

**SUBJECT TO EVERY HUMAN CREATURE
FOR GOD'S SAKE**
EpFid II 47



**Manual for the topic of safeguarding
of minors and vulnerable adults in
ongoing and initial formation**

General Curia OFM
2023

Manual for the topic of safeguarding of minors and vulnerable adults in OFM Ongoing and Initial Formation

*Subject to every human creature for God's sake
(EpFid II 47)*

Presentation

«The protection of minors and vulnerable persons is an integral part of the Gospel message that the Church and all her members are called to spread throughout the world. Christ Himself, in fact, has entrusted to us the care and protection of the least and most defenceless: "whosoever receives one child like this in my name receives me" (Mt 18:5). We all have a duty, therefore, to welcome children and vulnerable people generously and to create a safe environment for them, with priority regard for their interests. This requires a continual and profound conversion, in which personal holiness and moral commitment can contribute to promoting the credibility of the Gospel proclamation and to renewing the Church's educational mission¹».

The beginning of Pope Francis' Motu Proprio offers us the fundamental elements of protection, read in the context of our faith and also of our charism as Friars Minor.

The General Chapter of 2021 with mandate 9² marked a decisive

1 Pope Francis, Motu proprio On the Protection of Minors and Vulnerable Persons, 26.03.2019.

2 General Chapter OFM 2021, Final Document, Mandate 9, p. 18: «Because as Minor Brothers we strive to live as brothers to all, and to respect the dignity of each human person, we remain committed to the safeguarding of minors and vulnerable adults from abuse in its various forms (sexual, of power, of trust, of authority, etc.), and to a just and compassionate response to anyone who has

step forward in this matter, to lead us not only to face the emergency, but to live a profound journey of personal and community conversion, in communion with the broader journey of the whole Church.

Immediately after the Chapter, the General Definitory decisively took up this matter, and the Document which I have the pleasure of presenting is intended to be a concrete fruit of it.

The profound conversion required by this commitment also calls for a change of culture and mentality. For this reason, we discover that the protection of minors and vulnerable adults is not alien to our Franciscan charism. That is why I would like to highlight a few points in this regard.

Brother Francis writes in his Testament that the Lord granted him to begin doing penance by encountering the wounded humanity of lepers³. The embrace with them expresses a different relationship of the young merchant with his own and others' corporeality. Francis is not afraid of closeness and even the intimacy of the embrace, with profound respect for the other. Here a new vision of God and of the human person, of himself, opens up to him.

In the course of his life, Francis learned to treat the bodies of his sick brothers and sisters with tenderness, as well as those of so many sick and poor people who turned to him. St. Clare will live out the same care with her sisters. Both will be hard on themselves, but tender on others, recognizing in their neighbour the mystery of the presence of the Spirit of God and His holy Work⁴. The encounter with the little ones, the lowliest, and the defenseless is decisive for the vocation and mission of Francis and Clare of Assisi.

During the event of the Stigmata, Francis' own body is marked by the encounter with the crucified Lord, in a relationship of love and total reciprocal self-giving.

At the end of his life, laid naked on the bare earth, he gives his

suffered directly or otherwise from such abuse».

3 cf. Testament 1-3.

4 cf. Regula bullata X, 8.

whole life back to the God of life.

In the light of Francis' journey, we are invited to develop a new culture that helps us to promote the dignity of each person, especially that of the lowliest and most defenseless. To this end, we desire to start with accompaniment from the very first steps in Franciscan life and therefore throughout its journey through the different ages of life: this is what we call initial and ongoing formation. This applies to each and every one of us, so as to help make our environments truly welcoming, respectful and safe for everyone.

In this way we also have the opportunity to deepen the anthropological, spiritual and charismatic premises of our voluntary choice to live the Gospel in obedience, without anything of our own and in chastity, for a life welcomed as a gift and returned to the Lord through a redeemed existence that finally generates full life for many.

I present and entrust this Manual to the Friars and to all the Entities of our Order so that it may be received, studied, deepened, and used without delay and effectively, as a good practice of humanity in the following of Christ.

All this is certainly part of the mission of "Repairing the Church" that Francis received at San Damiano and that he still gives to us in an enlightening way to this very day.

Br. Massimo Fusarelli, ofm
Minister General

Prot. 112712

What is Safeguarding of minors and vulnerable adults?

As Friars Minor we recognize the fundamental value of the dignity of each person and his or her rights as a being created in the image and likeness of God (Gen 1:27). For this reason, each one of us deserves to be treated with respect and care⁵.

Those of us who have made a commitment to a more radical following of Jesus Christ are called to be a prophetic memory in the Church. We stand for the Life and Dignity of all people, particularly the most vulnerable.

Our commitment as Friars Minor to safeguarding is an actualised form of living our charism of minority by renouncing any kind of abuse of power towards others⁶.

Therefore, we are guided by the fundamental values of:

- promoting the dignity of every person by our words and deeds
- the sense of fraternity and union in building the Civilization of Love that reflects the Kingdom of God where justice, mutual love, peace, truth, freedom and solidarity prevail over other values.
- As Friars Minor we announce that the dignity of persons is a fundamental value in the proclamation of the Gospel, in the Order there is no place for exclusion, discrimination, violence or intolerance against any person.
- As Friars Minor we consider the call for safeguarding an opportunity to decide ourselves for a deep process of con-

⁵ Cfr. Final document, GC 2021, no. 18.

⁶ CCSS Art. 45.

version which involves all our human resources but is possible only by desiring “above all else to have the Spirit of the Lord and Its holy activity, to pray always to Him with a pure heart” (Later Rule 10,8)⁷.

“The crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful. In order that these phenomena, in all their forms, never happen again, a continuous and profound conversion of hearts is needed, attested to by concrete and effective actions that involve everyone in the Church, so that personal sanctity and moral commitment can contribute to promoting the full credibility of the Gospel message and the effectiveness of the Church’s mission. This becomes possible only with the grace of the Holy Spirit poured into our hearts, as we must always keep in mind the words of Jesus: “Apart from me you can do nothing” (Jn 15:5). Even if so much has already been accomplished, we must continue to learn from the bitter lessons of the past, looking with hope towards the future the help of the “Spirit of the Lord”⁸.

⁷ CCGG Art. 9.

⁸ Pope Francis, Vos estis lux mundi, Motu proprio, 25.03.2023, Foreword.

Part A

Theoretical framework for a training event in safeguarding⁹

This part provides information that will help those preparing a training to better understand abuse and violence against children, young people and vulnerable persons. Even if you have had safeguarding training, this will serve as a review and supplement. It is important for participants to understand the commitment of the Order of Friars Minor to child safeguarding. The practical part with tips for conducting one or more training events at the level of initial and further training will follow in Parts B and C.

A.1 Basics of sexuality

The development of one's personality is a lifelong process for every person. This essentially includes the discovery and cultivation of one's sexual identity. Man's sexuality, created by the 'Creator in the image of God (...), as man and woman', is inseparable from being human. Like other talents, a person's physicality grows and develops through different stages and reaches maturity, i.e. the ability to develop personalised interpersonal relationships. Each person experiences their gender in the form of their sexual identity as a constitutive part of their personality. Sexuality as a loving and pleasurable experience of corporeality, one's own and one's part-

⁹ Some passages of the text have been taken from: The Austrian Bishops' Conference, The truth will set you free (Jn 8,32): A Framework for the Catholic Church in Austria: Procedures, rules, and guidelines against abuse and violence towards third parties. Revised integrated edition (the original is in German), 2021.

ner's, is therefore not an impulse added to the human being from the outside but belongs to the most intimate part of the human person, which according to the Christian conception is understood as a unity of body and soul, body and spirit.

Any reduction to a partial aspect of the person, e.g. in the denial and rejection of the physical or in its over-valuation, obscures the vision of the whole human being and thus entails the risk of abusing oneself or the other for the mere satisfaction of one's needs. But this would be pure selfishness that has nothing to do with love. Sexual abuse often takes root in an unsuccessful integration of sexuality into a person's overall personality or a disturbed psychosexual development.

The process of developing into an independent and self-responsible personality requires conscious and appreciative support and education from those responsible, especially in childhood and adolescence: parents, family, teachers, educators, child and youth workers and pastors. In addition to social competence in dealing with young people, this process requires sexual maturity and knowledge of the fundamental peculiarities of gender development and psychological developmental outcomes.

Christian accompaniment of young people aims at developing mature and independent personalities: *“A young person's experience with the Church should always lead to a personal and invigorating encounter with Jesus Christ within a loving and nurturing community. In this environment, young people should be encouraged to grow to their full human and spiritual maturity (...)”*¹⁰. Furthermore, children and adolescents should be enabled to develop their personalities to experience holistic love and acceptance from a partner as adults and pass it on to others.

10 Pope Benedikt XVI, Pastoral letter to the Catholics of Ireland, 20 March 2010, Nr. 12.

A.1.1 Sexual Orientation and Abuse

Sexual orientation is not decisive for someone becoming an abuser.

A.1.2 Celibacy/Evangelical Counsel and Abuse

In the public debate on cases of sexual violence in the ecclesiastical sphere that have become known, the question is repeatedly asked whether a change in the Roman Catholic Church's practice of combining access to priestly ordination with the obligation of celibacy would reduce cases of abuse. It is also often argued that lifting the celibacy obligation could solve the problem of sexual abuse.

Experts emphasise that there is no connection between the celibate lifestyle and sexual abuse. A large number of abuses are committed by married people or in families. It is not the absence of a sexual partner that is the cause of sexual abuse but disturbed or immature psychosexual development. Every person needs a fundamental examination of their sexuality and its integration into the overall personality.

A.1.3 Pædophilia or hebephilia and abuse

Pædophilia is a sexual interest of adults in children who are not yet in puberty and generally not older than 11 years. Affected persons may perceive the bodies of boys and/or girls as sexually arousing.

People with hebephilia feel sexually addressed by adolescents (12-14 years), whose physical development already has characteristics of puberty.

Ephebophilia is the primary sexual interest in mid-to-late adolescents, generally ages 15 to 19.

A.1.4 Vulnerable adults and abuse

People of different ages rely on a pastor, seeking advice, comfort, help, guidance and support. These people need a specially protected framework to feel safe and understood. These accompaniment situations are characterised by great closeness: people open up in trust and discuss their relationship with God and their intimate problems. Spiritual accompaniment and pastoral conversations are marked by the opportunity to get very close to a person. On the one hand, they must allow for intensity, density and closeness, but on the other hand, they must maintain the necessary internal and external distance. This can result in a special dependency relationship with their companions, their shepherds. *This dependency must under no circumstances be exploited and abused.*

There is another large group of vulnerable people where people (sometimes not self-determined) come into contact with church institutions and those who act in them. These are, for example, patients, people in need of care or people on the run. Similarly, people with disabilities or the mentally ill fall into the group of vulnerable adults. The motu proprio of Pope Francis *Vos estis lux mundi* defines vulnerable persons in the following manner: included is “*any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist the offence*”¹¹.

¹¹ Vos estis lux mundi, Art. 1, §2b.

A.2. Proximity and distance in the interpersonal relationship

Interpersonal relationships are reciprocal interactions that occur between two or more people. They are social relationships governed by laws and institutions of social interaction.

Interpersonal relationships are essential for the growth and development of the individual. They are based on emotions, feelings, interests and social activities, and allow communication and the exchange information between people.

It is essential to foster and maintain healthy and constructive interpersonal relationships.

Work with children, adolescents and particularly vulnerable people, is relationship work. This implies a balanced relationship between proximity and distance. *As a responsible person, you must watch and monitor this interaction repeatedly.*

The basis of any serious and trusting relationship between an authority figure and a child, an adolescent or an adult person is mutual approval and the building of spiritual and emotional closeness. The authority figure's responsibility for a successful relationship also extends to managing physicality and physical closeness. Especially with children and adolescents, it is important to be attentive and allow them to determine closeness and distance themselves, always in such a way that anything that could give rise to misinterpretation or defamation is avoided as much as possible.

The sexual abuse of children and adolescents is a gross, powerful and violent exploitation of this closeness, even if the authority figure himself does not judge it that way. On the other hand, knowledge of the possibility of abusing physical proximity must not lead to healthy and necessary physical contact - even in play - being avoided or observed suspiciously. Important and necessary are, on the one hand, an awareness of perception and, on the

other hand, concrete knowledge of what to do in case of suspicion of attacks of any kind. Adults must not look the other way if they perceive improper or at least reckless behaviour in a priest or lay brother. *We are obliged to contact the person in charge of receiving complaints in the case of violations of the integrity of minors or to contact the ombudsman's office in the case of more serious violations.*

The meaning of closeness and distance can be completely different from person to person and from situation to situation. Sometimes a lot of closeness is stressful; in other situations, we wish for more security and closeness again. Nevertheless, proximity is important, and interaction should be conscious, respectful and transparent. The pastoral and pedagogical context between the child and the authority figure must be taken into account in any kind of relationship. If, for example, a child wants to be hugged whilst being comforted, this should never be done. *The adult is responsible for ensuring that such boundaries are perceived and respected.*

Awareness-raising in this area takes place on the one hand by raising awareness and addressing one's own needs, on the other hand by thinking and using empathy with the situation and needs of children and young people or by exchanging ideas with other group leaders about their experiences.

A detailed examination of the subject matter makes it safer in sensitive situations. For this purpose, one can also use help from outside, one can observe one's own work, and can obtain feedback from others (e.g. in the form of group or individual supervision, spiritual accompaniment).

Despite some difficult questions, it is clear that closeness - and to some extent, physical closeness - cannot be eliminated when working with children and young people. Instead, it is about sharing certain areas of life with each other. This includes being involved with each other and allowing closeness.

A.3. Abuse and violence

A.3.1 Gradation by gravity

Behaviour that violates the integrity of the other person

Each person has a '*felt*' boundary around him, which he or she perceives as protective and necessary. This boundary is individual and also varies during the day or depending on the environment.

A boundary violation occurs when people cross the personal boundaries of others through their words, gestures and behaviour. *Boundary violations can occur unintentionally.* Examples of boundary violations include public exposure, non-consensual touching, calling children and adolescents "*darling*" or "*sweetheart*", and allowing children and adolescents to behave in a sexualised manner during interactions.

Decisive in assessing whether a boundary violation has occurred is the personal experience of those affected. If, for example, someone feels hurt, humiliated or devalued, a line has been crossed. *To avoid a 'culture of border violations' that potential perpetrators can exploit to set up targeted attacks, border violations must be perceived, addressed and corrected as such.*

Abusive behaviour

*Abusive behaviour is physical, sexual, emotional, economic or psychological actions or threats of actions that influence another person. This includes any behaviours that frighten, intimidate, terrorize, manipulate, hurt, humiliate, blame, injure, or wound someone*¹². Abusive behaviour is not an oversight and ignores the defensive reactions of those affected. A behaviour is also called abusive the first time if it can be described in terms of the scope of more than one border violation. Abusive people relativise and trivialise their behaviour, as well as when third parties address and criticise their behaviour. Examples of abusive behaviour include girls and boys being delib-

12 Cf. Papa Francesco, *Vos estis lux mundi*, Art. 1.

erately frightened, frequent sexist comments or targeted touches on the chest and buttocks, such as an apparently 'friendly' slap on the buttocks. Abusive behaviour requires consequences, such as temporary exclusion. *In the case of abusive behaviour by adolescents, this must be addressed, a limit must be set, and professional help must be provided by specialists (psychologists, psychotherapists, etc.).*

Criminal offence

Children cannot assess the permissibility of sexual acts with older adults and adolescents and their consequences. It is, therefore, not possible to consent to such actions. According to canon law, any sexually abusive and boundary-breaking behaviour towards children under the age of 18 is prohibited¹³.

Grooming

Grooming is when someone builds a relationship, trust and emotional connection with a child or young person so they can manipulate, exploit, and abuse them. The goal of grooming is to lower the child's inhibitions with the objective of sexual abuse.

Examples of grooming behaviour include:

- Forming relationships: Perpetrators seek to form relationships with children by showing a child extra attention, complimenting them, giving gifts, making promises, and increasing contact. These behaviours that may seem innocent to the lay person. It may also include undermining of relationships with family or friends “no one understands you like I do”.
- Testing boundaries: Perpetrators will try to gradually test,

¹³ For more details: Dicastery for the doctrine of the faith, *Vademecum*. On certain points of procedure in treating cases of sexual abuse of minors. Committed by clerics, 5 June 2022, n. 1-8.

push or cross the physical boundaries of a child's comfort levels.

- Inappropriate touching such as making close physical contact, such as inappropriate tickling and wrestling or play fighting.
- Intimidating comments
- Sharing sexually explicit material.
- Communicating secretly.

In many countries, Grooming is considered a criminal act.

A.3.2 Differentiation by Species

Negligence

Neglect in the case of children is the ongoing failure to meet a child's basic needs. A child might be left hungry or dirty, or without proper clothing, shelter, supervision or health care. This can put children and young people in danger. Too little attention is usually given because of its creeping course.

Physical violence

Physical violence is defined as any physically harmful effect on others: e.g. beating, slapping in the face, or refraining from assisting in case of injury or illness.

Psychological or emotional violence

Psychological violence is understood as the emotional abuse of others, e.g. behaviour that gives the affected person the feeling of rejection, being, unloved, degradation, worthlessness or being overpowered, isolated, emotionally blackmailed, the burden of unreasonable expectations, instrumentalisation, stalking, derogatory

statements about parents or other relatives or origins.

This also includes acts at the level of peer-to-peer attacks, e.g. in the form of bullying and cyberbullying (harassment by electronic media).

Spiritual violence

Spiritual violence is a special form of psychological violence, commonly referred to as '*mental abuse*' or '*spiritual abuse*'. *Spiritual abuse is exercised when pressure and lack of freedom arise through religious content or by invoking spiritual authority, and dependency is created and exploited.* Although the phenomenon is not new, it is not sufficiently scientifically recorded and elaborated. For example, there is no satisfactory definition or clear demarcation from other forms of violence and abuse.

Spiritual abuse can include: manipulation and exploitation, forced accountability, censorship of decision making, demands for secrecy and silence, coercion to conform, control through the use of sacred texts or teachings, demands for obedience to the abuser, the assumption that the abuser has a '*divine*' position, isolation as a means of punishment, and superiority and elitism.

What distinguishes spiritual abuse from abuse of power is not the relational asymmetry generated by authority, but the fact that this authority is abused "*in the name of God*" and that it precisely affects the relationship of the person with God, which is a constitutive element of conscience.

Sexual violence/sexual abuse

There are several definitions of sexual abuse. However, a common definition of sexual abuse is: *Sexual abuse means non-accidental, deliberate, psychological and/or physical harm that leads to injury, developmental inhibition or even death and that affects the well-being and rights of another, in this case, the child, adolescent or vulnerable person.*

In the case of sexual abuse, an adult intentionally creates situations. He plans them and abuses his position of authority and/or trust to become sexually aroused. Sexual abuse often begins with caresses, 'harmless tickling games', touching and touching the genital area, etc. The intensity of the actions may increase over time and change depending on the proximity between the perpetrator and the person concerned. In addition to clearly defined sexual abuse, as regulated by criminal law, there may be more subtle forms such as verbal sexual harassment, sexualised atmosphere or language, observation of the child when undressing, bathing, washing, or care that is not age-appropriate, age-inappropriate education about sexuality. *Sexual abuse is the coercion of sexual behaviour that takes advantage of a relationship of authority or dependence, such as rape in the worst cases. However, this also includes sexual intercourse without threats or the use of force if it takes advantage of a relationship of authority or dependency.*

In addition to sexual assaults by adults on children and adolescents, there are sexual assaults between children and adolescents (e.g. between siblings, in institutions for children and adolescents, in sports groups, and in youth employment projects). There are also attacks between adults.

Violence in digital media

The term '*media violence*' refers to both the passive consumption of violence depicted in the media (e.g. by watching a violent video) and the active exercise of violence with the help of the media (e.g. by publishing an embarrassing photo). In both forms, sexual violence is one form among many.

In addition to the criminal offence in which adults confront children and young people with pornographic depictions in the media, there are situations in which children and young people passively consume the violence depicted in the media, become victims of

media violence, or actively exercise violence with the help of the media. Sometimes this goes hand in hand: children and young people consume images with pornographic and shocking content, for example. *Violence in digital media in its various forms is of increasing importance.*

Passive media violence: consuming and watching

From an early age, media violence is consumed by children, for example, in cartoons. In addition, children encounter representations of violence in various ways: '*funny violence*' (cartoon series, videos, funny games), re-staged and staged violence (stunts, wrestling, stalking brawls), violent music videos and lyrics, horror films and violence in feature films, pornography (with violent content or used to use violence against younger children by reproducing them) and real, extremely brutal violence (executions, war scenarios, torture, Rape, murder - so-called snuff videos).

Active media violence: producing and exercising

Here, too, there are many forms: from Internet harassment (through unwanted advertisements, obscene messages or posts) to cyber-bullying (deliberate insults, threats, embarrassment or harassment of people on the Internet or via mobile phones, also called cyber-stalking or cyber-bullying), happy slapping (fights arguments and fights between young people are filmed and spread rapidly via the Internet and mobile phones), Sexting (erotic photos or nude photos are distributed against the will of the persons depicted on social networks), sexual harassment, seduction or grooming on the Internet.

A.3.3 The consequences of abuse for victims

There are no clear characteristics for the detection of experienced

sexual violence. However, any behavioural abnormality (*e.g. sudden withdrawal, sudden lack of distance, behaviour change, or psychosomatic illness may indicate underlying abuse.*

In principle, there is no child abuse syndrome, which means it is impossible to combine several deviant behaviours to recognise that child sexual abuse is involved. *Instead, observing, recognising and understanding why a child has changed is necessary.*

A previously shy child may suddenly become aggressive. A loud and cheerful child becomes shy and quiet. A 'well-behaved' child uses foul language. Yet another child may express it in a psychosomatic form.

For people from the environment, it is sometimes only a vague assumption, a vague feeling, because a child rarely faces up to abuse directly. Talk to colleagues, friends or people who know the child about an assumption or perceptions. Often there are fears and doubts that something 'incomprehensible' has happened. You do not want to suspect anyone wrongly, especially if the potential perpetrator is known ("*such a caring father, always taking his daughter*"), and you are afraid of being labelled as "*hysterical*".

One should never rule out possible abuse if a child behaves inexplicably in an obvious way. However, it is imperative that the signs are investigated.

For every type of abuse, the ability to fully trust someone is *brutally destroyed in the victim*. Many victims falsely accuse themselves of precisely this: of not having been able to recognise the predator's strategies in time. And so, they suffer from a sense of guilt even though they are not at fault. *We now know from neuroscience that during the traumatic experience of abuse, the person's psyche is so overwhelmed that it is impossible to form a coherent image or memory of the act of abuse itself.*

Even fewer are victims able to verbally express the crushing experience they have undergone. The only things they have at their disposal are broken fragments of memories, physical sensations, sounds, smells, and tastes that may suddenly present themselves throughout their lives with a very high degree of intensity. Usually, the victim lives in constant fear that the traumatic experience may present itself again (flashback), e.g. by coming into contact with an environment similar to the one in which they suffered the abuse. This is one of the reasons why victims often hesitate to talk about the experience for a long time. *The underlying feeling of a victim is that of an insecure, unreliable world. It is as if the ground is missing under their feet.*

From a clinical point of view the most frequent symptoms after a traumatic experience of abuse are:

Depression:

Depression is a mood disorder that occurs when feelings associated with sadness and hopelessness continue for long periods of time and interrupt regular thought patterns. It can affect your behavior and your relationship with other people.¹⁴ The risk of suicide is significantly higher in comparison with the rest of the population¹⁵.

Flashbacks:

A flashback is when memories of a past trauma feel as if they are taking place in the current moment. That means it's possible to feel like the experience of sexual violence is happening all over

14 For clinical discernment, cfr. <https://www.psycom.net/depression/major-depressive-disorder/dsm-5-depression-criteria>.

15 <https://www.psychiatrist.com/pcc/trauma/ptsd/sexual-abuse-impact-suicidal-ideation-attempts-psychiatric-illness-children-adolescents-with-posttraumatic-stress-disorder/>

again. During a flashback it can be difficult to connect with reality. It may even feel like the perpetrator is physically present.

Post-Traumatic Stress Disorder:

Post-traumatic stress disorder is an anxiety disorder that can result from a traumatic event. You may have heard the term used in relation to the military, but it can apply to survivors of any type of trauma, including sexual violence. Survivors might experience uncharacteristic feelings of stress, fear, anxiety, and nervousness—and this is perfectly normal. With Post-Traumatic Stress Disorder, these feelings are extreme, can cause you to feel constantly in danger, and make it difficult to function in everyday life¹⁶.

The following symptoms or behaviors may be caused by a traumatic experience of abuse¹⁷:

- Self-Harm or self-injury (when a person inflicts physical harm on himself or herself, usually in secret).
- Substance Abuse
- Dissociation (Dissociation is one of the many defense mechanisms the brain can use to cope with the trauma of sexual violence).
- Panic Attacks (A panic attack is a sudden feeling of intense fear and anxiety that happens in situations when there may be no immediate danger).
- Eating Disorders (Sexual violence can affect survivors in many ways, including perceptions of the body and feelings of control).
- Sleep Disorders

16 Cfr. <https://www.brainline.org/article/dsm-5-criteria-ptsd>

17 Cfr. <https://www.rainn.org/effects-sexual-violence>

Consequences of abuse related to faith:

In many cases victims/survivors lose their trust in the institution of the Church. Perhaps more serious: some concepts of the faith, e.g., '*sacrifice based on love*', self-giving, and surrender to God's will... lose all positive meaning for them, they seem to be unbearable concepts, cruel to them since they have undergone a '*non-voluntary, but manipulative, violent sacrifice*'.

And it is this interweaving of consequences that makes the victim confused in their self-perception, a fact that often emerges in interviews during investigations: statements seem confused and contradictory. In reality, this is a typical effect of post-traumatic stress syndrome.

A.3.4 Secondary victims

In the context of abuse in the Church, a secondary victim is a person who, although not a direct victim of sexual or emotional abuse by a cleric, has suffered the traumatic consequences of such abuse indirectly. These people may include family members of direct victims, members of the affected religious community, presbytery, bishops, or even society in general, who are impacted by the loss of trust in the church and in the institutions that should protect the most vulnerable.

Secondary victims may experience a wide range of negative emotions, such as sadness, anger, shame, guilt and confusion, and may require help and support to work through their pain. They may also have difficulty trusting the Church and religious authority figures after witnessing the way abuse cases have been handled in their religious community, through cover-up or silence.

A.3.5 Accompaniment of accused friars

Typical reactions of accused abusers when confronted

- Denial of responsibility: 'Something happened, but it did not come from me'.
- Denial of sexual character: 'Something happened, and he came to me, but it was nothing sexual'.
- Denial of guilt: 'Something happened, it came to me, it was something sexual, and it is not OK, but it happened because of special circumstances (alcohol, sexual or other frustrations, financial problems, fear of women).

The accompaniment of the accused friars

The question of accompanying accused or convicted friars is one of the thorniest issues in the whole topic of abuse. Obviously, much depends on the civil law of the country where the accused friars live, especially if they are convicted by a civil court.

a) Psychotherapeutic accompaniment

From a psychological point of view, the most critical moment for a friar accused of sexual misconduct is immediately after the communication of the allegations and during and after the interviews conducted during the preliminary investigation. The fear of media attention and the ensuing derision and hatred from the public sphere can become so pervasive that the risk of suicide is very present. Therefore, one should not wait too long to offer competent psychotherapeutic help. Sending the accused friar alone to a retreat house without any human help tends to add to the sense of isolation and to reinforce the risk of suicide. From a psychiatric point of view, paedosexuality, i.e., the abuse of minors, is not curable but can be successfully treated in the sense that predators learn to control their tendency better and develop more mature relationships. However,

this is only possible if a treatment programme combines individual and group therapy with prolonged, possibly lifelong supervision.

b) Protection of the good reputation of the accused friar

Every accused friar should be informed of his right to seek legal advice in both canon law and civil law. Furthermore, all necessary measures must be applied to protect the accused friar's good name and presumed innocence until the end of the canonical and/or civil process. At the same time, everything possible must be done to protect the integrity of any victims against the accused friar. In most cases, this means that from the start of the preliminary investigation, the friar must not have any contact with persons belonging to the category of the victim who has brought a complaint against the friar.

c) Fraternal accompaniment

Usually, one or two friars from the entity are assigned to offer fraternal accompaniment to the accused friars, i.e., to visit them regularly. This friar may be nominated by the accused friar but must be confirmed by the Provincial or Custos. Many predators report that their faith in God helped them the most after being confronted with allegations of abuse. This may seem paradoxical; we may have serious doubts about the maturity of their faith, especially if they deny any kind of responsibility for the victims. But their faith can also be a valid hook to enter a deeper conversation with them. We should be frank with them and not shy away from asking clear and focused questions about their state of mind, both on a human and spiritual level. This not least helps them discover the beauty of an adult peer relationship.

A.3.6 Structural conditions of sexual violence

Sexual violence initially originates with individual perpetrators,

but it also has structural conditions that make it easier for them to carry out their plans. Therefore, the structural conditions of sexual violence must also be considered. Structures often make it easier for perpetrators to abuse their position of authority or trust against children and young people. In addition, the special position and moral reputation sometimes resulted in perpetrators being protected more than those affected. Therefore, a look at these supporting structures is necessary to take appropriate measures in terms of prevention and intervention.

The following are factors that promote sexual violence and can accommodate perpetrators.

a. An authoritarian approach that obscures the power of one's position

Parents, teachers, educators, group leaders, priests, etc., are caregivers or authority figures for children and young people whom they trust. The relationship between children or adolescents and adults is characterized by differences in power and resources, which are exploited in cases of sexual violence to satisfy the needs of adults. Power differences must be perceived. Responsibilities must be handled transparently.

Certain ideas about education and relations between the sexes and generations are particularly important for perpetrators. Authoritarian educational ideas in the family and school mainly aim to ensure that children are not allowed to question adults but must obey them unconditionally. Perpetrators, therefore, have an easy time in their manipulative approach and can exert pressure for secrecy.

b. Repressive sex education

If children learn to name and accept all their body parts accordingly and to trust their feelings (including unpleasant ones), they may recognize aggression against their integrity more quickly. They can

then more easily verbalize what has happened to them, react or get help. If sexual acts are frowned upon, this may be expressed at worst in the fact that any talk of sexuality is taboo or adolescent sexual acts are severely punished. The fact that those affected feel sinful and co-guilty facilitates the maintenance of the secrecy of attacks and is often deliberately exploited by perpetrators. *Claims that children or adolescents are equal sexual partners of adults promote an exploitative approach to the sexuality of children and adolescents.*

c. Abuse of religious motives and practices

Perpetrators in the Church context sometimes use religious metaphors to reinforce psychic dependency. For example, an exclusively hierarchical view of images of the "*Almighty Father God*", the "*humble Mother of God*", and the "*obedient Son of God*" can be used to keep children and young believers in a position of emotional dependency and "*blind obedience*". The practice that victims are obliged to confess always to the same priest may obstruct the victim from finding help and support and maintain him or her in isolation.

d. An inadequate social context

The social context of abuse and violence must be taken into account. The social environment needs guidance and support in assessing and dealing with acts of abuse so that there is no secondary victimization. Institutions and communities dealing with children and young people should have an understanding of sexualised violence and knowledge of appropriate intervention measures. Therefore, a supportive environment and a culture of conversation should be created in the communities and in all institutions where the friars work, in which taboos can be dissolved and situations of stress and violence can be appropriately addressed.

A.4 Prevention of abuse

It is important to recognise and support victims of abuse in the Church, providing them with access to resources for support and therapy, and advocating for a culture of transparency and accountability in the church that will prevent future abuse and protect the most vulnerable members of the faith community.

The fundamental mission of the Order of Friars Minor and of the Church presupposes a "*healing space*" for all people. It is the responsibility of each member that this is realised and experienced by all. What is fundamentally needed is a culture of constructive interference and debate, a 'culture of looking'. Protecting children and young people, as well as vulnerable persons, can only be successful if everyone sees it as a common concern and a shared responsibility. Corresponding awareness-raising, the consequent necessary professionalisation of full-time employees and volunteers, and the creation of clear rules and structures (protection policy) are necessary.

A.4.1 Selection and Admission of Candidates and Lay Collaborators

Particular attention is paid by *the ministers, the definitory, formators and guardians* in the selection and reception of candidates and staff working in the Province's institutions to the maturity of personality and the management of sexuality and power, and related problems. As part of the admission procedure, an assessment of reference persons (e.g. a letter of priestly recommendation or, if necessary, a statement from a former religious Superior or former Vicar General) is also obtained from the candidate environment.

If stressors become clear, a specialist is involved in admission to Initial formation or employment procedure. For postulants, a psychological assessment is generally recommended.

A.4.2 Education, training, and further education

Building a culture of safeguarding takes a long time. Therefore, a one-time training of the brothers and the lay people who collaborate with them is not enough. It is the responsibility of the Provincial Minister, the Delegate and the Commission for safeguarding to ensure that training in safeguarding takes place at regular intervals (every 2-3 years).

Self-perception and autobiographical work

In formation, the capacity for self-awareness is promoted, possibly with competent psychological support. Brothers in initial formation should be accompanied to read and interpret their own biography responsibly, identifying situations in which they had to suffer a form of violence or in which they themselves assumed the role of the aggressor. Self-reflection on the personal life situation, also in the sensitive area of sexuality, can take the form of daily review, spiritual accompaniment, confession, supervision, etc.

Thematising affectivity and relational maturity

Brothers in initial formation should be accompanied in their reflection on the development of their affectivity and sexuality. The development of human or emotional maturity, relational capacity, and the virtue of chastity should be thematised.

Addressing the theme of role, function, and power

In safeguarding training, topics such as role responsibility, observing necessary rules of conduct, proximity, and distance, managing authority, power and dependency, as well as forms of behaviour that violate the boundaries of the other (emotional abuse of power) are treated.

Taking responsibility for personal integrity

The training focuses on the fact that the responsibility for maintaining one's charismatic identity and personal and sexual integrity always lies with the person who in some way assumes a role of power, e.g. in caretaker service, pastoral accompaniment and spiritual direction.

A.5 Policy for safeguarding

The safeguarding Policy sets out the common values and principles and describes the steps we will take to fulfil our commitment to protect children and vulnerable adults.

A Policy for safeguarding should contain the following elements¹⁸:

- Preamble or foreword
- Definition of abuse according to: Canon Law, Civil Law of the Country and Law of the Order of Friar Minors (General Statutes)
- Definition of different types of abuse
- Structures which assure just and compassionate relationships with victims of abuse
- Program for regular training of the friars and lay personnel in safeguarding
- Code of conduct for friars and lay personnel

¹⁸ The Holy See updated the 2011 guidelines (https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20110503_abuso-minori_it.html), of the Congregation for the Doctrine of the Faith (now Dicastery for the Doctrine of the Faith) on what elements should be in a policy (<https://www.vaticannews.va/en/vatican-city/news/2023-05/pontifical-commission-protection-minors-plenary-new-strategies.html>), The Pontifical Commission for the Protection of Minors released a survey on the general principles and things to put in universal guidelines (<https://www.tutelaminorum.org/universal-guidelines-framework/>). This can be used as a guide as there are some different contexts in every place around the world.

- Obligation to report information regarding a possible abuse
- Procedures regarding receiving allegations and conducting a previous investigation
- Communication of the Policy to the public
- Monitoring of the application of norms for safeguarding in the Province

A.6 Declaration of Commitment/Code of Conduct

All the brothers and lay collaborators in the Order's institutions must be clearly informed about the aspects listed in the framework regulations in the sense of prevention. They must apply the content of the framework regulations to the extent appropriate to their function and sign a declaration of commitment in this regard.

Code of conduct (sample)

I..... commit myself as a friar minor/in my service to act in accordance with the rules and regulations and to apply and respect them in my field of work.

In particular, I will pay attention to the fact:

- That my work with people in all sectors of the Church and society is based on respect and appreciation.
- That I observe and respect the individual sense of boundaries of the respective counterpart.
- That I deal responsibly with employees and do not exploit existing relationships of authority and trust.
- That I must orientate myself in my service to the Code of Conduct of the Province and act accordingly.
- That if I suspect psychological, physical, spiritual or sexual abuse, I contact the victim listening centre of the Province or diocese to discuss with them the next course of action.
- Taking advantage of the offers of training and further education on the topic of protection.

Name:

Date of birth:

Province/Entity:

Signature of the Provincial Minister/Custodian/President of the Foundation:

Date:

A copy of the signed declaration of commitment must be delivered to the archive of the Province/Custody/Foundation.

A.7 How to react to information about abuse?

A crucial preventive measure is the certainty that every suspected case will be investigated without exception and seriously, regardless of whether it is a serious or less serious abuse.

This requires a transparent and fair procedure for all parties involved. Protecting children, young people, and vulnerable persons is at the forefront. All friars and lay collaborators are obliged to report without exception suspected cases of abuse or the use of force, to the person designated to hear the complaints of the Province or the Diocese directly or through the Delegate for safeguarding of the Province.

What to do in an emergency:

- Keep calm.
- No one can provide assistance in cases of sexual abuse alone. It requires the cooperation of varied forms of assistance and institutions.
- Children and adolescents usually take a long time to talk about the abuse (it often comes years or decades later) and rarely say it all at once.
- Take into account that children or adolescents are often dependent on the accused person, can be pressured by him and want to be loyal to him.
- Confrontations with suspects should not take place hastily to avoid pressure being put on the affected person not to say anything and contact with the caregiver being broken.
- It is essential to contact an office or listening centre in the Province or Diocese.
- All further measures should only be taken in conjunction with professional counselling. Under no circumstances should you attempt to take steps to find out for yourself without the support of a specialised body or to have conversations with the suspected or accused person. The affected person may be harmed even more.

Part B

Guidelines for the preparation of one or more training events on the protection of minors and vulnerable persons

If the person in charge of Ongoing formation has already participated in safeguarding training himself, the material in Part A will be sufficient for him to be able to prepare a safeguarding training event himself. If he has never participated in safeguarding training, it may be better to invite an external person with specific training in the topic of safeguarding to present the main content. In this case, the task of the person in charge of Ongoing formation will be to moderate the event by preparing a good introduction and leading the dialogue in the assembly between the participants.

It will be important to choose a quiet environment for the event that fosters an atmosphere of trust and openness to sharing. There should be enough time for sharing among the participants and for dialogue in the assembly. If it is the first event on safeguarding in the Province, please, plan one whole day for the event.

The training event for safeguarding can be done even if there is not yet a Policy or a Protocol in the Province. The Policy and Protocol are included in the outline in case they already exist. The training event can be a good start to creating a commission for working out a Policy and a Protocol.

In any training event, before dealing with the question of abuse, those responsible must remind all present of the following:

- The need for each friar to respect the inalienable dignity of each individual human being, adult or child, vulnerable or otherwise.

- The obligation on each friar to respect the personal space of each individual person and to observe appropriate distance at all times.
- The safety provided by the institution of “*enclosure*” within the houses of the Order – no external ministry should take place inside the private living quarters.
- The need for a proper code of professional conduct in all areas of our ministry, so that we can all be held accountable for our dealings with others, and not just in emergency situations such as the avoidance of sexual abuse.

B.1 Possible outline for a training event on the level of On-going formation for all brothers or lay co-workers

1. Introduction by the moderator

The moderator can introduce the event by highlighting some institutional and charismatic aspects of safeguarding in our Order:

- The 2021 General Chapter made some challenging decisions on safeguarding. The General Statutes in force clearly regulate what the Order expects from each entity and each community in safeguarding.
- Our commitment as Order of Friars Minor to safeguarding is an expression of the core of our Franciscan vocation: To become authentic brothers to all and be deeply respectful of human dignity, particularly the dignity of the most vulnerable.
- Our commitment as Order of Friars Minor to safeguarding is an actualised form of living our charism of minority by renouncing any kind of abuse of power towards others.
- Our commitment as Order of friars minor to safeguarding is an important means to become better witnesses of the Gospel of reconciliation and healing in a deeply wounded humanity.

2. Presentation of the main contents of safeguarding

The moderator or a person with more training in safeguarding presents the core information about safeguarding using didactic material to make the event more interactive:

A. Dynamics of abuse:

- Presentation of the typical dynamics of abuse, the gradation of violation of boundaries and the different types of violence (cf. Part A)
- List of signs of a possible abuse and symptoms of abuse for the victims/survivors (cf. Part A) .

B. Witness of a victim:

Usually, it is not easy to find a victim/survivor to speak in front of a bigger group about his or her experience of abuse. If it is possible it is the first option, but you should be open to different options:

- Witness of a victim/survivor of abuse or presentation of a film or video with a testimony of victim/survivor of abuse (cf. C. Material).
- Invite the participants to share on their emotions in smaller groups. Invite them to share with the whole group their emotions by using just one word: "*sadness, overwhelm*".
- Invite to go from the emotions to a first decision of commitment for safeguarding: "*The policy of no tolerance is the only reasonable answer to the crimes of abuse!*".

C. Adequate Reaction to abuse:

- Presentation of possible ways to grow in awareness of the pervasiveness of the abuse in our society and our Church. If there have been cases of abuse in the Province, please, give the friars

- permission to speak about them.
- Presentation of possible ways to react in an adequate way to the abuses:
 - More attention to the selection process in initial formation or of lay people working with us.
 - Providing regular training in safeguarding for the friars.
 - Self-awareness in relationships where there is a difference of authority and power.
 - Monitoring whether the norms of safeguarding are put into practice in the Province.

D. Legal aspects of safeguarding:

Presentation of some legal aspects of safeguarding:

- How do we react when we receive information of an abusive relationship? What is our responsibility as ministers, guardians, simple friars? (cf. Part A)
- If already existing: Information on existing structures and procedures in the Province and the local Church (cf. Bishops' Conference policy, Policy and protocols of the Province)
- Explaining the norms for the accompaniment of the accused friars included in the Policy.
- Information on local civil law regulations.

3. Workshop on safeguarding in the houses where the friars live

Invite the friars to reflect on the application of what they heard in their everyday life. Each group must choose a moderator/spokesperson for the group.

Possible questions for the workshop:

- Are there any questions for clarification? What aspect is not clear to me?
- What strikes me the most about the topic of safeguarding?
- Sharing personal experiences of some forms of abuse in your life span, which also means before entering the Order (abuse of power, physical, emotional, spiritual, sexual). How did I feel? How did I react in the context of these abusive situations?
- Is there sensitivity to the issue in my fraternity? Has there been any kind of information or training in safeguarding? What are my experiences with these instruments of protection?
- What would be my suggestions for moving forward as a community and as individual brothers in this area of safeguarding?

If the group already has a basic knowledge and competence in safeguarding, invite them to do a workshop on risk management for protection and gradation of violation of boundaries:

- Workshop 'Risk management for protection' (cf. Appendix)

4. Processing of the content presented in the working groups and conclusion of the event

- Sharing the results of the workgroups in the assembly (spokesperson)
- If already existing: clarification of some aspects of Policy and Procedures for safeguarding (cf. Part A)
- What do the results of the workgroups mean for the future of our Province?
- If already existing: present the code of conduct to be signed by the friars/ lay persons.
- Announce upcoming events/steps and possibilities to explore the topic further.
- Give thanks and conclude with a recreational moment.

B.2 Possible outline for a training event for all Guardians

Some of the elements of the training event can be taken from the training event for all brothers (B.1). The focus of the training will be on the individual fraternities led by the Guardians present:

- What are the specific risk situations in individual fraternities?
- How do we react to a breach of boundaries in relations between brothers or with outsiders?
- When should the Guardian share his suspicion with a third person?
- How to react in case a person makes a complaint to the Guardian?
- What kind of training for safeguarding in individual fraternities?
- How can the theme of safeguarding be integrated with Franciscan spirituality?

If the group already has a basic knowledge and competence in safeguarding, invite them to do a workshop on risk management for protection and graduation of violation of boundaries:

- Workshop 'Risk management for protection' (cf. Appendix)

B.3 Possible outline for a training event at the level of initial Formation

Some of the elements of the training event for all brothers can be used as an introduction (B.1). The focus will be on autobiographical work (cf. Part A). Since one would like to encourage deeper sharing, prepare the event well. Possibly combine it with formation on the importance of emotions and the importance of human dignity in the Franciscan view of the human person (cf. Introduction B.1).

Possible questions for personal reflection and sharing:

- How was my emotional and relational development in my childhood and my adolescence?
- Did I experience a form of violence in my family relationships? If yes, which form? How did I feel about it?
- Did I experience a form of violence in my peer relationships? If yes, which form? How did I feel about it?
- How did I discover the "facts" of sexuality? How did I feel about it?
- What does sexuality mean for me today? What does this mean for my relationships with other persons?
- Was I a victim of a form of abuse? If yes, how was this for me? How did the environment in which I lived react?
- Were there situations in which other people made me clear that I wasn't respectful of their boundaries in the relationship? How did I react then? How would I react today?
- Are there situations where I experience a form of power over another person? How do I feel? Do I perceive moments when I run the risk of abusing my power in a relationship?
- What would be my reaction if I had information of abuse in my environment?

B.4 Training on safeguarding for formators

Some of the elements of the training event for all brothers can be used as an introduction (B.1). The focus of the training will be on the relationship between the formator and brothers in formation.

Possible questions for sharing:

- What is my concept of authority in religious life? Am I aware of the power I have in my role as a formator?
- Which are typical situations where I exercise this power? How do I feel in these situations?

- Do I remember situations where I felt the risk of abusing my power over a friar in formation? Do I remember the larger context of this situation?
- What is my reaction when I perceive that a friar in formation feels threatened or under pressure because of my behaviour?
- Was there a period when I asked for supervision or for sharing with another person on my work in formation?
- Do I now have supervision or conversations with other male or female formators?
- What would be my reaction if I had information that one of the friars in formation was abused in the past, before entering the Order?
- What would be my reaction if there was an allegation against a friar in formation, maybe from another friar in the community or in the group of the friars in formation?
- Which aspects of safeguarding in the context of formation would I like to explore more?

Part C

Didactic material on safeguarding

1. Internet

World Health Organization [WHO]:

1. <https://www.who.int/news-room/fact-sheets/detail/child-mal-treatment>
2. <https://www.who.int/publications/i/item/9789241565356>

Holy See:

1. Motu proprio Vos estis lux mundi (25 March 2023) https://www.vatican.va/content/francesco/it/motu_proprio/documents/20230325-motu-proprio-vos-estis-lux-mundi-aggiornato.html

Pont. Commission for Safeguarding:

1. <https://www.tutelaminorum.org/docs-category/safeguarding/>
2. <https://www.tutelaminorum.org/knowledgebase/practical-publications/>
3. <https://www.tutelaminorum.org/knowledgebase/what-are-the-norms-for-reporting-suspicious-and-concerns-regarding-sexual-abuse/>

4. <https://www.tutelaminorum.org/knowledgebase/what-are-the-protections-for-the-legal-rights-of-accused-persons/>
5. <https://www.tutelaminorum.org/knowledgebase/audit-guide-lines/>

Writing safeguarding policies:

1. <https://learning.nspcc.org.uk/safeguarding-child-protection/writing-a-safeguarding-policy-statement>

2. Video

1. Case “Provolo Institute” (ital./engl.): <https://www.youtube.com/watch?v=wFDqSuUOLR8>
2. REVEALED: Women Sex Slaves of the Catholic Church (Arte) <https://www.youtube.com/watch?v=loyVCjaI-jM>
3. Survivors of clergy sexual abuse tell their stories: <https://www.youtube.com/watch?v=QJfAorE860M>

3. Film

Spotlight (2015):

The film follows The Boston Globe's "*Spotlight*" team, the oldest continuously operating newspaper investigative journalist unit in the United States, and its investigation into cases of widespread and systemic child sex abuse in the Boston area by numerous Catholic priests.

Esame di coscienza (Netflix 2019):

The three 50-minute episodes examine the extent of child abuse accusations across three Spanish Marist Brother Schools in Spain by priests or other people associated with the Catholic Church.

Through interviews with victims, clergy members, journalists, and experts, it discusses different cases, the lack of support for the victims by the church, and how laws in Spain do not support prosecuting cases when they are reported decades after the occurrence.

Fanny e Alexander (1982):

Fanny and Alexander is a period drama film written and directed by Ingmar Bergman. The plot focuses on two siblings and their large family in Uppsala during the first decade of the twentieth century. Following the death of the children's father, their mother remarries a prominent bishop who becomes abusive towards Alexander for his vivid imagination.

4. Books

1. FLEMING D.L./ KEENAN J.F., SJ/ ZOLLNER H., SJ (EDS.), *Doing Theology and Theological Ethics in the Face of the Abuse Crisis*, Journal of Moral Theology 3 (CTWEC Book Series, No. 3), Pickwick Publications (Eugene, OR) 2023, pp. i-ix; 1-374. <https://doi.org/10.55476/001c.72042>
2. ZOLLNER H., *The Catholic Church's Responsibility in Creating a Safeguarding Culture*, in: *The Person and the Challenges. The Journal of Theology, Education, Canon Law and Social Studies Inspired by Pope John Paul II (Warsaw) 12 (2021)*, vol 1, 5-21 <http://dx.doi.org/10.15633/pch.4233>
3. PEREDA, N., CONTRERAS TAIBO, L., SEGURA, A., & MAFFIOLETTI CELEDÓN, F. (2022). *An exploratory study on mental health, social problems and spiritual damage in victims of child sexual abuse by Catholic clergy and other perpetrators*. *Journal of Child Sexual Abuse*, 31(4), 393-411. <https://doi.org/10.1080/10538712.2022.2080142>

4. RUSSELL, D. H., STEWART, J., & HIGGINS, D. J. (2022). Safeguarding in church: Children and young people's perceptions of safety in religious and other faith-based settings. *Journal of Interpersonal Violence*. Advance online publication. <https://doi.org/10.1177/08862605221117548>
5. HARPER, C. A., PERKINS, C., & JOHNSON, D. (2020). Psychological factors influencing religious congregation members' reporting of alleged sexual abuse. *Journal of Sexual Aggression*, 26(1), 129–144.
6. FOLEY, T. (2019). Changing institutional culture in the wake of clerical abuse – the essentials of restorative and legal regulation. *Contemporary Justice Review*, 22(2), 171–187. <https://doi-org.calio.idm.oclc.org/10.1080/10282580.2019.1610943>
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8. RASHID, F., & BARRON, I. (2019). Why the focus of clerical child sexual abuse has largely remained on the Catholic church amongst other non-Catholic Christian denominations and religions. *Journal of Child Sexual Abuse*, 28(5), 564-585.
9. ROBINSON, M., & HANMER, S. (2014). Engaging religious communities to protect children from abuse, neglect, and exploitation: partnerships require analysis of religious virtues and harms. *Child Abuse & Neglect*, 38(4), 600–611. <https://doi-org.calio.idm.oclc.org/10.1016/j.chiabu.2014.03.018>

Appendix

Workshop “*Risk management for protection*”

A creative approach to training in safeguarding for groups who have already a basic knowledge:

Each participant receives a sheet of paper with situations relevant to safeguarding and first responds individually by choosing a traffic light colour. Sharing in groups and then in the assembly on possible answers. The moderator explains for each situation whether and in what way there is a boundary violation or an offence. If information about the situations is missing, several answers are possible.

Green:

All Ok

Yellow:

Breach of a boundary -> confront the person. If the person is not willing to discern, possibly suggest professional help.

Orange:

Violation of a serious boundary -> confront the person, possibly in the presence of another person. Need for professional help, announce precautionary measures in case it happens again.

Red:

No go! This is a criminal offence -> report to the provincial or diocesan listening centre. If it is a child under the age of 18, it has to be reported to the authority.

	Normal situation: green	Boundary violation: yellow	Severe boundary violation: orange	Offence: red
A young volunteer occasionally makes the children sit on her lap.				
The sacristan very often pampers the boys when he helps them get dressed.				
A friar, during Confirmation preparation, shows a film with pornographic scenes, saying he wants to help them 'normalise their sexuality'.				
During the summer camp, an underage girl (14) falls in love with a young volunteer (16), and the two become 'a couple'.				
A young priest accompanies a prayer group with underage youths. In the evening, he invites them to dinner at his house without informing their parents. With some of them, he also goes to the sauna.				

<p>A minor girl (17) shares her very difficult family situation with a young friar. When she starts to cry, he embraces her. She lets him.</p>				
<p>A colleague shares with you that she feels harassed by another colleague on Facebook with compliments and invitations to go further. The colleague is afraid that the colleague might react violently if she blocks him on Facebook.</p>				
<p>A parish priest regularly comments on the sexy clothes of a woman who works in the parish. When she complains, he just laughs and says: "This is normal for a male!"</p>				

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