

**Summary of the essential information
and conclusions of the multidisciplinary
research commission on Fr Georges Finet**

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The Foyers de Charité in brief

An international Catholic Work, the Foyers de Charité were founded in 1936 at Châteauneuf-de-Galaure (Drôme), at the instigation of Marthe Robin (1902 -1981) and Fr Finet (1898 -1990). Their main mission is to offer spiritual retreats, which welcome more than 50,000 people a year. Some Foyers have an additional mission: schools, dispensaries, holiday accommodation, volunteering.

The work of the Foyers de Charité currently has 78 Foyers spread over 4 continents and 970 members committed for life to the work and its missions.

Since 1986, the Pontifical Council for the Laity recognised the Work of the Foyers de Charité as an international association of the faithful of pontifical right.

INTRODUCTION

Context: a reform process that has already begun

Under the leadership of its Moderator Father, Moïse Ndione, elected in June 2016, and its International Council, the Foyers de Charité have been working for 3 years on the fight against abuse – sexual abuse, abuse of conscience, abuse of power – within the Foyers de Charité and the activities for which they are responsible, in accordance with the general directives of the Catholic Church (including the declaration of the Permanent Council of the Conference of Bishops of France of April 2016 and the *Motu Proprio* of Pope Francis of June 2016, "*Comme une mère aimante*").

This work is being deployed in the broader context of a movement to reform the work's mode of government (creation of the role of Moderator Father, an International Council and a General Secretariat). As a result, new statutes were voted by the General Assembly in June 2016, stipulating the separation of the governance roles from the roles of spiritual accompaniment. This general assembly also decided to examine the concept of spiritual paternity in greater depth. The new team elected in 2016, with the explicit commission to lead this reform movement, included measures to combat crimes against children and all forms of abuse as part of the implementation process.

In 2018-2019, the new governance of the work was questioned several times about Fr Georges Finet, without being able to verify the veracity of the testimonies itself. One particularly painful testimony was broadcast on the radio and online, which caused confusion and led to a reaction inside and outside the Foyers. In addition, several cases of sexual abuse by members of the Foyers de Charité were dealt with by the authorities and have been made public.

Given the circumstances, the Foyers de Charité considered it essential to initiate an investigation to clearly establish the facts regarding the charges brought against Fr Finet. To achieve this, the Foyers de Charité took the decision, in September 2019, to assign an independent research commission, in agreement with the Dicastery for the Laity, the Family and Life and in consultation with the Conference of Bishops of France.

Our objective: get to the truth about the past, assess the present and prepare for the future

The Foyers de Charité asked the commission to conduct an investigation on:

- The past: find out the truth regarding the alleged actions of Fr Finet.
- The present: assess the measures to combat crimes against children and all forms of abuse taken by the Foyers de Charité since 2017.
- The future: make any practical recommendations needed to consolidate the fight against abuse and take care of every person, whether they are members of or received by the Foyers de Charité.

Chaired by Françoise Gausson, a doctor in Catholic theology, recommended by the Conference of Bishops of France, the research commission formed a team of 8 people, who are independent of the Foyers de Charité, with complementary disciplinary skills. After six months of work, which included hearing 143 witnesses dealing with Fr Finet, the commission submitted its report to the Moderator Father of the Foyers de Charité on 16 March 2020.

The Foyers de Charité needed several weeks to take on board every aspect as well as the significance of the report, an in-depth analysis, draft a summary that respects the testimony of the victims, and put together a plan for accompanying the communities to receive the commission's findings.

The Foyers de Charité published the summary of the essential information and conclusions of the report drawn up by the commission on 7 May 2020. The summary to be made available for consultation was drafted by the Foyers de Charité and approved by the chair of the research commission.

The facts under consideration: seriously deviant behaviour

The commission's report, which summarises the essential information and conclusions, reveals and documents the seriously deviant actions of Fr Finet. The testimonies gathered relate to a lengthy period, from 1945 to 1983, with an increase in the number of testimonies from 1961 onwards. 26 women, mostly former students of the Foyer de Charité school at Châteauneuf-de-Galaure, denounced Fr Finet's behaviour during confession. Most of them were between 10 and 14 years of age at the time of the actions. Of these testimonies, 14 consistent statements confirm touching of the body by Fr Finet and 20 testimonies confirm insistent and intrusive questions of a sexual nature. These seriously deviant actions caused psychological and spiritual harm and lasting suffering to the victims, some of which is still acute today.

In a press release dated 7 May 2020, the Moderator Father of the Foyers de Charité said:

"My thoughts are first and foremost for the victims. I thank them for having had the courage to testify to the commission and dredge up the painful memories of the traumatic experience they endured. On behalf of the Foyers de Charité, I humbly ask their forgiveness and would like to find, with them, the best way of recognising what they have experienced. It is essential to seek the truth, first for the victims themselves, and to recognise the wounds inflicted by Fr Finet. Their testimony is of utmost importance in helping the Foyers de Charité get to the truth about their past and move forwards in their reform process."

The revelations concerning Fr Finet are a shock to the Foyers de Charité because he is an important figure in their foundation, but also in the development and life of the Foyers de Charité over several decades. The Foyers de Charité unreservedly condemns Fr Finet's actions which are gravely contrary to the respect for persons.

On the other hand, the Commission's also mentions receiving 9 testimonies relating to other abuses concerning people other than Fr Finet, so that they may be dealt with. In the appendix, the Foyers de Charité provides more specific information on these other cases, which have taken place since 1950, some of which have already been dealt with and made public.

The next step: continuing the reform process, consolidating the anti-abuse measures

Given all the facts reported by the research commission, the Foyers de Charité must consolidate the measures to combat and prevent crimes against children and all forms of abuse, as well as the reform movement already in progress. This report opens up a new, painful chapter, with the hope that it will eliminate what may have facilitated certain forms of abuse and dysfunctions, and in order to make each Foyer de Charité a safe place for the mission.

In conclusion of the summary, the Foyers de Charité communicate, in addition to clarifications regarding the facts concerning other Foyers, the decisions taken by the Moderator Father and the International Council to continue the truth-finding process, further consolidate the means of combating crimes against children and all types of abuse, support the communities of the Foyers de

Charité and their activity branches during this painful period and examine in greater depth the elements used to ensure a correct positioning of the Foyers de Charité and the right type of authority within the work and its communities.

The Foyers de Charité would like to thank Françoise Gausson and all the members of the research committee for their work, which now forms an invaluable and essential support tool for the Foyers de Charité. They also thank the commission for the words of encouragement to grow in their vocation that it sent to the members of the Foyers; and for the positive and constructive message that it conveyed to those responsible for the work of the Foyers de Charité, at the conclusion of its report.

The Foyers de Charité would also like to thank the Conference of Bishops of France for its help and advice, especially Bishop Éric de Moulins-Beaufort, chairman of the CEF, Vincent Neymon, deputy general secretary, and Ségolaine Moog, head of the permanent unit for combating child sexual abuse.

Finally, the Foyers de Charité thank all those who testified, especially those for whom these testimonies were painful, bringing to mind their suffering, which, in some cases, still affects them today; they pay tribute to the courage and dignity of their words.

Summary
of the report of the multidisciplinary
research commission on Fr Georges Finet

General presentation

A number of direct or indirect, private and public testimonies raised certain doubts within the Foyers de Charité regarding Fr Georges Finet¹. Following these testimonies, the Moderator Father of the Foyers de Charité, Moïse Ndione, and the International Council, in collaboration with the Dicastery for the Laity, the Family and Life, set in motion an independent multidisciplinary research commission on Fr Georges Finet.

The commission was given three objectives:

- To establish the truth regarding the facts concerning Fr Georges Finet.
- Assessing the measures taken today by the Foyers de Charité in combating sexual abuse and the abuse of conscience.
- To make any practical recommendations.

At the end of six months of research, the commission submitted a report, dated 29 February 2020, to the Moderator Father on 16 March 2020. By making public, in this summary, the essential information and conclusions of this report, the Moderator Father wishes to recognise the suffering of the victims while also helping the work of the Foyers de Charité to embark on a pathway towards growth, drawing on the sources of its charism and by making it new.

This summary of the commission's research and recommendations focuses its attention on the essential elements, in accordance with the objectives set:

1. **The facts concerning Fr Georges Finet, including his behaviour** with the girls of the secondary school and sixth form college of the school of Châteauneuf de Galaure.
2. **An assessment of the measures taken to combat sexual abuse** and the abuse of conscience, by the Foyers de Charité.
3. **The recommendations made by the commission** to shed light on the reforms needed within the work of the Foyers de Charité, while remaining faithful to its founding charism.

The commission: composition, method and ethics

Chaired by Françoise Gaussen, of the diocese of Aix-Arles, the commission is composed of 8 people who are independent of the Foyers de Charité, from different ecclesiastical provinces with experience in complementary disciplines: historian, psychologist, lawyer, canonist, seminary rector, specialist in combating child sexual abuse, specialist in pedagogy, priest responsible for vocations. In a letter dated 9 September 2019, addressed to all the Foyers de Charité, the Moderator Father of the work announced the creation of this commission. The information was also passed on to the institution's website and through various media channels. The potential victims of Fr Finet – and anyone who believes they can shed light on the matter to the commission – were invited to make contact through a dedicated email address and phone line. The main information was provided by the testimonies gathered by the commission. The identity of the people and their circumstances were verified. The people interviewed were notified of the following three principles governing the attitude adopted by the listener during the meetings: respect, trust and attention. The committee also assured them of their anonymity in the public release of the conclusions by the Foyers de Charité. Depending on the case, the witnesses were received by 2 to 6 members of the commission. The study also looked at some general historical documentary sources and some local information from the archives, which the Foyers de Charité has made freely available for consultation, as well as some multimedia sources. The consultation of existing specialist assessments and meetings with the specialists concerned, were used to support the entire summary.

¹ Including Alain Houdy's testimony on *France Culture*, during the *Les pieds sur terre* programme of 22 February 2019

1. The statement concerning Fr Georges Finet, including his behaviour with the girls of the secondary school and sixth form college of the school of Châteauneuf de Galaure

After the call for witnesses communicated in September 2019 by the Foyers de Charité, the commission gathered 143 testimonies concerning Fr Finet over a period of 6 months. These testimonies came predominantly from former students of the Châteauneuf school, as well as members and former members of the Foyers de Charité, and retreatants. Of these testimonies, 116 involved both a hearing and a written document.

The commission identified the following three types of witnesses:

- *"Denial and gratitude"*: those who provided a testimony of trust and gratitude towards Fr Finet and the work of the Foyers de Charité.
- *"Rumours and doubts"*: those who bore witness to ambiguities or a lack of clarity in Fr Finet's attitudes towards them, causing them to feel a sense of unease.
- *"From distress to lasting trauma"*: those who specifically bore witness to clearly inappropriate acts, words and behaviour by Fr Finet that caused suffering, that is sometimes still acute today.

There is a central element that can be described as follows: the acts alleged against Fr Finet by former students, who were in the secondary school (*college*) or sixth form (*lycée*) at the time, occurred almost exclusively during confession. Most of the women who gave testimonies report events that took place when they were between 10 and 14 years of age.

Of the 143 testimonies concerning Fr Finet:

- 26 people reported falling prey to the behaviour of Fr Finet during confession.
- Of these people, 14 mentioned a touch of the body: on the neck; on the breasts; chest; breastbone; on the back; on the arms; on the buttocks; on the thighs; on the knees. Some touches were on the skin directly. It sometimes involved Fr Finet unbuttoning and re-buttoning the penitent's clothes.
- 20 were distressed by intrusive sexual questions.
- 15 expressed long-term suffering and 9 spoke of their rejection of the Church.
- 12 reported a controlling attitude and sectarian drift.

Regarding the expressions of gratitude towards Fr Finet

Most of those who contacted the commission wished to show their gratitude towards Fr Finet. They asked *"to meet the commission to defend Fr Finet and his memory"*. The report points out that they *"did not perceive the suspicions hanging over him and find it hard to believe that they are well-founded. They are sceptical of the alleged actions heard or read in the media, of which Fr Finet is accused."* The report also says that, *"for some, expressing the idea of Fr Finet having a deviance is inconceivable and unacceptable."* These witnesses declared that they had never had any problem with Fr Finet, particularly during confession, other than a possible clumsy question asked. The commission retained the words of *"denial and gratitude"* to describe these testimonies.

Regarding the alleged facts during confession

Thanks to the consistency of the testimonies, it is possible to characterise the way in which Fr Finet operated, as described by the witnesses who accuse him of deviant actions during confession:

- Fr Finet would often hear the confession of the students late at night, sometimes after 10 pm.
- He received the students in his bedroom-office.
- He was either sitting on his reclining armchair or sitting or lying on his sofa bed.
- The students knelt very close to him.
- He would sometimes hear the confession of young girls on his knees.
- He would touch the body of the young girls, over their clothes or directly on the skin, beneath their clothes, sometimes involving the unbuttoning and re-buttoning of clothing.
- He asked intrusive questions about their adolescent sexuality.
- During confession, he would focus particular attention on sexuality, insistently suggesting the existence of such and such a "faute" (transgression).
- Consequently, some young girls were occasionally led to confess "fautes" that they hadn't committed.
- Once the "aveu" (admission) was made, Fr Finet stopped insisting on the matter; given the way in which the "aveu" was elicited, the latter became a means by which the pupils could put an end to a particularly painful moment.
- Consequently, the youngest secondary school girls, who were still at the age of innocence and very impressionable, were led to address certain sexual realities that they didn't even know existed.
- During these moments when he would focus particular attention on sexuality, he sometimes stammered or would even go red in the face.
- Confession to Fr Finet was considered compulsory.
- At the school, there was a sense in which going to confession with Fr Finet was seen as being "chosen", a "privilege" and an "honour".

It is worth noting that some of the testimonies in favour of Fr Finet confirm the fact that he would hear confession in his bedroom-office, sitting or sometimes lying on his bed, sometimes late in the evening and would focus particular attention on the subject of sexuality. In the favourable testimonies, the questions about sexuality were perceived as educational in order to expand the knowledge of the person concerned.

Regarding the way in which Fr Finet was accustomed to operate, the commission made the following assessment:

"At best, the inappropriate behaviour and questioning on sexualised issues indicates a lack of distance and an inability to empathise with the young girls, with whom Fr Finet must have nevertheless thought he had a close relationship. [...] it would seem that Fr Finet exemplified the abuse of power over impressionable people, within a questionable system."

Concerning the direct and explicit interrogations during confession, the commission also pointed out the following: *"The testimonies concerning this behavioural deviations provide a very important clarification: Fr Finet followed a kind of protocol; he used a fairly standard set of questions and stopped as soon as he got the "aveux" (admissions) from the "pécheresse" (sinner)."*

The committee also highlighted an element of context: Fr Finet belonged to a generation of priests who served at the time when the practices and confession guides within the Catholic Church would today be considered excessively focused on sexual morality. However, the commission states that

Fr Finet's confessional practices absolutely did not respect the canonical standards in force in the Catholic Church, both in terms of the form and the content.

The period concerned by the testimonies gathered by the commission relates to acts committed over a lengthy period from 1945 to 1983, with an increasing number of testimonies for the period after 1961. In describing the behaviour that Fr Finet is accused of by the witnesses, the commission writes: *"It is not up to us to provide a legal description of the behaviour. This falls within the competence of a court. However, we can still define the behaviour, note its suitability or inappropriateness, or even describe the recognised effects on the witnesses themselves."*

Regarding the suffering of the victims

15 people interviewed are experiencing long term suffering as a result of Fr Finet's behaviour towards them. His deviant actions, the intrusive and insistent questions of a sexual nature and the words spoken caused psychological wounds that are still acute today. Some of the victims described their physical and psychological trauma; and talked about their rejection of the faith and/or the Church, the Foyers de Charité and the priesthood. Some pointed out that these acts had a considerable impact on their adult life, on their personality and that they still bear the marks in their physical and psychological memory. This painful memory is still acute. They felt dirty, defiled, damaged in their personal integrity. The report summarises the reality of the victims' suffering as follows: *"Some have had to seek psychological treatment. The suffering caused by these acts is physical, psychological and spiritual. The repercussions are significant in their personal, relational, professional and ecclesial life. Their suffering is lasting, to the point where some have rejected the Church and one of them has sought to apostatise."*

Regarding the perception of Fr Finet's actions at the time of the facts

The idea of control and seduction was mentioned in certain testimonies, in connection with a general adulation for the personality of Fr Finet. Some victims said that they were paralysed, shaking and unable to react to Fr Finet's actions. When a student asked a teacher why Fr Finet confessed in his bedroom and was sometimes lying down, they were told that he was sick or tired. A witness spoke of *omerta* (code of silence). Another claimed to have mentioned Fr Finet's case to another priest who simply replied, *"Fr Finet, it's better not to talk about it all the time."* A foyer member testified that a family had complained about the insistent questions put to their daughter during confession and which had deeply disturbed her.

Regarding Fr Finet's personality

The report records certain testimonies on the general personality of Fr Finet as a builder, priest and confessor.

Concerning Fr Finet, certain testimonies mention the following qualities:

- A man of character, who was very active and a builder.
- A passionate, warm temperament.
- A family spirit.
- A strong and paternal authority.
- A capacity to listen and be understanding, showing kindness and mercy.
- Quite demanding.
- An ability to teach and adapt to his audience.
- A sense of humour.
- A radiant and communicative faith.

Other testimonies emphasise the following shortcomings, in particular:

- A personality cult.
- A certain lack of flexibility.
- A lack of distance and critical thinking.
- A difficulty to self-criticise.
- A lack of prudence and humility.
- A certain appetite for luxury and a comfortable lifestyle.
- A "fabricator", which involved "sugar-coating the truth" and "embellishing" the facts.

Contextual elements

In order to give some context to certain aspects of Fr Finet's actions, the commission put some historical, ecclesial and societal elements into its report, before the account of the facts.

The Foyers de Charité developed during a period of dechristianisation when the Church was seeking a new lease of life. This was the context in which a revival took place through innovative and original works that included the Foyers de Charité. Within this framework, there was a renewal in the active practice of the sacrament of reconciliation. Fr Finet emphasised the central importance of confession and spent a lot of time hearing confessions.

This general context was a favourable breeding ground for revered charismatic founding figures. The success of these works sometimes gave their founders an aura, which did not encourage a critical mindset among its members, and undermined the supervisory role of the episcopal hierarchy. In addition, the facts occurred at a time when the measures taken by the Church were inadequate in relation to sexual abuse, did not take into account the victims and gave *"the deviants a sense of impunity"*.

Fr Finet's fondness for the emotional and sexual education of young people is also mentioned. The report points out that this subject was rarely addressed in the Catholic Church and that certain early, innovative approaches were beginning to develop. Fr Finet devoted part of his teaching to this, including at the end of retreats. The committee emphasises that this could have been taught *"naively and clumsily"*.

2. An assessment of the measures taken by the Foyers de Charité to combat sexual abuse and the abuse of conscience

In accordance with the objectives set by the Moderator Father and the International Council, the commission sought, to assess the level and quality of the measures taken to combat abuse – sexual abuse, abuse of power, spiritual abuse – within the community and in the schools of the Foyer of Châteauneuf-de-Galaure. Rather than being a general audit, it is an assessment, based on testimonies, visits and documents.

The commission notes that the Foyers de Charité acted against the abuses, in accordance with the most recent standards decreed by the Church, including the following:

- The "*Document épiscopal, Lutter contre la pédophilie*" episcopacy document on combating child sexual abuse (third edition, January 2017), which was sent to the Foyers of France in May 2017 and to the other Foyers in June 2017, with an express request from the Moderator Father asking the communities to read and work on it. The same document was distributed to the head teachers of the Foyers' schools.
- The Motu Proprio documents of Pope Francis of 2016 and 2019.

The report also points out that two bodies were created within the work:

- In 2011, a mediation service, to deal with tensions and disagreements within communities.
- In June 2017, a unit for combating crimes against children and sexual abuse, which became a unit for combating crime against children and all forms of abuse in June 2019.

A. The fight against abuse within the Foyers

Regarding the community practices inherited from Fr Finet

In this part of the report, the community practices are not addressed as part of a detailed study of the lifestyles and current interpersonal practices in all the communities of the work, but mainly concern the community of Châteauneuf-de-Galaure. These practices are mainly mentioned within the context of their ties with the charismatic founding figure of Fr Finet. Indeed, it would appear that the Foyers de Charité inherited a certain number of characteristics in their community life from their history with Fr Finet.

The commission looked particularly at the content of Fr Finet's teachings² that "*reveal his mode of governance of the community*" and the ethos that he sought to convey through it:

- Unity around Paternity, "*primary vocation of the members of the Foyer*". Fr Finet writes: "*The father teaches the truth... The members must live in the Love of the Father and love of neighbour*". The figure of Fr Finet blurs that of the Father in the Trinity.
- The relationship with the Blessed Virgin Mary: "*Placing the Foyer in the heart of Mary*"; "*like her, ponder the Word of the Father in contemplative silence*".
- Satan "*feeds on our residual opposition*". Consequently, "*criticism is like a mortal sin*".
- The commission describes a "*devotion to any trial faced by the Christian, controlled by obedience*".
- The model of the family of Nazareth: Mary is the mother; and Joseph is the model of the fathers of the Foyers de Charité.
- The vocation to join the Foyers is presented as a "*very special grace of God*"; "*the members are chosen by the Lord*"; the Foyers are a "*splendid work which the Lord wanted to carry out*", having a "*very special identity*" characterised by "*boldness*".
- Marthe Robin is presented as "*an endorsement, a pledge of authenticity and a guarantee of faith in Fr Finet's words*"³.

² In particular, the commission refers to the collection of lessons called *Fr Finet's Mondays*, pages 2 to 17

³ The report adds that the "*references to Marthe and Jesus regarding the choice of Fr Finet is a frequently recurring theme*".

Regarding the commission's assessment of the consideration of this legacy

The commission notes the pre-eminence of the father's word compared to that of the other members: *"The Community was nourished in this way by the moralising word of the father"*, that could go as far as to utter *"threats of exclusion from the community"*. Consequently, Fr Finet *"could be seen to be quite authoritarian, banning critical viewpoints."* The commission also notes that most members of the community *"hung on his every word and delighted in his knowledge and his eloquence"*.

The commission then assesses the current state of mind in the community regarding Fr Finet. Based on the testimonies gathered, it notes that, *"many feel nostalgic about this period"*; and there are a variety of different points of view, following generational lines in particular. Some *"older members still miss him"* and *"feel nostalgic about the energy that he brought"*. However, the members *"who didn't know him and have had other experiences, gauge how central Fr Finet is to the Foyers and would like to see certain changes in the life of the community"*.

Regarding the work, the Commission observed the following: *"The changes in governance over the past three years have stalled as a result of a form of resistance: the idea that the Foyer father must decide seems to be deeply entrenched and the dysfunctional practices continue. [...] The work was steeped in this culture."*⁴

Regarding other cases within the Foyers

In addition to the 143 testimonies relating to Fr Finet, the commission received 9 testimonies relating to abuse by other Foyer fathers: *"During written hearings and testimonies, we were made aware of some of these cases"*, writes the commission, including *"several abuses which have been made public"*⁵. In the appendices to this summary document, the Foyers de Charité provide more specific information on these other cases mentioned by the committee.

Regarding the means of combating abuse in the Foyers

The Foyers de Charité set up a mediation service in 2011 to deal with tensions and disagreements within the Foyers. Moreover, in accordance with the request, in 2016, of the bishops of France to set up helplines and units for receiving victims in dioceses, ecclesiastical provinces, religious communities, movements and services linked to the Catholic Church in France, the Foyers de Charité created an anti-abuse unit in 2017.

The mediation service

The committee reported that, *"as a result of the tensions observed in certain Foyers, between members of the community and their Foyer father, the Moderator Father and the International Council set up a Mediation Service"*, in accordance with *"article 57 of the Statutes [of the Foyers de Charité] which guarantees the rights and duties of committed Foyer members"*, as well as *"the anonymity and confidentiality"* of the mediation *"that is conducted in a neutral location"*. The creation of this service *"demonstrates the desire of the Foyers de Charité to provide a space for complainants to submit claims and argue their case in disputes that could deteriorate into some kind of abuse"*. Its objective is to promote *"greater community harmony"*, *"move forwards on a path of clarification"* and take a *"step towards reconciliation"*, in the words of the service's coordinator. The commission does not offer a detailed assessment of this service, but asks two questions: the first

⁴ The committee returns to this aspect of the situation in the third part devoted to its recommendations.

⁵ The committee refers in the document to situations which have already been made public by the Foyers de Charité and by press articles.

concerns *"its current objective and its implementation"*, given the creation of the anti-abuse unit; the second emphasises that there are no independent supervisors working in this service.

Anti-abuse unit

Created in June 2017, the anti-abuse unit brings together Foyer members and professionals (including a lawyer and psychiatrist) and is in regular contact with the commission to combat child sexual abuse of the Conference of Bishops of France. Given the number of case referrals, the system was expanded in 2018, to increase the capacity to respond of the Foyers de Charité.

The commission notes *the departure of the two members who started the unit*, but underlines, *"the Moderator Father's desire to pursue his primary objective of preventing and combating abuse," that "led him to reconsider the composition and processes of this system."* This necessary reorganisation is partly linked to the widening in June 2019 of the remit of the unit to include "crimes against children and all forms of abuse". In support of the Moderator Father's desire to reform the unit, the commission put forward several scenarios:

- replace people position by position;
- explore the local diocesan resources;
- reorganise the structure by calling on supervisors by domain coordinated by someone outside the Foyers.

Regarding the dissemination of the anti-abuse measures

The report describes the main steps used to communicate these anti-abuse measures within the Foyers since 2017, including: the release of an email address paroledevictim@lesfoyersdecharite.com; information on the anti-abuse unit and the mediation service; document sent to 78 Foyer coordinators worldwide on the *Measures to combat child sexual abuse*, translated into English and Spanish; local awareness meetings in various Foyers, in France and abroad; training measures during the regional and continental meetings of the Foyers de Charité; three days of seminars in October 2019 at Châteauneuf.

Regarding the assessment of the anti-abuse measures

The report underlines the will of the Foyers de Charité to *"develop a common culture on the issue of preventing and combating abuse"*. It emphasises the urgent need *"to ask ourselves how we can all ensure the safety and integrity of the people who come to the Foyers and of the Foyer members"*, which was the subject of an *Anti-abuse work and research seminar* held in October 2019. The objective is to integrate *"indicators that are sound enough to detect what falls under one's personal responsibility, so as to contribute to a caring culture within the Foyers de Charité, by establishing and following certain safety rules"*. The commission emphasises the need to assess these systems *"in the face of real-life situations"* and to ensure that they are properly circulated among the members, who must all be aware of them. It points out *"the modest impact"* of these systems, thus far, and calls for the approach to be *"pursued and escalated"*, given the *"resistance to get at the truth"* owing to *"the emblematic and almost untouchable figure of Fr Finet."*

B. Combating abuse in the school environment

The committee delivers the following assessment of the anti-abuse measures in a school environment, carried out at Châteauneuf:

"Today, the school environment appears to be preserved from deviant behaviour by the adults in the establishment. The management of the school, whether it is a member of the Foyers or a person outside the Work, takes responsibility for the overall education of the children and young people. It measures the potential and incurred risks and knows how to deal with them. It gives the teaching staff the means to act while respecting established supervisory protocols, supported by continuous training in conjunction with the competent legal and diocesan services."

To back up this positive assessment, the committee relied on interviews with the head teachers and coordinators of school pastoral care, visits to the school premises and feedback from the teaching staff at Châteauneuf-de-Galaure.

The commission noted that the procedures put in place from 2016 by the Catholic Education service in terms of *"measures to protect and prevent physical, psychological or sexual abuse"* (protection of vulnerable people, specific procedures, listening to children and helplines) have been incorporated by the educational institutions of Châteauneuf.

The head teachers interviewed are careful to *"provide an education to the students based on the Text of the Foyers circulated in 2017, in accordance with the measures to be taken against child sexual abuse"*. As a result, they apply these practical measures taken by the Foyers de Charité in accordance with the Catholic Education standards, including the following:

- Examination of available extracts of the criminal records of the voluntary and salaried staff.
- Offices for receiving students with glass doors.
- Wide open reception and public areas.
- An acute awareness among the adults of their responsibilities towards the pupils in their care.

The committee also points out that *"the interviews with the coordinators for school pastoral care demonstrate the high standard of the teamwork"*. Regarding the prevention of acts of child sexual abuse, the subject is discussed with the students; taking into account education in affectivity, relationships and the body and the development of students' critical thinking aim to promote the prevention of abuse.

3. The recommendations of the research commission

Having studied the facts concerning Fr Finet, and assessed the implementation of the tools for combating abuse and crimes against children, the committee formulated a certain number of recommendations that affect certain aspects of the work of the Foyers de Charité more deeply, while remaining faithful to its founding charism.

The report focuses its recommendations on three aspects:

- The mission of the Foyer father and the concept of paternity.
- The dimension of the laity in the communities of the Foyers de Charité.
- The deepening of the charism of the Foyers de Charité.

Regarding the mission of the Foyer father and the concept of paternity

In Christianity, *"there is no paternity apart from that of God". Consequently, "whoever is called 'father' [...] can only be so because he bears witness to the unique fatherhood of God with regard to everyone".* The report states that, *"when it is poorly explained and misunderstood, spiritual paternity may have been the source of control and abuse";* even though *"all fatherhood is first and foremost a gift of self"*.

While most of the testimonies state that Fr Finet was *"a good father"* who expressed *"paternal tenderness"* combined with *"goodness, kindness and a demanding nature"*, the commission was able, on the basis of other testimonies and from the reading of the work called the *Living Tradition in the Foyers de Charité from the origins to 2010 [LTF]*, to paint *"a more qualified picture that describes traits of character that had significant repercussions on certain pupils and members of the Foyers. Some were diverted from their faith, sometimes permanently, or may have been weakened by behaviour deemed inexplicable, inappropriate or clearly ambiguous"*. The commission adds: *"On reading the texts in the Living Tradition and on listening to some quasi-hagiographic testimonies, it is not difficult to notice an adulation of the father, to the point where, in the eyes of some people, he could do no wrong. The father doesn't lie, he enhances the truth. He is God's council, he has direct responsibility, it would be wrong to criticise."* Consequently, the report paints a picture of Fr Finet as a *"complex figure of the father"*, who cultivated a personality cult. What emerges from the report is that *"the father of a Foyer is really the only master on board, he builds his own house, his community, his 'home'"*. Consequently, according to the concept of a Foyer father as developed by Fr Finet, *"obedience to God becomes obedience to the father of the Foyer"*, which described a kind of *"quasi-divine sonship to the Foyer father"*, in which *"the father must direct and the father must advise because he is the council of God through his priesthood... He is the head of the foyer and, indeed, no-one else can be an intermediary⁶ between the father and a member of the community."*

The commission draws the following conclusions from the example of Foyer father given by Fr Finet:

- *"Contrary to what certain founding texts of the Foyers say, for which everyone has a share of responsibility for making the Foyer, the way in which Fr Finet expresses paternity in his pastoral practices is very questionable."*
- *"Yet in the reference texts, the priest, who is Foyer father, must be mindful of sharing out responsibilities and setting up councils. In fact, the Foyer father is above all the real head of the Foyer: he directs, trains, teaches, advises, encourages, absolves and strengthens."*
- *"At the end of this reflection, Fr Finet doesn't emerge as a model Foyer father, and his writings cannot be considered as reference texts in this area."*

⁶ For example, the commission quotes a testimony in which, *"Fr Finet warns against special friendships and asks to see conscience diaries. It is important to report to Fr Finet, not to any priest"*.

Indeed, given *"the deviances of other Foyer fathers who were appointed and trained by Fr Finet,"* the commission examined *"the governance structure of the Foyers and the discernment of the recruitment of Foyer fathers. [...] The figure and role of the Foyer father and the obedience owed to him facilitated abuses. Unregulated systems inherently carry these risks."*

The commission encourages the Work of the Foyers de Charité to continue to pursue the work already started on governance issues:

"Thanks to the recent research conducted within the Work of the Foyers to develop the internal rules, establish the terms of office and confirm the distinction between the internal and external forum, there are already some formative elements for regulating positions of responsibility and life within the Foyers. Given this outlook, some work on the charism of the Work of the Foyers needs to be done, as well as a reflection on the common priesthood of the baptised people, as priests, prophets and kings. The Foyers could then become one of the testing grounds for initiatives for combating clericalism in the Church, and participate actively in the fight against abuse and control."

It also recommends the following:

- Clarify *"the appointment and nomination process"* of the Foyer fathers.
- Give up *"the paternalistic and authoritarian attitudes"*.
- Work more on discerning the vocations of priests and laity within the work.
- Review and consolidate the initial, continuous and permanent training for everyone, *"A challenge [...] which all too often never translated into real action"*.

The commission also addresses the question of the link between the work and the authority of the Church: *"Given the circumstances of the founding of the Foyers that was strongly influenced by Fr Finet's personality, it is not easy to get a good understanding of the relationship between the Foyer father and the authority of the Church."* It adds: *"the originality of the Foyers, their prophetic aspect, their link with the emblematic founding figures hamper the examination of the ecclesial and managerial positioning of the Foyer father."*

To conclude its development on the father's mission, the commission puts forward the following assessment: *"The practices of the Foyers, as described in the hearings and the texts, seem to constitute a form of control conducive to deviance and abuse."*

And it calls for a reform process:

"The work of getting to the truth sought by the Moderator Father and the International Council is an act of trust in the Work. It should be pursued with measures designed to examine and deepen both the charism and the methods of its expression."

Regarding the aspect of the laity in the communities of the Foyers de Charité

The commission highlights a *"discrepancy between the prophetic intuitions of Marthe Robin on the place and mission of the laity in the Church and the pyramidal structure centred on the Foyer father in the Foyer communities"*. Indeed, *"the responsibility of the laity, which will be found in the texts of the second Vatican Council on the common priesthood of the faithful, is the intuition of Marthe for the Foyers"*, which *"always rejected the idea of the Foyers becoming a religious congregation"*. Yet, *"there is still a tension between the religious model and the originality put forward by the Foyers in the relationship between the lay people and priests living in community. The members are required to obey the father: for some, this is a great source of freedom while for others, it represents a loss of freedom. The definition of the Foyers (LTF p 236 volume 1) by Fr Finet distances*

us from the climate of brotherhood that characterises a private association of the faithful in the Church." Consequently, "in some Foyers, it is difficult to implement the complementarity between the priests and the laity within the mission when it should be a specific feature of the Foyers. The LTF provides details about the governance that respects everyone's roles and responsibilities. According to some accounts, lay members are relegated to doing maintenance or service tasks; it all depends on whether the father is willing", in a system where "the figure of the priest, starting with that of the founding father, appears to be sacred".

A bishop close to the Foyers de Charité testified that, "the organisation of the Foyers, where the priest has a dominant role, is a result of Fr Finet's influence. It is because of his character. The concept of fatherhood is amplified in him to the point of becoming a total priest, while Marthe said "give positions of responsibility to the laity". This amplification of the priest's fatherhood has serious consequences: "Some members of the Foyers sometimes report a 'sectarian drift' and mention a discrepancy between the life of the Foyers and the presented texts."

The commission paid particular attention to the distinction between the internal forum and the external forum, stipulated in the amended article 37 of the statutes. Indeed, it notes that, "until 2016, it was primarily the Foyer father who gave spiritual accompaniment to Foyer members, contrary to the recommendations of the Church, which asked for the separation of the two fora. This lack of separation can lead to infantilisation, manipulation and control". The amendment to article 37 finally required the separation of the roles: "The Foyer father exercises a spiritual paternity that respects the consciences of the members of the Foyer and ensures that the members are free to choose their confessor as well as their spiritual director. Given his governing role, the Foyer father can never be the regular confessor or spiritual director of the members of his own Foyer." The vote on this article 37 in 2016 was a big step for the Foyers de Charité.

Ultimately, the commission calls for a reform that returns to the sources of the charism of the work:

"The Foyers de Charité bear witness to an original community life, involving both laity and priests. It is a prophetic expression of the ecclesiology of the second Vatican Council recalling the importance of the baptismal vocation and the call to holiness that is for everyone. 80 years of history have given rise to crises, and to a certain distancing from the first intuitions. While some difficulties have been overcome, others have not yet been overcome. It is by drawing on the sources of the charism, and by updating it, that the Foyers will be able to meet the missionary challenges of the 21st century".

Regarding training within the work of the Foyers de Charité

The commission notes that, "the issue of the charism of the work arose insofar as a difficulty in defining it became apparent during our hearings". It suggests characterising it by using the expression of a Foyer member: "The charism is the baptismal dimension", to live in the community and welcome others. The report states: "The charism is expressed through the welcome, the fundamental retreat, silence and prayer, and the word of God."

The charism of the work is based on foundations "constituted by the revelations that Marthe Robin received from the Lord". The committee notes that the founding text⁷, entitled *La petite feuille de 33*, "does not fail to raise a certain number of questions", especially as regards the place of Marian devotion and the role of priests, especially that of the Foyer fathers. This text "nevertheless lays down the basic elements of the universal Work that Marthe Robin must found to carry out the divine

⁷ The founding text, *La petite feuille*, 2010, published by Foyers de Charité; § 9,10-11, p. 33, 56

plan": a path of holiness through charity, supported by Mary, "with completely new forms of apostolate... In the laity and through the laity... We would see communities of lay people spring up, that would bear a wonderful witness to light, charity and love."⁸ This "family of God on earth" will be lived out in communities of life and places of spiritual retreat as well as through the creation of schools.

The stated objective by the founding text is "to be holy" through "the constant exercise of charity", in one "devotion to every trial" and one "self-giving to each and everyone, in a total gift to God".

The report underlines the inadequacy of the training of the members in the charism of the work and of the permanent training in general within the Foyers de Charité:

"When it exists, training is primarily done internally, often by the Foyer father, or people chosen from outside. There is relatively little human, theological or canonical training of the Foyer members. The commissions or discussion groups formed to address a particular topic are made up of Foyer members who can only call upon their own experience or perceptions. The issue of training was voted as one of the four priority orientations of the Foyer in June 2016. The team responsible for producing a training plan was appointed in 2019 only to make a contribution to the general meeting of the following year."

The governance of the work retained the training project for all of the Foyer as a key objective: *"Based on the hearings, we see that everything is to be built on this priority project. It also seems obvious that the training service is currently unable to fulfil this role without having a tangible mission."*

The commission recommends taking the example of the reflections conducted by other Church institutions to inspire *"A training programme for the Foyer fathers and, more broadly, for the members."*

For the commission, the development of the training is the way to ensure that the work remains faithful to its charism:

"If a true culture of training is established in the Foyers, an understanding of change, in faithfulness to the charism, can emerge. On this point, we recommend the creation of a real training service with a specification document, objectives, resources and guidance from independent professionals. There is a desire for training, as well as an awareness of what needs to be done, but this must be translated into an effective implementation process. Consequently, it would appear necessary to draw up a multi-year action plan with a systemic approach, regular monitoring of its implementation and the obligation to report to members of the Foyers at each General Assembly."

Regarding the training and support given to priests, this is a *"huge challenge for the Catholic Church and, in a very unique way, for the Foyers de Charité"*. It will be about *"rethinking the presence of the priest, who is neither the chaplain of the Foyer nor a divine incarnation within the community"*.

Regarding the future of the Foyers de Charité

The committee encourages the Foyers de Charité to continue the work already started over the last few years to gain a deeper understanding of the charism of the work and its mode of operation: *"A theological work was already started in 1987 by Fr Lochet in particular, on Marthe and her message. It needs to be studied in greater depth and updated."* The report also highlights the contribution in

⁸ LTF volume 1, p. 65, The story of the origins

January 2019 of the canonist, Emmanuel Boudet,⁹ during a 15-day session with the priests of the Foyers de Charité, whose objective, set by the Moderator Father and the International Council, was "to examine the prophetic and evangelising life of our Foyers de Charité, through an adjusted and renewed communion between priests and laity": "The contributor's analysis specifically examines the connection between the common priesthood of the faithful and the ministerial priesthood through the complex development of the canonical statutes. This analysis still needs to be appropriated in order to undertake the changes needed to deploy the charism of the Foyer."

The commission also discusses the work of the theologian, Luc Forestier¹⁰, who "invites us to challenge the top-down approach to authority in the Church"; and those of the theologian, Véronique Margron¹¹, who points out that "the Church is not a government of clerics but a community of faith" and "only the limited, pluralist authority points towards the sole authority, for the Christian, that is Jesus Christ."

The commission encourages the Foyers de Charité to break out of a certain isolation and move forwards with the Church: "The isolation of the priests often manifests itself with the revelation of abuses. Pastorally, the bonds of support and friendship that the Foyer father maintains with the local presbyterium, his bishop or his superior and the other priests in the Foyers must be constantly verified. What applies to priests concerns the members of the Foyers. By leaving the comfort zone of the community, the Foyers can remain open communities." The commission calls for the pastoral relations to be more fraternal than paternal: "Reflections on fatherhood on the one hand, and on synodality¹² on the other hand, should make it possible to propose new relationships where the pastoral authority is shared. In this sense also, the issue of training remains a priority for the Foyer fathers and members."

The commission concludes its report by describing the way forward:

"The task remains of constantly deepening the charism of the Work and proposing ways of exploring its modes of expression, including thinking about the concept of fatherhood, the connection between priests and laity, the governance instilled with synodality and inter-Foyer relations in France and abroad.

The revelations, testimonies and presence of the Research Commission have all been aspects of a very painful experience for the Community. A gap could widen between those who knew Marthe and Fr Finet, and the new members. These elements must be taken into account as part of the report made by the Moderator Father to the members of the Foyers.

It is important to allow victims to be heard, recognised and respected in the trauma they have suffered, or even to be supported by the Church in the treatment of their suffering.

Foyer members should also be encouraged to grow in their vocation.

This is the positive and constructive message that the Commission wishes to convey to those responsible for the work of the Foyers de Charité."

⁹ Emmanuel Boudet is parish priest of Notre-Dame de la Gare in Paris; Dean of the Italie-la Gare neighbourhood; Professor of Canon Law at the Notre-Dame Faculty; lecturer at the Faculty of Canon Law of the Catholic Institute of Paris.

¹⁰ See the collective work *Scandales dans l'Église, des théologiens s'engagent*, published by Le Cerf, 2020 (pp. 75 to 96).

¹¹ Véronique Margron, *Un moment de vérité*, published by Albin Michel, 2019.

¹² The International Theological Commission defines the concept of "synodality" as follows: "The concept of synodality refers to the involvement and participation of all of God's people in the life and mission of the Church."

CONCLUSION

The summary sets out the essential information and conclusions of the commission's report. Our responsibility is not only to summarise the results of the commission's research, but also to deliver a strong message, to put words on the facts revealed and to explain the decisions that we have taken.

The message of the Foyers de Charité

Our thoughts go, first of all, to the victims, to whom we wish to express our warmest appreciation and gratitude; we wish to seek with them a fitting pathway forwards so that we can ask their forgiveness for the trauma they suffered as a result of Fr Finet's actions. We thank all those who had the courage to testify because their testimonies have given us clarifications and helped us to better understand what needs to be reformed and implemented to guarantee the protection of everyone, especially the youngest and most vulnerable. Establishing the truth about our past is a duty towards them and a necessity for the work of the Foyers de Charité, so that we can remain faithful to our mission.

We unreservedly condemn the gravely deviant actions of Fr Finet, which are in all respects against the law, the respect for persons and the teachings of the Gospel. These revelations are painful for those who were victims, for every member of the Foyers de Charité and an astonishing revelation for those who loved Fr Finet as founder, preacher or teacher. These actions have caused (deleted) lasting psychological and spiritual wounds. Some people bear witness to suffering that is still acute today. The fact that these actions were committed during confession, by a priest with spiritual authority over these girls, who were still under-age, adds to their gravity.

The Foyers de Charité wishes to reaffirm their firm and unchanging commitment to promote the fight against crimes against children and all forms of abuse in its communities and in all of its activities. They intend to implement the recommendations of the research commission to further consolidate the control and prevention measures already taken.

The work of the research commission is part of a reform process, which is already in progress, to improve the governance of the work and of each of the Foyers, to find a more appropriate way of exercising authority, in order to renew the community life with an appropriate balance between priests and laity. In this regard, the recommendations of the commission are a crucial aid on this path of reform, which began at the General Assembly in June 2016. Our goal is to eliminate all that can facilitate abuses and dysfunctions, so that each Foyer de Charité is a safe place in which our mission can be deployed.

We call on every member of the Foyers de Charité to take part in this work of reform. The months, which separate us from the next General Assembly in January 2021, give us the opportunity to look in greater depth at the work already begun and explore the new avenues proposed by the committee in its recommendations. Each Foyer must be a space where people can speak freely in order to successfully complete the task at hand. We hope that the 2021 General Assembly will be a moment of renewal and hope. We owe this to all of our retreatants, who give meaning to our mission. We also owe it to the families who trust us by enrolling their children in our schools, to all those to whom our activities are addressed, as well as to the many friends and benefactors of the

Foyers de Charité. We also owe it as members of the Catholic Church, which helps us, in this difficult period, to face the trials and to grow. We wish to reassert our faithfulness to the Church, which is our mother, and will continue to act in close cooperation with the Dicastery for the Laity, Family and Life, and the bishops of each diocese where we are present. We also count on the support of the Conference of Bishops of France, since the Foyers de Charité were founded in France, and their headquarters are located there, in Châteauneuf-de-Galaure.

The first decisions taken by the governance of the Foyers de Charité

Already, without waiting for the 2021 General Assembly, the Moderator Father, Moïse Ndione, and the International Council of the Foyers de Charité have taken three major decisions:

1/ To complete the research work of the commission, **we will commission a general audit of the Foyers de Charité and all of our activities**, to an independent professional body. The purpose of this audit will be to identify the structural or cultural causes of the dysfunctions, abuses and deviations that could have been identified.

2/ **The unit for the fight against crimes against children and all forms of abuse will be restructured**, under the responsibility of a general coordinator, who will be independent of the Foyers de Charité, in order to continue our anti-abuse and prevention work, and improve our capacity to welcome and deal with any further testimonies that these revelations may elicit. As of now, the control unit can be contacted at the email address paroledevictim@lesfoyersdecharite.com.

3/ The Foyers de Charité decided to **create a theological commission** charged with studying the teachings of Fr Finet in the light of these revelations. Indeed, the Foyers must examine, with the help of external experts, the legacy received from Fr Finet and discern anything that is not in keeping with community life because of this legacy, especially concerning the manner, in which the priestly mission is viewed and experienced in the Foyers de Charité, and, more generally, the positioning of authority.

In particular, we realise the significance and scale of the decision to conduct a general audit, for each of our Foyers de Charité. We would like to say to all the members of the Foyers, to all the heads of our schools and of our activity branches, that this is an essential measure. We have committed our lives to a work whose mission is to proclaim the Gospel. A Catholic work cannot turn a blind eye to victims, accept that serious acts remain hidden and that certain community ways of life can facilitate any abuse whatsoever. We must do this work of getting to the truth and we call on all members to cooperate with it in good faith.

These initial measures, however strong they may be, cannot constitute the only response of the Foyers de Charité to the conclusions of the research commission. We are on a path of reform. Fr Moïse Ndione calls on all the members, priests and laity, to participate in a necessary collective work to deepen our vocation and our mission. We wish to continue this work in the Church, alongside the bishops, that have a Foyer de Charité in their diocese, and under the authority of the Dicastery for the Laity, the Family and Life.

APPENDIX 1 TO THE SUMMARY OF THE COMMISSION REPORT

Details regarding the other cases mentioned by the report of the research commission

In the report of the research commission, 9 testimonies mention other situations involving people other than Fr Finet. These testimonies were sent to the Moderator Father and to the anti-abuse unit, so that they can be dealt with appropriately. Already, the Foyers de Charité consider it important to provide details on these other situations.

Regarding the nature of the facts

The situations mentioned in these 9 testimonies cover a variety of different areas: dysfunctions or abnormal processes, e.g. in terms of the exercise of authority or management; and actual sexual abuse. Certain situations are already known and being dealt with by the Foyers de Charité; some of them have already been exposed publicly, including through press releases from the Foyers de Charité and/or press articles.

As soon as it is known, each situation is then handled, according to the statutes of the Foyers de Charité, civil law, ecclesial law and the specific system governing associations of the faithful, in connection with the hierarchical authorities concerned.

The number of cases and their timing

In addition to the range of different situations, we can affirm that, to our knowledge, since 1950:

- 13 members of the Foyers de Charité, including both priests and laity, have been the subject of accusations of sexual abuse.
- Of these 13 cases, 5 concern the period before 2000, 8 concern the period since the year 2000 (the year 2000 being the pivotal year of the introduction of more stringent control measures by the Conference of Bishops of France).
- In addition, 2 people associated with our missions, without being a member of our work, were also the subject of the same charges.
- 5 situations specifically concerned the sexual abuse of minors.

Regarding the measures taken

The measures and sanctions that were taken were, according to the different levels of gravity of the facts:

- Either warnings or conservatory measures.
- Or activity restrictions.
- Or decisions to leave or be dismissed from the work.
- Or reports to the public and ecclesial authorities (particularly concerning criminal offences, such as sexual abuse).
- Or specific canonical processes.

The general audit of the Foyers de Charité and all their activities, decided by the coordinators of the Foyers de Charité and entrusted to an independent professional body, will make it possible to continue this essential work of truth-finding so that no victim is ignored or any fact remains hidden. The Foyers de Charité reasserts their determination to fight steadfastly against crimes against children and all forms of abuse; to work on safety measures against the abuses and dysfunctions, which have been identified and those which could be brought to their attention in the future.

APPENDIX 2 TO THE SUMMARY OF THE COMMISSION REPORT

CONTROL MEASURES AGAINST PAEDOPHILIA AND SEXUAL ABUSE

