this point in time, and to apply, stating his reasons, for theological studies and for ordination. The Jesuit writes to his Provincial accordingly. The letter is discussed in the Provincial's Consult, and information is requested, by way of at least four referees, on the applicant for ordination. These referees will be people who are considered to know the applicant well, including fellow Jesuits who have lived in a Jesuit community with him, but also non-Jesuits, especially from amongst those who have worked closely with him during his two years of full time ministry. The applicant may suggest names of referees to the Provincial, but the Provincial is not bound by those suggestions. The Provincial will decide on the referees after discussion with his Consultors. To assist the referee in what areas their report should cover, they are provided with the Information Form – To Proceed to Theological Studies (CTJH.078.90001.0277). When all the information is gathered, including the applicant's history with the Society, the Provincial
and his Consult examine and discuss these. From these discussions, and in prayer, the Provincial makes his decision regarding approval for theology and, implied in this, ordination.

86 Providing there have been no difficulties during his theological studies, but rather positive signs of well-being and continued personal integration, then early in his fourth year of theology studies, the Jesuit will be invited by Provincial write confirming his desire for ordination. The Provincial will also consult with the Superior of the community to which the Jesuit belongs. Once again, references will be sought from four other Jesuits who know the scholastic well. Then the Provincial, again after discussion with his consultors, reviews these references and makes a decision as to whether the Jesuit is ready to proceed to ordination.

87 Subsequent to ordination, unless the Jesuit proceeds to further special studies (usually post-graduate studies in some area relevant to the ministry he is likely to be working in), the Provincial appoints him to a ministry, in which he engages for some years.

88 His next stage of formal formation is, as mentioned above, tertianship, a very special time in a Jesuit’s formation and life when he is given an opportunity to reflect with fellow Jesuits from all over the world on his life as a Jesuit. This occurs with an experienced, qualified Jesuit instructor. It is a time for greater integration of the spiritual, affective, apostolic and intellectual aspects of being a Jesuit.

89 It is part of the Provincial’s role to know all Jesuits within his province well, so apart from informal encounters, he will have a formal meeting with each Jesuit annually, reviewing the Jesuit’s life with him, in what is known as the ‘manifestation of conscience’. (Likewise, a Jesuit in formation will make a ‘manifestation of conscience’ to his community Superior twice a year). In this conversation, the Jesuit is encouraged to be completely open, laying out his struggles, his hopes and fears, his joys and sufferings, so that the Provincial and his Superior know him well and are able to encourage, support and challenge him. Such a process is distinctive to Society governance.

**Formation program**

**QUESTION 7**

Please give details about the structure, extent and format of the Novitiate’s current formal curriculum (i.e. formal units of study, whether conducted internally or externally) in relation to the following areas:

- **a.** human formation, including sexuality and psychosexual development
- **b.** the vow of celibacy and preparation for and maintenance of a celibate life
- **c.** professional standards and / or policies and protocols, including legal obligations, applying to child sexual abuse
- **d.** prevention of and responding to child sexual abuse.

90 The novices, as part of their formal curriculum, attend classes both internally and externally in the novitiate. In their first year of novitiate, as discussed in response to question 2 above, they attend the Kairos program. Over the past three years, in particular, the above areas have been expanded upon, and Kairos has engaged the services of professionals in these fields particularly to present and work with the novices.
Here is a list of those usually engaged:

a) Sr Catherine Shelton rsj, who has an Master of Arts (Pastoral Psychotherapy), covers Human Development – An Holistic Approach;

b) Rev Dr Michael Smith SJ, who studied at the Christian Institute for the Study of Human Sexuality in Chicago, and has a Master of Arts (Pastoral Counselling), and until recently was the Dean and Rector of Sentir Graduate College of Spiritual Formation at the University of Divinity presents on ‘Spiritual and Psychological Growth: gender issues, sexuality, intimacy, and growing as a whole person’;

c) Mrs Marea Richardson, a psychotherapist and spiritual director, who works at the Campion Centre of Ignatian Spirituality, presents with Rev Dr Smith;

d) Sr Annette Cunliffe rsc, Executive Officer and Mrs Narelle McMahon, Protection & Prevention Officer, from the National Committee for Professional Standards (NCPS), provide an in-service on integrity in Ministry.

e) Dr Katrina Anderson is Associate Professor, Academic Unit of General Practice, Australian National University Medical School. Dr Anderson is a GP and medical educator and presents an integral annual course on health and wellbeing.

The Draft Kairos Program 2017 (CTJH.078.90001.0254) details the various topics to be covered on the program in 2017.

In recent years, the novices attend the Clergy Gathering Days in the Diocese of Parramatta that specifically address Professional Standards and Child Protection. These are mandatory attendance days for clergy and seminarians in the Diocese.

In the Novitiate, the novices meet with the Novitiate staff to familiarise themselves with, and discuss, the Province’s Safeguarding Policy.

In relation to celibacy, the best way to guide formation in a celibate life is to model a life lived happily and generously as a celibate in community. Thus, community life plays a vitally essential role in forming a contented celibate. Work is done on skills for community living in both the Kairos Program and the Novitiate, with an emphasis on sharing who one is and what one has in an open and transparent way. Br Graham Neist fms, an educator and group facilitator of considerable experience and expertise, presents on Community Skills during the Kairos Program.

The experience of community and the manner of relating in the Novitiate are reflected upon in weekly reviews that help novices to reflect on their week together. This occurs under the guidance of the novitiate staff.

The canonical aspects of celibacy are addressed during the Kairos Program by Sr Moya Hanlen olsh, who has a Licentiate in Canon Law, is the former Chancellor of the Wollongong Diocese, the former Child Protection Delegate for that Diocese, and a member of the National Committee on Professional Standards. Sr Hanlen presents on the three vows of religious life.

As the Novice Director, I present classes on the three vows of religious life to the novices. The vows are explored according to the spirituality and charism of the Jesuits, and their meaning for being a Jesuit today. During novitiate classes, I build on topics from the Kairos Program, including the following on the vow of chastity: theologies of celibacy; motives for choosing celibacy; skills needed for a healthy...
celibate life; the relationship between celibacy and community life; and understanding and living celibacy in the Society.

99 The novices engage in sharing and discussion times on the positive aspects to living a life of celibate chastity as well as difficulties that can arise in living such a life. They are provided with reading material to help them reflect on the ideals of the celibate life and ways of moving forward into it. They have regular interaction with a mixture of people, men and women, married and single, in the context of parish living, and this social interaction is vital for healthy psychosexual development. The novices are questioned on their relationships, and whether they are growing in a greater freedom, responsibility, ease with and respect for others. If a novice has a particular psycho-sexual struggle that is persistent, he will be invited to undertake some professional psychological counselling.

100 Jesuits are engaged in ongoing professional development relating to professional standards throughout their formation. I have summarised the stages of their formation as it relates to professional standards in Professional Standards Overview – 2016 (CTJH.078.90001.0279).

101 To assist the Royal Commission, I have had a Jesuit in the theological stage of his formation compile Example of Personal Formation Roadmap of Jesuit Scholastic from Novitiate through to Regency (CTJH.078.90001.0257) which provides an outline of how professional standards complements a Jesuit’s formation.

**QUESTION 8**

Please give details about whether and, if so, how and to what extent, any of the topics listed at paragraph 7 above are the subject of formation at the Novitiate other than in the Novitiate’s current formal curriculum – for example, occasional talks, seminars, workshops, or private or individual formation, including by a spiritual director or pastoral supervisor.

102 Each Friday morning, after attending the Kairos Program on a Wednesday and Thursday, provision is made for novices to de-brief with the Novice Director and/or his Assistant on the material presented at the Kairos Program. Moreover, from time to time, in their individual spiritual direction sessions with the Novice Director, issues to do with human development and affectivity are discussed. These sessions are fortnightly for first year novices and monthly for second year novices.

**QUESTION 9**

Please indicate whether the Novitiate has policies or procedures for referring novices / seminarians to relevant specialists for counselling, treatment or other assistance if specific concerns arise beyond the expertise of seminary staff, any spiritual director, or any pastoral supervisor (whether on the Novitiate staff or external).

103 The response to question 6 above touches on this. Novices are referred to relevant professional specialists for counselling, treatment and other assistance if specific concerns arise that are beyond the expertise of Novitiate staff. The procedure is that the Novice Director, once aware of an issue, either through his own perception, through discussion with his Assistant, through discussion with the novice himself, or through consistent feedback from others, consults with the Provincial and, if needed, the Vocations Director, as the latter has had more direct engagement with the novice, at least in the case of those who are new to the novitiate. The Novice Director will then source an appropriate professional specialist to support the novice. Any issue requiring this level of attention would take priority over the Novitiate timetable.
QUESTION 10

As part of their formation at the Novitiate, are novices / seminarians encouraged or required to undertake Clinical Pastoral Education and/or to engage in any form of regular reflective consultation with a professional pastoral supervisor?

104 Only on one occasion in the past 10 years has a novice undertaken a formal Clinical Pastoral Education in the Novitiate. When novices go on placement, they are assigned a supervisor who reflects with them on their pastoral experiences. Every placement is followed up with a review, involving feedback and reports that are directed by the Novice Director. Whilst in the parish associated with the Novitiate, if working in the Food Store, doing manual works, teaching catechetics, presenting to the youth group, serving at liturgies, they are in consultation with whoever is responsible for these specific activities. At the local parish of the Novitiate, parish activities are supervised by the parish priest, assistant priest, and the parish manager, and they offer feedback to the Novitiate staff about the novices.

105 The weekly reviews with Novitiate staff serve as an important reflective experience for the novices.

106 In post-novitiate formation, during their studies, Jesuits receive professional pastoral supervision under Sr Maryanne Confoy rsc, a Professor of Practical Theology at the University of Divinity. She holds a PhD in Theology and Education from Boston College, and has many years of experience in forming people for religious ministry.

QUESTION 11

Are Novitiate staff engaged in formation required or encouraged to engage in any form of regular reflective consultation with a professional pastoral supervisor?

107 Staff in formation are encouraged to engage in reflective consultation. After 10 years in the role, the Novice Director consults and continues to meet periodically with a clinical psychologist. Three other bodies for peer consultation are the Jesuit Formation & Studies Committee, which meets five times a year, to discuss and share experiences and issues in formation; the Kairos group of Novice Directors; and the Jesuit Conference Asia-Pacific Novice Directors Circle.

QUESTION 12

If not addressed in response to question 7 above, please explain whether any element of the formation of novices / seminarians of the Novitiate takes place at any institution that is not the Novitiate. If so, please indicate which institution and provide details of what elements of formation novices / seminarians undertake there.

108 That has been responded to in question 7 above.

Acceptance for profession of vows and/or ordination

QUESTION 13

Please outline the Novitiate’s current policies and procedures for the evaluation and recommendation of novices and/or seminarians for profession of vows and/or ordination to the priesthood. In relation to those policies and procedures, please indicate:
a. the role of the Provincial, or their delegates

b. the role of staff of the Novitiate, including:
   i. the novitiate formator(s)
   ii. any spiritual director

c. the role of any pastoral supervisor (whether on the Novitiate staff or external)

d. the role of any external evaluators, including members of the wider Church community.

109 Novices undergo a series of testing times, or placements, over the initial two years of their formation. At the end of each of these placements, the novice is provided with feedback from those who supervised him while on placement, through the Novice Director. The novice also writes a report of his placement and reflects on this with the Novice Director. He reviews his placement in group sessions with his fellow novices, Novice Director and Assistant Novice Director.

110 From these particular placement experiences, along with all his experiences in the Novitiate itself, through reflection and prayer, written and/or verbal reports, conversation with the Novice Director and his Assistant, and reviews, it becomes clearer as to the suitability or otherwise of the novice continuing to become a Jesuit.

111 The signs of the novice’s growth in Jesuit vocation that the Novice Director will be looking for throughout the novitiate are such things as:

   a) a better understanding of himself and his relationship with God;
   b) a growing contentment in his religious life;
   c) evidence of the qualities needed to become a happy and effective Jesuit;
   d) an ability to relate well with others; and
   e) growth in generosity, selflessness, openness and transparency.

112 If these qualities are observed, then towards the end of his novitiate, the novice is invited by the Novice Director to write to the Provincial seeking permission to take First Vows and outlining his reasons for doing so.

113 At the same time, the Novice Director will consult his Assistant, other members of the nearby Jesuit community, and lay people in the parish with whom the novice has worked on a more regular basis during his time of novitiate. After his reflection on their comments and his own experience of the novice, the Novice Director will write to the Provincial indicating the novice’s readiness and suitability to profess the First Vows. The Provincial schedules his annual visitation to the Novitiate community late in the year so that it comes after these letters have been written. Then when the Provincial meets with the novice seeking vows, he will discuss the novice’s own letter with him. The Provincial will also consult directly with the Novice Director and Assistant about the novice’s request for vows. Based on those meetings, the Provincial may discuss the novice’s request with his consultors before a decision is made. If the Provincial accepts the novice to take his First Vows, the Provincial will write to the novice to inform him of this.
It is possible that the novice himself and/or the novitiate staff might decide that the novice needs more time to consider his decision. With the Provincial’s permission, the novitiate can be extended for another six months. If a further extension is required, the Jesuit Superior General in Rome needs to authorise this; however, this is extremely rare.

Fr Brendan Kelly SJ
9 January 2017

Mr Simon Davies
9 January 2017