

St. Anselm's Abbey: Ethics Policy

(This was first revised in 2014 and 2017; extensive additions were made in 2024 in accord with Praesidium's further regulations.)

This policy intended to assist monks of the Abbey in making decisions about interactions with individuals in Abbey-sponsored and affiliated programs. They are also intended to address interactions within families. This policy assists the

Preamble

The Benedictine monks of Saint Anselm's Abbey, like all in the Catholic Church, believe that human suffering as well as the weaknesses and imperfections of human beings deserve a response rooted in love, compassion, and concern. Saint Anselm's Abbey [hereafter Abbey] recognizes that cases involving morally inappropriate conduct by a member of the monastic community requires actions that are loving and compassionate to the victim, fair to the accused, and sensitive to the greater good of the Catholic people and the community at large. This policy is adopted to assist the Abbey in achieving these goals.

The Abbey is community of men vowed to a chaste celibate way of life and mutual respect among persons. The Abbey views sexual abuse, sexual exploitation, and sexual harassment by its members to be morally reprehensible. When considering sexual abuse or sexual exploitation or sexual harassment by a monk, the Abbey maintains a primary concern for the victim's safety and well-being. In our society, the monk vowed to a life of chaste celibacy is looked upon with great expectation, indeed, respect and trust, by virtually all, even those who profess no religious beliefs whatsoever. This power, accorded to the monk, renders display of specific behaviors abusive, regardless of who initiates such activity.

Relationships among people are the foundation of Christian ministry and are central to the life of the Church. Defining healthy and safe relationships is not meant, in any way, to undermine the strength and importance of personal contact or the ministerial role. Rather, it is to assist all who fulfill many roles in the Church to demonstrate their love and compassion for children and adults in the most sincere and genuine relationships.

Abbey by creating a framework that keeps paramount the central concerns of love and compassion for the victim and fairness for the accused as outlined in Code of Canon Law (1983), the Charter for the Protection of Children and Young People (2002), the Essential Norms for Diocesan/ Eparchial Policies for Allegations of Sexual Abuse of Minors by Priests and Deacons (2002), the National Standards for Hope & Healing (2001), and Pope Francis's Apostolic Letter On the protection of Minors and Vulnerable Persons (2019).

For the purpose of this policy alone, the Abbey is defined to include the members of the monastery proper and its apostolates, including St. Anselm's Abbey School, and the various parochial and chaplaincy ministries, and spiritual direction ministry. Therefore, the Abbey requires all Members in formation and those who serve in public ministry, even those who only occasionally serve in public ministry, have received training on the following foundational abuse prevention topics:

- The Institute's policies for preventing and responding to sexual abuse of minors;
- How to maintain appropriate boundaries with minors;
- Facts about sexual abuse;
- Information on how to make a report to the civil authorities of known or suspected sexual abuse of a child who is currently a minor in the jurisdictions where the Member is assigned;
- Information on recognizing and responding to boundary violations or other inappropriate behaviors with minors;
- Information about child sexual abuse material, including its nature as a criminal offense and as a grave delict considered under the Motu Proprio "Sacramentorum Sanctitatis Tutela (SST)"; and
- Information regarding abuse of vulnerable persons, including its nature as an offense under the Motu proprio, "Vos estis lux mundi" (2019).

Standard 9, Reg. 4: The Institute maintains documentation of training completion for all Members in formation and those who serve in public ministry.

A monk is defined as a professed member of the Abbey, a novice, or someone formally accepted as a candidate and living at the monastery. A minor is anyone under the age of 18. An adult is anyone over the age of 18. A report is a third-party complaint. An allegation is a first-party complaint.

This policy is not intended to create any rights in any person, to obligate the Abbey to act at any time or in any manner, or to establish any responsibility of the Abbey. In addition, there may be unusual, unique, exigent or particular circumstances where the tenets of the Catholic religion, the prescriptions of canon law, or the greater good of all concerned require that actions at variance with the provisions of this policy be taken, especially to restore justice, repair scandal, or reform an offender.

With the aforementioned intention that relationships at the Abbey be experienced at all times as charitable and without intention to do harm or allow harm to occur, an Abbey Code of Ethics has been adopted. All monks are asked to carefully consider each standard in the Code before agreeing to adhere to the standards and continue public ministry in Church (cf. Appendix)

The Abbey has a written transition plan to ensure standards are maintained and critical information is not lost following changes in leadership, which should include, at minimum: a. A review of all allegations of sexual abuse and boundary violations from the previous five years; b. A review of all current Safety Plans, including risk evaluations, since the last Accreditation; c. Information about the review board, including primary contact; and d. The status of the Institute in the Accreditation process as well as the expiration date of the current Accreditation.

The Abbey also has a written policy or protocol regarding support and accountability for religious from other provinces or Institutes or diocesan priests who are residing in a house or community of the Institute, which includes sharing the Institute's policies for boundaries with minors.

Finally, this policy may be revised or amended at the recommendation of either the CMSM Region III Review Board for our abbey [hereafter ARB] or the Abbot's Council by a simple majority of that Council present and entitled to vote at any regular or special session, provided the proposed revision or amendment has been presented in writing to both the Council and the ARB at least fourteen (14) days prior to the meeting.

Section 1. Policy on the Sexual Abuse of Minors

Child abuse, in any form, is prohibited by this policy. This policy applies to all monks who regularly work with children and youth, such as teachers and administrators, pastors and parochial vicars, chaplains and volunteers who staff (whether paid or unpaid) at Abbey-sponsored ministries, including overnight activities with youth more than once a year. This policy also applies to all monks who occasionally work with or around children and youth, such as those who assist in parish catechetical programs, those who assist in the sacramental ministry to children or youth ministries infrequently (generally no more than three times a year or for one program or activity during the year that lasts less than a month, such as assisting Penance services, or teaching a single unit in a catechetical program), all those who transport small groups of children and youth without other adults in the vehicle infrequently more than once a year, persons who participate in overnight activities with children or youth more than once a year.

A. Definitions: Child abuse includes the following:

1. Physical abuse is non-accidental injury or threat thereof, which is intentionally inflicted upon a child or youth.
2. Sexual abuse perpetrated by an adult is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity which is meant to arouse or gratify the sexual desires of the adult, child or youth, including the distribution, downloading and/or intentionally viewing of child pornography.

3. Sexual abuse perpetrated by another child or youth is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth, or when one child or youth has power over the other child or youth. This includes any activity which is meant to arouse or gratify the sexual desires of any of the children or youth.

4. Emotional abuse is mental or emotional injury to a child or youth that results in an observable and material impairment in the child or youth's growth, development or psychological functioning.

5. Neglect is the failure to provide for a child or youth's basic needs or the failure to protect a child or youth from harm.

6. Economic exploitation is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth's belongings or money.

harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to "groom" them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth. Examples of those behaviors and interactions include holding children over the age of three on the lap, transporting a child or youth alone, and the like.

Programs for minors in which monks are involved must be supervised by at least two adults (including the monk). The Abbey administration shall be aware of all programs for minors that are sponsored by the parish, school, or agency they supervise. A list of these programs shall be maintained in the abbey office and include activities, purpose, sponsors, coordinators of the programs, meeting times, and locations. Abbey officials shall examine these programs and assure adequate supervision as well as arrange for appropriate religious services on Sundays and holy days.

D. Monitoring and Supervision

The monitoring and supervision of programs and activities involving minors is important for safeguarding children and youth and involves several aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These include the approval of new programs, how many adults need to be present and the like. In addition to setting structural guidelines and standards, the Abbey administration must make sure the structural safeguards are followed. Programs and activities must be monitored and supervised to do that.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the activities of adults, youth and other children so that inappropriate behaviors and interactions can be detected, interrupted, and stopped. Some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples include providing alcohol or drugs to children or youth or actually having sexual contact with a child or youth. Other behaviors and interactions are not necessarily

Section II. Policy on the Sexual Exploitation of Adults

Sexual exploitation of adults is prohibited by this policy. Sexual exploitation is the development or attempted development of a sexual relationship between a person in any academic and/ or ministerial position, lay, religious or ordained, and a monk with whom he has a Professional or Pastoral Relationship. Sexual exploitation includes but is not limited to the following:

A. Definitions:

1. A relationship between any monk and any person:

- who attends a class that the monk teaches or supervises
- who seeks academic advising or guidance from the monk

- A relationship between a monk and any person:
 - who seeks pastoral ministry from the monk or
 - who is under the influence of Abbey personnel's decision-making influences or
 - who participates in a pastoral ministry assignment in which the monk serves or
 - who is enrolled in Abbey retreats and/ or other programs

3. A relationship between a monk who is authorized to provide to individuals:

- counseling,
- pastoral care,
- spiritual direction or spiritual guidance,
- ministration of any sacrament
- life/leadership/peer coaching.
- A relationship between a monk and any person who receives, in the course of the duly-authorized assignment,
- sacramental confession or
- confidential or privileged information.

or making inappropriate comments about someone's appearance.

2. Behaviors: such as inappropriate touching, sending or posting communications with sexual content (correspondence, email, text messages, instant messages, photographs, attachments, phone conversations, Voice mail, etc.). For the purposes of this policy, sexual contact is defined as vaginal intercourse, anal intercourse, oral intercourse or the touching of an erogenous zone of another (including but not limited to the thighs, genitals, buttocks, pubic region or chest) for the purpose of sexually arousing or gratifying either person.

3. Sexualizing a Professional or Pastoral Relationship or relationship between a clergy/religious or lay ecclesial leader and anyone to whom he or she provides ministry (e.g., requesting dates, giving unwanted attention, etc.). Sexual exploitation is sexual contact between a monk and a person with whom the monk has a pastoral relationship. The nature of the relationship is exploitation, regardless of who initiates the sexual contact.

B. Boundaries in Ministry

Monks must never engage in sexual contact with the persons with whom they have a Professional and Pastoral Relationship. This includes consensual contact, forced physical contact, and sexually explicit conversations not related to counseling or professional issues. Monks assume the full burden for setting and maintaining clear, appropriate boundaries in all their relationships.

Physical contact in Professional and pastoral Relationships should be respectful and consistent with the intent to provide a safe and comfortable environment. Physical contact is always interpreted by the recipient, and not the monk. Due discretion must be taken into account regarding any physical contact. Ministry should be conducted in appropriate settings at appropriate times and should not be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled. Ministry should not be conducted in the cloister or bedrooms.

For the purpose of this Policy, sexual exploitation includes but is not limited to the following actions:

1. Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes or fantasies,

Monks are responsible for recognizing the warning signs of boundary violations with other adults.

Some of these warning signs include the following:

- with a certain person.
- C. Monitoring and Supervision of Adults
- wearing special clothes when one knows he is going to see a certain person.
 - spending extra time grooming oneself when he knows he is going to see a certain person.
 - finding ways or reasons to be alone with a certain person.
 - keeping aspects of one's relationship with a person secret from others (such as how often one talks on the phone or sees the other alone).
 - giving and receiving special gifts from a certain person.
 - neglecting to spend time with others because one wants to spend more time with a certain person.
 - sharing personal information about others with a certain person.
 - sharing personal information or seeking help with personal problems from a certain person.
 - excessively looking forward to seeing a certain person.
 - fantasizing or daydreaming about a certain person.
 - lying to superiors and/ or confreres so that one can spend more time
- The monitoring and supervision of programs and activities involving Professional or Pastoral Relationships with monks is important for safeguarding adults from sexual exploitation. Monks who provide pastoral counseling to others shall be required to refer individuals to professional counseling after six (6) sessions have been held. Monks practicing formal spiritual direction shall submit that ministry to peer or supervisory review with a spiritual advisor approved by the abbot. Monks in professional and Pastoral Relationships are responsible for seeking the counsel and guidance of a supervisor, should they find themselves at risk of acting on sexual or romantic attraction to a parishioner, client or counselee. Monks who provide pastoral counseling shall maintain a log of the times and places of sessions with each person being counseled.
- Monks are not permitted to develop new programs and activities that include Professional or Pastoral Relationships without written approval from the abbot or prior. Requests to develop new activities or projects should be submitted in writing to the abbey administration. The abbot, in consultation with his staff or council, will consider whether the plan for a new activity includes adequate monitoring and supervision.
- Monitoring and supervision should include, but are not limited to the following:
- Record keeping - calendars, appointment books, reports of meetings, sessions, potential problems/ concerns.
 - Periodic interviews of monks who have Professional or Pastoral Relationships.
 - Scheduled routine written reviews of the performance of monks who have Professional or Pastoral Relationships, including an assessment of the monk's

ability to set and maintain clear personal boundaries.

- An up-to-date list roster of monks who have professional and/or pastoral relationships in the Abbey's personnel office or other place where records are kept.

If a conflict of interest exists or arises, the monk must inform all parties, especially his immediate supervisor. Resolution of the issues must protect the person being counseled. The monk must establish clear, appropriate boundaries with anyone with whom there is a business, professional, pastoral, or social relationship.

Settings for monks who have Professional or Pastoral relationships should make every effort to do so in settings where casual monitoring by others is convenient (for example along well-traveled hallways or in areas where other Abbey personnel work nearby). There should always be windows in offices, classrooms or other place where monks meet with others. The windows should remain unobstructed by blinds, furniture, plants, or other adornments. Office setting should convey safety and comfort without the use of couches, loveseats, beds, futons or other furniture that would encourage close seating between monks and the person with whom he has a Professional or Pastoral Relationship.

D. Confidentiality

Information disclosed to a monk during the course of pastoral counseling, academic advising, or spiritual direction shall be held in confidence whenever possible, except for compelling professional reasons or as required by law. Specifically, if there is clear and imminent danger to the client or to others, the monk is to disclose the information necessary to protect the parties involved and to prevent harm. Before disclosure is made, if feasible, the monk should inform the person being counseled about the disclosure and the potential consequences. The monk engaged in these activities should keep records of sessions.

E. Conflicts of Interest

Conflicts of interest exist when a monk in a Professional or Pastoral Relationship seeks to further his own personal, religious, political, or business interests. A monk should avoid situations that might present a conflict of interest. Even the appearance of a conflict of interest can call into question the integrity and conduct of the monk.

Section III: Policy on Sexual Harassment of Employees

Sexual harassment is prohibited by this Policy. Sexual harassment includes unwelcome sexual advances and requests for sexual favors by monks. Other unwelcome conduct which may constitute sexual harassment includes, but is not limited to, the following:

B. Definitions

1. Verbal Harassment:

a. repeated sexual innuendos, sexual epithets, derogatory slurs, off-color jokes (for example, jokes that include sexual language, innuendo, references, scenarios, etc.);

b. propositions, threats, or suggestive or insulting sounds (for example, comments about body, sexuality, etc., including insults and innuendo) even if the comment is about someone else; and

c. inappropriate e-mail (for example, e-mail that includes sexual jokes or other references of a sexual nature about any person, gossip or speculation about a person's sexuality, sexual practices, sexual health, pregnancy, virility, etc.). This includes e-mail that was sent accidentally, for example by hitting the "forward" button instead of "reply," or forgetting that a particular individual or worker is on one of your group lists.

2. Visual/Non-Verbal Harassment:

a. derogatory posters, cartoons or drawings (for example, cartoons and calendars that include nudity, sex acts, provocative poses, innuendo, sexual language, etc.);

b. suggestive objects or pictures (for example, photographs that include nudity, sex acts, provocative poses; computer wallpaper, Screensavers, or other electronic displays of a sexual nature); and

c. graphic commentaries; leering; or obscene gestures (for example, vulgar gestures, gestures simulating sexual acts, "shooting the finger," kissing the air toward someone or licking the lips in a sexually suggestive or provocative manner).

3. Physical Harassment: unwanted physical contacts (including touching, interference with an individual's normal work movement, unwelcome displays of romantic or sexual affection, aggressive physical contact or assault).

4. Other Forms of Harassment: making or threatening reprisals to an individual who opposes, objects to or complains about sexual harassment; possession of inappropriate material of a sexual nature at the Abbey or its display, duplication, or transmission.

5. Verbal and physical conduct may constitute harassment when:

a. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or other work;

b. Submission to or rejection of such conduct by an individual is used as a basis for employment or other work decisions affecting such individual; or

c. Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive working environment.

c. Retaliation

The Abbey will not tolerate retaliation against any Abbey employee who, in good faith and with a genuine belief that he or she has been sexually

harassed. In addition, the Abbey will not tolerate any retaliatory acts by other individuals.

Retaliation is a serious violation of this policy and applicable federal law. If a person believes he or she has been subjected to retaliation in violation of this Policy, he or she should immediately report to Abbey administration. Monks will be subject to disciplinary actions if they are found to have retaliated against an individual because such individual (1) in good faith and with a genuine belief that he or she has been subjected to sexual harassment, made an honest complaint about such conduct, (2) participated honestly and in good faith in any investigation into a sexual harassment complaint, and/or (3) in good faith opposed acts of sexual harassment.

D. Monitoring and Supervision

All supervisors and decision-makers are required to report all formal and informal complaints, as well as any suspected or known policy violations, immediately to the abbot even if asked to keep the complaint confidential, or asked not to file a formal complaint. All monks are expected to act promptly and appropriately to prevent (1) sexual harassment at the Abbey, the Abbey School, and related ministries and (2) retaliation against those who make a good faith complaint of sexual harassment, or those who participate honestly and in good faith in either an investigation of a complaint or oppose illegal or prohibited sexual harassment at the Abbey.

All complaints of sexual harassment will be reviewed and investigated promptly and impartially by Abbey officials and/or the abbey counsel. Complaints may be made orally or in writing. Once the Abbey administration receives notice of any complaint of sexual harassment, it will swiftly determine whether or not a fact-finding investigation is necessary. If the offense is truthfully admitted by the perpetrator, an investigation may not be necessary. If, on the other hand, it is determined that a fact-finding investigation is necessary, it will be launched promptly. Normally this investigation will be carried out by two persons: by the monk who is

the community's liaison with the review board and by one other person designated by the abbot. However, if the abbot judges that the case is unusually complicated, he could, after special consultation with the abbey's attorney, decide to hire a professional investigator independent of the abbey. If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual harassment does not occur. Moreover, the Abbey will protect the confidentiality of the allegations to the extent possible; however, no individual can be promised or guaranteed strict or absolute confidentiality. For example, information may have to be disclosed to those officials and/ or Abbey administration with a need to know in order to carry out the purpose and intent of this Policy.

Corrective or disciplinary action will be taken against any monk found to have engaged in sexual harassment. Such action may include counseling and/ or appropriate disciplinary measures. The complaining party will be given notice in a timely fashion of the outcome of the investigation of any formal or informal complaint.

Section IV. Procedures for Reporting

All monks are required by this policy to report known or suspected sexual misconduct, including sexual abuse of children and youth, the sexual exploitation of adults, and the sexual harassment of employees to the appropriate authorities, both internal (Abbey administration) and external (e.g. police). Separate files of allegations will be created at the time the report or allegation is received and will contain information about how the case was handled. These files will be kept secure in the office of the abbot.

A. Boundary Violations

Monks must report when another monk violates the Abbey's policy regarding the following:

a. boundaries with minors or when another monk exhibits warning signs of inappropriate behavior with minors;

b. The Abbey ensures the following when a Member has egregious or repeated boundary violations with a minor or when a minor is known to be in danger: a. The situation is presented to the review board; b. An intervention plan is implemented that outlines how the boundary violations with minors will be interrupted; and c. The intervention plan is monitored for compliance. c. boundaries with adults in Profession or Pastoral Relationships or when another monk exhibits warning signs of inappropriate behavior with adults; d. boundaries with employees or when another monk exhibits warning signs of inappropriate behavior with employees;

This report is made directly to the abbot who coordinates appropriate assistance for the at-risk monk and draws up a written plan to ensure the on-going cessation of problem behaviors.

B. Reporting Sexual Abuse of Minors

In accord with the wording of the D.C. Code, monks learning of known or suspected current abuse of minors or vulnerable adults "shall immediately report such knowledge or belief to the police. For purposes of this sub-chapter, a call to 911, or a report to the Child and Family Services Agency, shall be deemed a report to the police" (D.C. Code §22-3020.52). As noted in Section 1.A.2 of this Ethics Policy, such abuse includes the distribution, downloading, and/or intentional viewing of child pornography, whether real or virtual.

Failure to report suspected abuse of children or youth to the appropriate authorities may be a crime. If the alleged victim is a minor at the time the allegation is received, his or her identity must be provided to the civil authorities.

Monks must also report known or suspected sexual abuse of a minor when the victim is no longer a minor in accordance with the civil laws of the state in which the sexual abuse of a minor was alleged to have occurred. Individuals who have approached the Abbey since June of 2002 to report the sexual abuse of a minor must be advised of their right to report to civil authorities and encouraged to make a report. If the alleged victim is an adult at the time

the allegation is received and consents, his or her identity will be provided to the civil authorities, provided the alleged victim consents to have his or her identity disclosed.

If it has been determined that a member of our monastic community has been a perpetrator of child sexual abuse, we will inform our archdiocesan bishop where the abuse took place and where the member of our community is now residing.

C. Reporting Sexual Exploitation and Sexual Harassment

Monks are required to report any suspected or known sexual exploitation of adults and any suspected or known sexual harassment of employees directly to the Abbey administration so that immediate and proper steps may be taken to ensure the safety of alleged victims.

Regarding sexual exploitation of adults and/or sexual harassment of employees, individuals are not required to complain to their immediate supervisor or within a specific chain of command. In addition to reporting the offending behavior to a member of the Abbey administration, individuals may speak directly to the monk whose conduct is objectionable. Individuals are not required to do this, and it is suggested for them to consider doing only if they are comfortable doing so.

Abbey employees, not volunteers, also have the option of consulting with an attorney and/or filing a complaint with the appropriate Federal or State jurisdiction, as well as pursuing any other remedies permitted by law.

As a general matter, an alleged victim of exploitation or harassment, or a person acting on the victim's behalf with or without the victim's consent, may report an incident of sexual misconduct to the abbot, to any superior or supervisor at the Abbey. An alleged victim of sexual harassment may also report directly to the appropriate agency of the government of the District of Columbia within 180 days from the last

alleged incident. An alleged victim of sexual harassment may forgo filing an internal complaint with the Abbey, but may instead file the complaint directly with the District of Columbia within one year of the alleged incident.

Abbey employees, not volunteers, must note that these time limits typically do not run from the date that the complaint made to the Abbey is resolved but from the date the act of sexual harassment, is alleged to have occurred. Individual employees are responsible for confirming the time frames for filing a complaint with these administrative agencies by contacting the agencies themselves and/or counsel.

D. All Cases of Sexual Misconduct

All cases of sexual misconduct that may have allegedly been committed by a monk or other agent of the Abbey shall be promptly reported to civil authorities by persons to the civil authorities in the jurisdiction in which the alleged incident occurred by the Abbey administration. Specifically,

- a. cases of sexual misconduct will be reported to civil authorities regardless of whether the person making the accusation is a minor or an adult at the time the allegation is received.
- b. cases of sexual misconduct will be reported to civil authorities regardless of whether the accused monk is living or dead, or whether he is a current or former monk of the Abbey.

c. cases of sexual misconduct will be reported to civil authorities regardless of whether the alleged victim's identity is known.

d. cases of sexual misconduct will be reported to civil authorities regardless of whether the allegations are considered to be credible at the time they are received.

In addition to reporting to the civil authorities, monks may report any suspected or known sexual misconduct that may have been perpetrated by monks directly to the abbot. Reports of suspected or known sexual misconduct may also be made confidentially (unless otherwise required to be

disclosed by canon law) to any of the chair or vice-chair of the ARB, the prior, or ARB Liaison.

An anonymous, specific, and verifiable letter of concern may be sent to civil authorities and/or to persons listed above. Anonymous concerns will be investigated to the extent feasible based on known information.

If sexual misconduct is confirmed through a formal investigation, civil authorities shall be re-contacted, and a follow-up report will be submitted, if requested. If further investigation indicates the allegation cannot be established, civil authorities will be contacted to provide the additional information.

Section V. Responding to Sexual Misconduct

Allegations of sexual misconduct may come from a variety of sources, including alleged victims or members of their family, diocesan offices, members of the monastic community, a colleague in the workplace, or from an alleged perpetrator. Because each case is unique, the following is a general outline of the response process for allegations of abuse but is not a procedure that is necessarily to be followed in the same way for each unique case. The process is to be modified according to the nature of the case, the needs of the alleged victim and the circumstances of the accused monk. In every case, the Abbey commits itself to dealing pastorally with all those involved and protecting their rights.

A. Initial Response

The abbot (or his delegate) shall receive reports and allegations of sexual misconduct and coordinate assistance to anyone who brings a case against a monk of the Abbey. Upon receipt of a report or allegation of sexual abuse of a minor, the abbot will promptly follow Abbey reporting procedures and report the allegation to civil authorities (see Reporting Procedures in Section III). The abbot and the Abbey will cooperate fully with any investigation by civil authorities.

B. Preliminary Protocols

The Abbot shall identify a pastoral minister(s), qualified by education, training or experience, to respond to reports and allegations of sexual abuse by a current, former and or deceased monk. This pastoral minister(s) may be monastic or lay and will have written guidelines for fulfilling this important role.

The Abbey will have written protocols for responding to reports and allegations of sexual abuse of a minor, indicating who is responsible for each part of the Abbey's response, and will document adherence to these protocols.

When a case of sexual misconduct is first received, the abbot (or his delegate) shall gather sufficient information to complete a preliminary report. The information would include the following:

- a. Name of the alleged victim;
- b. Age of alleged victim;
- c. Address and phone number of alleged victim;
- d. Name of alleged perpetrator;
- e. Approximate dates of alleged sexual misconduct;
- f. Nature, type, and location of sexual misconduct;
- g. Any additional relevant details, including the name of parental guardian for minors in cases of abuse.

C. Meeting with Victim(s)

Christian compassion requires that primary attention be given to the victim of sexual misconduct, especially if the victim is a minor. The Abbey will strive to bring the healing ministry of the Church to the victim and to the victim's family. Such pastoral assistance may take many forms including psychological counseling for the victim and the victim's family.

When a person comes forward with an allegation of sexual misconduct, the pastoral minister(s) charged by the abbot noted above will explain the procedure and provide a guide explaining the procedure the Abbey follows in responding to allegations.

This pastoral minister(s) of the Abbey will offer to meet in person with the alleged victim if he or she so desires. The pastoral minister(s) will maintain a compassionate and pastoral manner regardless of the demeanor of alleged victim, recognizing that the experience of sexual misconduct and difficulty of coming forward may bring out strong emotions during the disclosure process.

a. It is recognized that some individuals who have experienced being sexually abused/ exploited/harassed, first approach the Abbey through legal proceedings. While this situation presents difficulties for assisting in the healing of the alleged victim, the Survivor Assistance Coordinator representing the Abbey must still offer to meet with the individual who alleges sexual misconduct through legal counsel.

b. It is understood that some individuals who have alleged sexual misconduct may choose not to accept a meeting with a pastoral minister(s) designated by the Abbey.

c. It is recognized that some unusual circumstances may cause a meeting or even an offer of a meeting with someone who has alleged sexual misconduct to be impossible. The Abbey will nonetheless document these circumstances and any alternative form of pastoral assistance that has been offered.

d. It is also recognized that an alleged victim may request a meeting with the abbot himself. The abbot and a third party, chosen by the abbot, will meet in person with the alleged victim. The abbot may not meet with an alleged victim without a third party present: This third party may be the pastoral minister with whom the alleged victim has already been engaged.

e. The Institute has not entered confidentiality agreements unless requested by the survivor.

D. Notification of the Accused

The abbot will notify the accused monk of the report or allegation of sexual misconduct and its substantial details at an appropriate time after authorities have been notified. Justice is due to any monk who has been accused or suspected of sexual misconduct. While a person is innocent until proven guilty under our civil system of jurisprudence, the presumption of innocence does not preclude the Abbey's taking action before the matter is concluded civilly. When an allegation of sexual misconduct is made against a monk, the imputability of this offense is presumed in canon law.

The abbot will take steps to ensure that the accused monk receives the support and assistance he needs while the allegation is being investigated. This support may take the form of assigning a mentor or monk-companion for the accused to be available for pastoral or spiritual counseling.

The abbot will inform the accused monk of his right to seek canonical and civil counsel before any further conversation into the matter. The abbot recognizes that the monk may need assistance to engage such counsel. The abbot retains the right to approve the specific canonical counsel, seeking to ensure the advocate is properly versed in canon law proper for religious.

At the time of notification, the monk will temporarily be removed from public ministry and any work or assignment that may put others at risk until the investigation of the allegations is complete.

E. Investigation(s)

The abbot, in consultation with the ARB, will designate a third-party investigator to independently gather information regarding the allegations, and/ or work with civil authorities to conduct an investigation. Specifically:

a. The investigator will advise any parties that he/she represents the Abbey and that conversations with the investigator are not subject to any attorney/client privilege.

b. The investigator will advise the parties that, although pastoral care is available, the investigator will not be the one to provide that care.

c. The investigator will advise any parties that the Abbey does not enter into confidentiality agreements regarding sexual misconduct.

d. The investigator, who shall obtain statements from the parties and any witnesses, will keep the abbot informed regarding the status of the investigation.

e. The investigator will produce a written report and submit it to the abbot.

All cases of sexual misconduct must have a) a documented investigation, or b) documentation of the reason(s) an investigation is not possible or is not necessary. A summary of the investigation findings will be stored in the personnel file of the current, former or deceased monk who is the subject of the investigation. This material will be kept in the permanent file of the monk in question; in addition, a separate file will be kept of all such investigations. These files will be kept in the office of the current abbot and will remain there whenever another monk succeeds him as abbot. In the cases of an established or undisputed allegation(s), an investigation may nonetheless be conducted to identify any other potential victims and to obtain information for the on-going supervision of the monk offender.

In order to fulfill his responsibilities, the abbot will convene the ARB as soon as possible after receiving the final report from the investigator, and is also free to contact the ARB even earlier for guidance. The Abbot and the Abbey will cooperate fully with any similar investigation by civil authorities.

The Abbey will strive to maintain the rights of all concerned in the process of an investigation of sexual abuse of a minor. Documentation of investigations are confidential and shall remain with the office of the Abbot following election of a new Abbot; access to these materials will be

prohibited as required by canon law and will be available only as required by civil law.

F. Decision-Making

Upon the conclusion of the investigation(s), the abbot will exercise his best judgment in rendering an appropriate response. If the accused monk has admitted to the substance of the allegation, or in those cases where the allegation has been established, the abbot's response may include any or all of the following:

- psychological and medical assessment and intervention;
- supervision of community life and personal activities;
- limitations imposed on ministerial activities, including total removal from public ecclesiastical ministry.

In cases where the allegation has been established, the abbot will contact the appropriate diocesan offices to communicate the nature of the allegation and to inform the diocese of the procedure followed and the response of the abbot to the allegation. If an allegation is deemed to be without merit, the abbot will coordinate communication with all appropriate parties so that reconciliation can take place where possible, and repair of damage to reputations can be undertaken.

When an allegation of sexual abuse of a minor is established, the monk may not return to public ministry and will need to have a risk assessment and the development of a safety plan. When an allegation of sexual exploitation/harassment of an adult is established, the monk will need to have a risk assessment and the development of a supervision plan. Depending on the gravity of the case, the monk may not return to public ministry.

In all instances, the final disposition of the matter rests with the abbot, always recognizing the following:

- the monk's right to appeal to the Abbot President, and the Congregation for

Institutes of Consecrated Life and Societies of Apostolic Life;

- that it is the abbot's responsibility to communicate personally [or through his delegate] his decision to the person who made the complaint, to the monk involved, and to other parties, as necessary and appropriate.

G. Media

Since any incident of sexual misconduct usually evokes a strong response from the secular media, the Abbey will have a plan of action that is proactive in dealing with the media. That plan will include a clear understanding of the need for confidentiality and the rights of the alleged victim and the accused.

The Abbey will communicate to the public as well as to the media that the Abbey is concerned about morally inappropriate conduct and has a policy to deal with such actions.

In dealing with the media, the Abbey will be open and forthright. Facts concerning the details of any investigation, which could breach the confidentiality or privacy rights of individuals involved, shall not be disclosed. The Abbey will inform the general public of its policy and the actions it is taking to achieve healing, reconciliation, and justice for all involved.

An Abbey official (or other person with media expertise) should be designated to respond to media inquiries. All other Abbey officials and members of the monastic community shall refer media inquiries to the designated person. As a rule, the abbot does not make public statements on cases of sexual misconduct.

In sum, the Abbey's response to sexual misconduct includes the following steps: The Institute's written protocols for responding to reports and allegations of sexual abuse include: a. Responding to individuals who report sexual abuse of a minor; b. Responding to individuals who allege they have been sexually abused as a minor;

c. Responding to individuals whose case is part of a larger legal process; d. Responding to Members who have been accused; e. Complying with reporting requirements; f. Protecting the rights of all those involved; g. Conducting investigations; and h. Working with review boards.

Section VI: The Abbey Review Board

A. Nature and Purpose

The CMSM Region III Review Board for the abbey [ARB] is a confidential consultative body to provide advice to the abbot regarding cases of sexual misconduct by monks of the Abbey. The ARB shall comprise a select group of distinguished lay leaders not in the employ of the Abbey, St. Anselm's Abbey School, or any other ministry in which members of the Abbey are engaged. They are women and men who esteem the protection of children and who are interested in assisting the hierarchy of the Catholic Church regarding responses to allegations of sexual misconduct by members of the clergy.

The ARB is a voluntary association of the Abbey and serves as an advisory board to the abbot. Its members are sought because of their knowledge, skill, and experience in their professions of law, child advocacy, mental health, and varied vocations in life. Members are appointed by the abbot in consultation with his council.

The ARB advises the abbot when a report or an allegation of sexual misconduct has been presented to the Abbey. The abbot charges the ARB and vests authority in it to help him assess whether or not a monk has offended, and if so, can accept the responsibilities for which the abbot is considering for him. In making his decision, the abbot takes into consideration the diverse perspectives and viewpoints of the members of the ARB and attends to their professional advice and recommendations.

The ARB does not, however, have the authority to replace, supplant, or in any way diminish the abbot's sole authority and responsibility with regard to determining the appropriateness of a member's work, treatment, or placement within the

Abbey. Nothing that is written in this policy shall prevent the abbot from seeking the advice of others.

B. Composition and Qualifications

The composition and qualifications of members of the Review Board are among the matters treated in the board's By-Laws, which are included as an appendix to this Ethics Policy

C. Competence

In providing advice and assistance to the Abbot, the ARB shall keep all of its actions and deliberations, including any documents or testimonies that it reviews or considers, in strictest confidence and shall not disclose such matters to anyone other than another current ARB member during its deliberations or to the Abbot. In fulfilling its mission to provide him with advice and counsel, the ARB is charged by the abbot with responsibility to:

- assist and advise him in evaluating the allegations of sexual misconduct with a child or vulnerable adult that may be brought against a monk of the Abbey.
- assist and advise him in determining the kinds of work and other activities that are suitable for a monk accused of sexual misconduct.
- assist and advise him in responding to persons who have been victimized by sexual misconduct.
- assist and advise him in providing education regarding healthy human development in the monastic community.
- assist and advise him in developing a policy to respond to allegations of sexual misconduct and to prevent such misconduct in the future ..
- assist and advise him in developing responses to all aspects of cases of sexual misconduct by monks of the Abbey.

- Provide the abbot with an annual report of its activities and concerns.

D. Disposition of Cases

After carefully reviewing all the information, the ARB makes a recommendation to the abbot regarding a) the assessment of the case of sexual misconduct allegedly committed by a monk and b) the suitability of the accused monk for public ministry.

After hearing the ARB, the abbot alone judges whether an allegation of sexual misconduct by a monk has (or has not) been established. This judgment of the abbot must be objective, i.e., based on facts and circumstances discovered in the course of the investigation. A judgment of the abbot which admits to the contrary (falsity of the accusation) is indeed possible but highly unlikely or improbable, to the extent that the abbot has no fear that the contrary (falsity of the accusation) may be true.

Individual circumstances may prescribe a course of action that is at variance with this policy. Any circumstances supporting such action will be documented fully and maintained in the records of the Abbey.

Section VII: Supervision of Offenders

An important part of this Policy are the elements of a pastoral care framework which will be developed for each monk of the Abbey for whom an allegation of sexual misconduct has been established. The purpose of this framework is to assure the Church and the public, especially victims, of all reasonable measures to prevent any future occurrence; provide a structure within which the monk can continue his life in the Abbey; provide appropriate care for the monk and the opportunity for such personal conversion and rehabilitation as may be needed; guide monastic superiors, the monk, and others in determining work, residence, and other activities; encourage the

monastic community in welcoming and supporting the monk in his desire to continue the monastic life within this framework; and assure the monastic community of both proper care and appropriate limits with respect to their brothers in the Abbey.

A. Immediately after a Report or Allegation

A monk about whom a report or allegation of sexual misconduct against a minor or vulnerable adult has been made shall be placed immediately under strict supervision, preferably within the cloister of the monastery whenever possible, and will remain under strict supervision until assessment and evaluation procedures are completed and a written plan is developed and implemented.

Supervision will consist of greatly restricted movement on the campus of the Abbey where potential victims may be present, monitored computer/Internet access, restricted leaves from campus, and assignment of a supervisor / monitor.

B. Risk Assessment

A monk about whom a report or allegation of sexual misconduct has been established will be asked to submit to a professional assessment of risk and evaluation of his psychological condition. If the monk agrees to undergo an evaluation, the abbot (or his delegate) will arrange for the assessment. The monk is free not to undergo a psychological evaluation. If the monk offender declines a risk assessment, the abbot will continue to impose strict supervision conditions.

Subsequent to that evaluation, the monk may be asked to participate in such in-patient and/or out-patient treatment as recommended by the evaluating professionals, as well as such other physical, psychological, and spiritual rehabilitation as may be recommended by such professionals or the ARB.

In conducting a risk assessment with an outside professional agency, the monk will be asked to give permission for the sharing of his personal file and all relevant information with the agency. He

will also be asked to give permission for sharing the risk assessment with the abbot and with the ARB.

c. Public Ministry as a Monk

When the monk who has abused a minor is a priest, he will not be allowed to function publicly as a priest or deacon, including public celebration of the sacraments, use of the title "Father" or "Reverend" in public communications, and the wearing of clerical attire or the monastic habit in public.

When the monk who has abused a minor is not a priest, he will not be allowed to function publicly in external ministry associated with the Abbey (e.g., school teaching, coaching) or use of the title "Brother" in public communications, and the wearing of clerical attire or the monastic habit in public.

When the monk has sexually exploited an adult or harassed an employee, the abbot will consider the nature and circumstances of the allegation and the advice of the ARB in determining removal from, suspension from, or restrictions of public ministry.

D. Appropriate Work

For Benedictines, the service of prayer in the Church and the world is a valuable contribution. Truly, as Saint Benedict noted, common prayer is the Work of God. Thus, full participation in the monastic horarium of prayer is a meaningful and significant contribution to the life of the community.

We recognize that making a contribution for the good of the community or for the good of the Church and society is an important pathway to healing and wholeness. If physically and mentally able, the monk offender who has been removed from public ecclesiastical ministry should engage in appropriate work in support of the ministries of the Abbey or in other service to people in need.

Such work might include the following:

- administrative work of the Abbey;

- remunerative non-ecclesiastical work to support the ministries of the Abbey;
- manual or clerical labor inside the monastery;
- working at a food bank or soup kitchen, or some other form of supervised social service, with the informed consent of that agency.
- other appropriate work for which the monk is able or qualified.

Monks removed from public ministry may need vocational assessment and/ or occupational counseling to assist in determining meaningful and useful work. The abbot should consult with the monk offender involved to determine his interests and capacities and to promote his initiative in developing work opportunities, where appropriate.

E. Place of Residence

A monk offender who has been assessed by professionals to be at low risk will be allowed to live in the monastery or in another appropriate supervised place of residence where there will be no unsupervised contact with his sexual target, as determined by the abbot. No separate apartment, private home, or other domicile will be allowed as a permanent residence for such offenders.

A monk offender who has been assessed by professionals to be a high risk to reoffend may need to reside in a specialized facility where he can be properly cared for and where he will have no access to his sexual targets.

F. Supervision of Monk Offenders

It is intended that all of the aforementioned elements be adapted in an individualized Safety Plan for each monk who has sexually abused a minor (or an individualized Supervision Plan for each monk who has sexually exploited an adult or sexually harassed an employee), depending on such factors as severity of the accusation(s), age

and health of the monk, and the recommendations of the risk assessment, and the recommendation of the ARB. The framework, however, sets out the elements to be developed in writing for each monk, reviewed annually by the ARB, and shared with the monk, his monastic superiors, his supervisor, and, as appropriate, other monks.

The Institute ensures Members on Safety Plans are not assigned to an ecclesiastical office, involved in ecclesiastical ministry, or involved in positions that allow access to minors. The following are not appropriate assignments or activities: a. Ministry in a parish; b. Ministry in a school or other youth-serving organization; and c. Ministry that involves one-on-one contact with vulnerable populations as defined in Pope Francis's "Vos estis lux mundi" (2019).

The Safety/Supervision Plan shall be implemented and signed by the monk, the abbot, and at least one individual who is directly involved in the supervision of the monk. Compliance with each Plan shall be documented and there shall also be an annual review of each Plan by the ARB.

The Review Board will be involved in the formulation of an individualized Safety Plan. Therefore, the Abbey will provide the Review Board with the information needed to make an informed recommendation, including, at minimum: a. A description of the Member's role and responsibilities in any proposed ministry and/or activity; b. A description of who the Member may be in contact with as part of the ministry, activity, or assignment; c. A description of the type and level of supervision provided in the ministry, activity, or assignment and by whom.

Supervision of monks who have Safety/Supervision Plans can be conducted by qualified individuals, including monastic superiors, other monks, employees, or a competent third-party.

- Individuals who supervise monks with Safety/Supervision Plans should be physically and emotionally capable and

adequately trained to perform the duties involve with supervision.

- Individuals who supervise will have adequate information of cases to fulfill their role, which may include all relevant history of sexual misconduct, history of compliance with Safety/Supervision Plans, current progress in treatment (if applicable), history of substance abuse (if applicable).
- Individuals who supervise will receive written guidelines and adequate training regarding their role and procedures for supervision.
- Individuals who supervise will have all the pertinent information about the monk that is not privileged, including relevant history of sexual abuse, all allegations of sexual misconduct, history of compliance with Safety/Supervision Plans, current progress in treatment, if applicable, history of substance use and/ or abuse, if applicable.

G. Community Support

The monastic community plays an important role in helping a monk offender who has been restricted and who wishes to continue his life as a monk. After a monk has submitted to evaluation and appropriate treatment, his confreres should welcome him as a brother. It may also be appropriate for a mentor, either a confrere or an approved lay person, to be appointed for the monk offender who would assist and support him in his efforts to maintain his program of care and treatment.

A monk offender who is a priest may, at the abbot's discretion, be permitted to celebrate and preach at the Conventual Mass, lead or read at community prayer, hear confessions of other monks, and perform community jobs and other responsibilities; he always retains the right to celebrate Mass privately. A monk offender is not allowed to serve as a superior or serve on the Abbot's Council.

H. Contact with Others

Under no circumstances will a monk who has abused minors be allowed to have contact with children or youth without the ongoing and strictest supervision of other adults present at the time. This prohibition includes being alone with a minor for a meal in a restaurant, going to the movies alone with a minor, riding alone in an automobile with a minor, or having a private conference with a minor in parish or monastery offices, community parlors, etc.

A monk who has sexually exploited an adult or sexually harassed an employee, may not have any contact with the victim of his offense(s), or with anyone who may be part of his personal sexual target. Additional prohibitions may be necessary for such a monk depending on the nature and gravity of the sexual exploitation or sexual harassment.

Travel plans, vacations, and retreats are to be specified in the Safety / Supervision Plan and to be monitored by the supervisor. Typically, retreats in locations alone are not permitted, as our retreats are usually done with the community. Other travel may be restricted to that related to assigned work or family visits; if appropriate, a monk companion for travel also may be required. Additional specific permissions for travel may be required from the abbot. Doubts about specific travel should be referred by the supervisor to the abbot.

Restrictions on driving may also be part of the Safety/Supervision Plan. Typically, restrictions are placed on driving alone. No one under supervision may have a vehicle for his own use. Monks under supervision may be required to request specific permission for use of house cars, or may be required to drive with a companion monk. A log is to be kept of any travel outside the Abbey.

Announcements for anniversaries regarding monk offenders should not appear in publications of the Abbey or of St. Anselm's Abbey School. No articles or photographs featuring a monk offender should appear in any publication, whether it is one

of ours or a forum such as diocesan or secular newspapers.

A monk offender may, with the express permission of the abbot, write an article under his name in a professional, peer-reviewed journal. In some cases a monk's use of mail, internet, and phone may need to be regulated.

The abbot, in consultation with the ARB, will determine whether and/ or how to inform the monastic community -in general terms-of those monks who are under supervision. The abbot, in consultation with the ARB, will determine whether and/ or how to inform others who may have a need to know-in general terms-of those monks who have been restricted.

Section VIII: Policy on Prevention

A. Screening and Selection

Monks engaged in public ministry, regardless of whether that ministry is with children, youth, or adults, whether seeking enrollment or employment or volunteer assignment in diocesan or Abbey sponsored ministries, throughout the United States, shall be carefully screened and selected.

For those who are already professed monks and are engaged in public ministry in the Church, the following is required:

- **CRIMINAL RECORDS CHECK** in any state where the monk has resided during the past seven (7) years, and other states, if any, as determined by the Abbey or diocese.
- **CHILD PROTECTIVE SERVICES BACKGROUND CHECK**, which is to be done on a state-by-state basis.
- **SEXUAL OFFENDER REGISTRY CHECK** in any state where the monk has resided during the past seven (7) years, and other states, if any, as determined by the Abbey or diocese.

- **INDIVIDUAL INTERVIEW** with the monk by the appropriate supervisor of the public ministry.

For candidates to the monastic life, the aforementioned protocols are required as well as the following:

- **REFERENCE CHECKS** of applicants should include three (3) professional and two (2) personal relationships.
- **INDIVIDUAL INTERVIEWS** with the abbot and at least two (2) other monks.
- **PSYCHOLOGICAL EVALUATION** by a licensed psychologist familiar with religious life, and which includes a psycho-sexual history.
- **CHILD PROTECTIVE SERVICES BACKGROUND CHECK** (must be done on a state-by-state basis since this is not national)

For monks seeking diocesan ministries, additional protocols are required and vary from diocese to diocese. Before nominating a monk to a diocesan bishop or any Catholic institution for a public ministry, the abbot shall provide an accurate and complete description, including whether there is anything in his or service that would raise questions about his fitness for public ministry, including any known history of sexual misconduct. Monks who transfer from another monastery are required to undergo the same screening and selection process as candidates.

All information gathered will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the monk is appropriate to engage in public ministry. All monks and candidates must have a personnel file that is kept in the abbot's office along with other pertinent information on the individual such as transcripts, baptismal certificates, etc.

Criminal records checks and sexual offender registry checks will be conducted every five (5) years for those engaged in public ministry.

B. Education and Training

Before any monk or candidates engages in public ministry he is required to complete three (3) hours of training on the prevention of sexual misconduct every three years. In addition, all candidates are required to complete three (3) hours of training specifically on the prevention of child sexual abuse to address the unique responsibility of protecting minors. The education and training programs must be completed within three months of beginning of public ministry.

Such education and training in the prevention of sexual misconduct must include knowledge about specific grooming behaviors that sex offenders use to groom their victims. Through on-going training, monks must be able to identify, interrupt, and stop behaviors that may be inherently harmful to those we serve, or that may create the conditions where abuse can occur more easily. In order to maintain a safe environment for all, those we serve and monks alike, the following behaviors are strictly prohibited:

- Using, possessing, or being under the influence of illegal drugs.
- Using, possessing, or being under the influence of alcohol while supervising minors.
- Providing or allowing minors to consume alcohol or illegal drugs.
- Using foul language in the presence anyone, or language that could belittle, demean, or devalue anyone.
- Speaking to others in a way that is or could be construed by any observer as unnecessarily harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.
- Discussing sexual matters unless it is a specific job requirement and the monk is trained to discuss these matters.
- Engaging in sexually oriented conversations unless the discussions are part of a legitimate educational lesson and discussion for teenagers regarding human sexuality issues. On such occasions, the lessons must convey the Church's teachings on these topics.
- Engaging in spiritual direction or pastoral counseling on sexual issues without explicit training and qualifications.
- Being nude in the presence of anyone.
- Possessing, distributing, downloading and/or intentionally viewing of any type of pornography, especially child pornography which is a federal offense.
- Possessing sexually oriented or morally inappropriate printed or electronic materials (magazines, cards, pictures, slides, videos, films, clothing; CDs, DVDs, computer on-line access, etc.).
- Sleeping in the same beds, sleeping bags, or small tents with others.
- Engaging in sexual contact with anyone. For the purposes of this policy, sexual contact is defined as vaginal intercourse, anal intercourse, oral sex, or the touching of an erogenous zone of another (including but not limited to the thighs, genitals, buttocks, pubic region or chest) for the purpose of sexually arousing or gratifying either person.
- Using physical discipline in any way for behavior management, including spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors. Transporting minors and youth without the express written permission of the parent or guardian, and when this is not part of a defined ministerial or professional duty.
- Transporting an individual minor for any reason.

- Allowing minors, including relatives, to sleep in the residence of monks.
- Changing clothes or showering in the same facilities as minors.
- Visiting the home of a minor unless the parents extend the invitation and are themselves present for the entire time of the visit.
- Socially interacting with minors (such as going to a movie) unless at least one of their parents or other adults are in the group.
- Any interaction with minors via social media, such as Facebook or Instagram, through a personal account (instead, all such interaction must be through a school account).
- Communicating with minors, such as students in our school, by email unless the message is copied to the minor's parents as well.
- "High-fives" and hand slapping.
- Verbal praise.
- Arms around shoulders.
- Holding hands while walking with small children.
- Sitting beside an individual.
- Kneeling or bending down for hugs with small children.
- Holding hands during public prayer.
- Pats on the head of children when culturally appropriate.

The following behaviors are strictly prohibited:

C. Expressions of Affection in Ministry

Prevention through training and education also includes clearly identifying unacceptable behaviors with regards to sexual misconduct, including expressions of affection. While appropriate affection between monks and minors or adults they serve constitutes a wholesome aspect of ministry, it is important to note that expressions of affection, especially those that involve physical contact, are interpreted by the recipient of that affection and not the monk initiating the contact. Great discretion must be employed in displays of affection with those whom we serve, both minors and adults. The following are regarded as appropriate expressions of affection by monks:

- Pats on the shoulder or back.
- Hand-shakes.
- Inappropriate or lengthy embraces.
- Kissing.
- Flirting.
- Holding minors over four years old on the lap.
- Touching buttocks, chests, or genital areas.
- Showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms.
- Sleeping in the same bed with anyone.
- Touching knees or legs or genitals of anyone.
- Touching the breasts of women.
- Wrestling.
- Tickling.
- Piggyback rides for small children

- Any type of massage given by a monk to a child or adult.
- Any type of massage given by a child or adult to a monk.

Early detection is often the best prevention. Therefore, whenever exceptions to these guidelines are made, they should be reported to the Abbey administration by the monk who observes an exception as soon as possible. All monks are required to report any suspected or known violations. All reports of inappropriate behavior will be taken seriously.

Those asked by the abbot to supervise monks with safety/supervision plan are required to have additional specialized training. Within three months of becoming a supervisor, individuals must complete training on the supervision of sex offenders.

Abbey leadership is responsible for maintaining a log of the training programs completed by the monks, candidates, and supervisors.

**SAINT ANSELM'S ABBEY
WASHINGTON, D.C.**

**GUIDELINES AND POLICIES
REGARDING INTERNET
PRESENCE, SOCIAL MEDIA, AND
OTHER ELECTRONIC
COMMUNICATIONS**

**(This was added to the abbey's
Ethics Policy in October, 2020)**

at times, since the perception of those who read or view content produced by one of us is that the work represents St. Anselm's Abbey in some manner.

INTRODUCTION

Social media, blogs and other forms of electronic communications and Internet presence provide almost limitless potential for expanding the outreach of our abbey. The innovative and creative use of multiple types of media (audio, visual, as well as the traditional text) can assist people in their encounter with Jesus, the Gospels and our faith tradition in a manner to which they are accustomed. In these varied ways, the powerful tools of modern technology and modes of communication enable us to connect more closely with women and men of different cultures. These networks of relationships provide fertile ground for sharing the faith and even providing spiritual or pastoral care to those in need.

We recognize and appreciate these new and evolving forms of connectivity and communication as a positive gift from God that can and should be employed for apostolic purposes. In an address to the Pontifical Council for Social Communications, Pope Francis noted that "it is therefore important to know how to dialogue, and how to enter, with discernment, into the environments created by new technologies, into social networks, in such a way as to reveal a presence that listens, converses, and encourages. Do not be afraid to be this presence, expressing your Christian identity as you become citizens of this environment."

Technological advances and new forms of communications allow us to more fruitfully engage in our ministry. To carry out effectively our mission through the Internet and the new forms of social media, we should strive to promote charitable dialogue, respect, and transparency in the content that is presented. Moreover, we should be especially alert to how our content might impact not only the reputation of people who are mentioned in our material but also the good name of each member of our community. A few key facts are important to keep in mind in this regard.

- Content that is posted to the Internet is potentially *always* available to others, even after it is deleted. There is a permanence to content on the web that can be both a positive benefit but also a source of difficulty or challenge, especially if the content reflects negatively on a monk or another person. Although a person may desire to leave his/her history in the past, the Internet does not always respect that wish.
- Second, we must remember that we are *always* in a public role as a Benedictine in our social media postings and Internet presence. There is not a "private" persona that can be used online

GUIDELINES AND POLICIES

The guidelines and policies found below are intended to assist us as we seek to carry on in a robust but prudent fashion our ministry in the continually changing context captured by the terms “new media,” “social networking” and “digital world,” among others. All of us are, at a minimum, to follow the guidelines and policies in this document regarding our personal Internet and social media presence.

Guidelines of Internet Presence

1. Internet presence — the creation of audio, video and written content for publication on the Internet — is a positive and desired means for engaging in our ministry of the word. Benedictines who engage in such content creation are expected to perform their work according to the same standards of accountability as those who engage in more traditional expressions of this ministry.
2. Criteria for Internet content
 - The Internet content should be useful, according to the apostolic goal and mission proper to the monks of St. Anselm’s Abbey.
 - The content — audio, video and written—should strive for excellence in its category and thus meet the legitimate expectations of those for whom it is intended.
 - Opinions expressed within Internet content should support and not contradict doctrines of faith and morals as proposed by the magisterium of the Church.
 - Content should contain nothing that could justifiably be perceived as giving unnecessary offense to other persons, groups, nations or institutions. At the same time, we recognize that even the proclamation of the Gospel may “offend.”
3. In judging whether content is in keeping with the criteria described above in #2, such content should be judged in context and in its entirety.
4. Our Internet presence should be consistent with the following ethical guidelines:
 - a. Each of us should be aware of and comply with any protocols or guidelines established by the abbey and any professional organizations to which he might belong.
 - b. We should be aware of and respect copyright and fair use laws. apparent to a knowledgeable person if the subject matter is controversial.
 - c. Any of us who have (or someday might have) professional licenses should be aware of and respect privacy and disclosure restrictions with respect to client or patient information.
 - d. We should respect the privacy of our fellow Benedictines. Unless we have the permission of the person or persons being referred to, we should not use their names or photographs (or other likenesses) or refer to them in ways that make their identity readily e. We should not provide confidential or proprietary information that belongs to the abbey, or to any institution or place of work where any of us are employed or affiliated.
 - f. Any policies that one’s ministry or workplace has adopted with respect to ethical conduct in ministry with minors and ethical pastoral conduct with adults apply also to Internet presence.

5. In addition, our Internet presence should always be transparent in the following areas:

- a. A member of our community must identify himself and his current work affiliation; he should not as a general rule use screen names or pseudonyms.
- b. All Internet content must state plainly, or it should be evident, either on the home page or in the content itself, that

the proprietor and contributors do not speak for St. Anselm's Abbey or for the Catholic Church.

- c. Content that comments on the activities and opinions of those in leadership positions within the Catholic Church must be respectful of those persons and the offices they hold and must avoid placing them in embarrassing situations or conflictive positions relative to each other.
- d. Those of us who create content have a responsibility to collaborate with others to improve the Internet presence of the abbey through linking, "friending," following and otherwise working with other content creators.
- e. In addressing issues that are or may be considered controversial or sensitive, a member of our community should seek out the counsel of others with knowledge and experience of these issues and have the content reviewed by them prior to its posting. However, either with or without such a prior review, a member of our community must always remove any content immediately at the request of his local superior.
- f. We should be alert to any Internet presence by colleagues that does not comply with these Guidelines and Policies, and respond appropriately. In certain situations, the response may involve notifying the abbot.

Policies of Internet Presence

Policies related to Governance:

1. The *primary* responsibility for assuring the quality, apostolic utility and appropriateness of posted Internet content lies with the individual monk who creates it. He should reflect upon and carefully discern whether the content will promote the apostolic mission of the abbey in a respectful and positive manner. In some cases, he should seek the opinions of others (and possibly permission from his superior) before making the decision to post content on the Internet.
2. He should inform his abbot of his Internet presence(s) (that is, whether he is on Facebook, Twitter, Instagram or posts to YouTube, etc.) and discuss his activities in this regard during his annual conversations with the abbot. This would include providing the abbot with a sense of the general tone and style of his content (e.g., edgy, upbeat, pastoral, cynical).
3. Moreover, he should provide the abbot with instructions on how to connect with his Internet presence. A monk who uses social networking services must allow his abbot to join his social network.

Policies related to specific Internet presence technologies:

4. Internet presence that allows for synchronous communication (comments, bulletin boards, forums, etc.) must include a code of conduct for participants. A monk responsible for such Internet presence must ensure all content on the site meets the code of conduct.
5. The content of monks who post to comments, bulletin boards, forums, etc., must comply with the criteria noted in the Guidelines #2.

6. Monks who use location-aware social networking services (services that reveal one's current or recent physical location) must ensure that such activity does not result in a safety risk for other members of the community or their ministries.

Policies related to Social Media and Other Electronic Communications:

7. All policies that the abbey has adopted with respect to ethical conduct in ministry with minors and ethical pastoral conduct with adults apply to social media and electronic communications as well.
8. The content of monks who use social media must comply with the criteria noted in the Guidelines #2. Special attention should be given to the content, in specific instances, or as an aggregate of individual postings, reflects the way of life of a monk who has taken religious vows.

Policies related to Communications with Minors:

9. Members of our community should not communicate with minors (other than relatives) using electronic media — including email, instant messaging, texting or social networking sites — except as a part of their professional/ministerial responsibilities. If a minor contacts the monk, a polite response is permitted, but future communications should be avoided.
10. Those who have a “public presence” or maintain “public pages” on social media, such as Facebook, where anyone can “like” or “join,” are permitted to have minors “liking” or “following” as long as they are not in contact with the minors.
11. During any usage of social media or other electronic communications with minors, members of our community are not
 - to make comments that are, or could be construed by an observer to be, harsh, coercive, threatening, intimidating, shaming, derogatory, demeaning or humiliating.

- to engage in sexually oriented conversations or discussions about sexual activities unless these are part of a pastoral situation.
- to post sexually oriented or morally inappropriate pictures, photos or comments.
- to post photos of minors or details of ministry/program activities involving minors on any electronic media without the explicit, written permission of a parent or legal guardian.
- to engage in one-on-one video chatting or have a one-on-one interaction in a chat room.
- to engage in instant messaging unless this is a very brief and infrequent exchange and has a readily and clearly apparent professional or ministerial purpose.
- to initiate or accept a “friend” request (or similar social media “connection”) using a personal account.

Policies related to Communications with Adults:

- 12 During any usage of social media or other electronic communications with adults, our monks are not
- to make comments that are, or could be construed by an observer to be, harsh, coercive, threatening, intimidating, shaming, derogatory, demeaning or humiliating.
 - to engage in sexually oriented conversations or discussions about sexual activities unless these are part of a pastoral situation.
 - to post sexually oriented or morally inappropriate pictures, photos or comments.

APPENDIX: Abbey Code of Ethics

As a Benedictine monk of St. Anselm's Abbey ...

I will conduct myself in a manner that is consistent with the discipline and teachings of the Church within the course of their duties.

I will do my utmost to prevent the abuse and neglect of children and youth involved in abbey activities and services.

I will do my utmost to prevent sexual exploitation of adults who participate in abbey activities or services.

I will do my utmost to prevent sexual harassment of our employees.

I will not physically, sexually or emotionally abuse or neglect a child or youth; will not exploit adults; and will not harass employees.

I will report concerns about inappropriate behavior or policy violations to a member of Abbey administration.

I will report any suspected abuse or neglect of a child or youth whether on or off campus, whether perpetrated by monastic personnel or others, to the appropriate authorities, both internal (e.g. Abbey administration) and external (e.g. police).

I will similarly report any suspected misconduct or exploitation of adults whether on or off campus, whether perpetrated by monastic personnel or others, to appropriate authorities, both internal (e.g. Abbey administration) and external (e.g. police).

I will similarly report any suspected harassment of employees whether on or off campus, whether perpetrated by monastic personnel or others, to appropriate authorities, both internal (e.g. Abbey administration) and external (e.g. police).

I understand that the Abbey will not tolerate sexual misconduct in any form and agree to comply in spirit and in action with the Abbey Ethics Policy.

I accept personal responsibility to protect children and youth from all forms of abuse.

I accept personal responsibility to protect adults from all forms of exploitation and harassment.

I will do my utmost to use all opportunities to be a source of help to families in which abuse of a child or youth has occurred.

I will do my utmost to use all opportunities to be a source of help to families in which exploitation or harassment of adults has become a problem.

Signed and dated: _____