

# St. Bede Abbey Policy for Ethical Interaction with Minors

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# ST. BEDE ABBEY

## POLICY FOR ETHICAL INTERACTION WITH MINORS

*The following standards are intended to assist monks of our community to engage in appropriate interactions with minors. This policy, while especially directed to public ministry, also applies equally to personal relationships, such as those involving family and friends. Monks are expected to adhere to the following ethical standards and behavioral guidelines in all aspects of their personal and ministerial lives. A **monk** means a person for whom the abbey is fully responsible according to its proper law, whether he be professed, or a novice, postulant, claustral oblate, or candidate. A **minor** means anyone under the age of 18.*

### SECTION ONE: STANDARDS OF CONDUCT FOR INTERACTION WITH MINORS

Since the sexual abuse of minors is contrary to the moral law, monks have a responsibility to protect minors from all forms of sexual abuse. Therefore, the abbey provides the following guidelines for boundaries with minors and other relationships in which the monk is primarily acting as a representative of the abbey. Each monk will sign a statement testifying that he has read and understands the policies of the abbey in regard to boundaries with minors and will abide by them.

#### 1. Prohibited Behaviors:

- a. Using, possessing, or being under the influence of alcohol or illegal drugs while supervising minors.
- b. Providing minors with or allowing them to consume alcohol or illegal drugs.
- c. Possessing, distributing, downloading and/or intentional viewing of real or virtual pornography.
- d. Swearing in the presence of minors.
- e. Speaking to minors in a way that is or could be construed by any reasonable observer as harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.
- f. Discussing sexual activities with minors, unless to do so is a specific job requirement and the monk is trained to discuss these matters.
- g. Engaging in any sexually oriented conversations with minors unless the conversations are part of a legitimate lesson and discussion for teenagers regarding human sexuality issues. On such occasions, the lessons will convey to youth the Church's teachings on these topics. If youth have further questions not answered or addressed by their individual teachers they should be referred to their parents or guardians for clarification or counseling.
- h. Being nude in the presence of minors.
- i. Possessing sexually oriented or morally inappropriate materials (magazines, cards, videos, films, clothing, etc.).
- j. Sleeping in the same beds, sleeping bags or small tents with minors.
- k. Engaging in sexual contact with minors. 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.
- l. Transporting minors who are not family members without the written permission of their parent or guardian. When such permission has been obtained, minors should be transported directly to their destination without any unplanned stops.
- m. Using common changing and showering facilities when minors are present.

## 2. Physical contact

- a. Monks are prohibited from using physical discipline in any form for behavior management of minors. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by minors.
- b. Appropriate affection between monks and minors constitutes a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples for monks in interaction with minors:
  - Side-hugs.
  - Pats on the shoulder or back.
  - Hand-shakes.
  - “High-fives” and hand slapping.
  - Verbal praise.
  - Touching hands, faces, shoulders and arms of minors.
  - Placing arms around shoulders.
  - Holding hands while walking with small children.
  - Sitting beside small children.
  - Kneeling or bending down for hugs with small children.
  - Holding hands during prayer.
  - Patting on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities).
- c. Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are not to be used by monks in interaction with minors:
  - Inappropriate or lengthy embraces.
  - Kissing on the mouth.
  - 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.
  - Being in bed with a minor.
  - Touching knees or legs of minors.
  - Wrestling with minors.
  - Tickling minors.
  - Piggyback rides.
  - Any type of massage given by minor to adult or adult to minor.
  - Any form of unwanted affection.
  - Compliments that relate to physique or body development.
- d. Monks have an obligation to report known or suspected boundary violations and/or inappropriate forms of physical affection toward minors (see reporting procedures).
- e. It is the policy of the abbey to interrupt and intervene in boundary violations before the activity may progress into criminal activity. The abbey offers appropriate assistance to at-risk monks who struggle with boundary violations with minors.

### **3. Training for Members who Work with Minors**

- a. The abbey will educate its monks regarding the prevalence, identification, and prevention of sexual abuse of minors, giving special attention to topics that are of special relevance to religious.
- b. All monks who serve in public ministry, even if only occasionally, must participate in a minimum of three hours of education over a three-year period. This training must include the following:
  - i. Information about both preferential and situational types of sexual offenders. Warning signs of both types of offenders must be clearly stated in the materials.
  - ii. Information regarding self-protection from false allegations of sexual abuse of a minor, including what to do if one is concerned about being falsely accused.
  - iii. Information about child pornography as a crime in both canon and civil law.
- c. Educational programs may be provided by the organizations by which monks are employed, such as a diocese, hospital or school.
- d. Educational programs may be provided at the local, diocesan, or congregational level, but they should not be simply a repetition of the same program two years in a row.
- e. Only the abbot may excuse a monk, because of physical or medical difficulties, from the education programs addressing sexual abuse of a minor, and only one who will not be involved in public ministry.
- f. On-going training programs may include a variety of topics that support the prevention of the sexual abuse of minors more broadly.
- g. Visiting religious who are not monks of our abbey are expected to abide by these policies, including the training programs, while residing in our monastery.

### **4. Supervision of Programs that Involve Minors**

- a. Programs for minors in which monks are involved must be supervised by at least two adults.
- b. Monks in leadership roles shall be aware of all programs for minors that are sponsored by their parish, school or agency. A list of these programs shall be maintained in the central office and include activities, purpose, sponsors or coordinators of the programs, meeting times and locations. Leaders shall examine these programs and consider whether there is adequate supervision.

## **SECTION TWO: REPORTING PROCEDURES**

### **1. Boundary Violations**

- a. Monks must report when another monk violates the abbey's policy on boundaries with minors or when another monk exhibits warning signs of inappropriate behavior with minors.
- b. This report is made directly to the abbot, who will arrange for appropriate assistance for the at-risk monk and will draw up a written plan to ensure the on-going cessation of problem behaviors.

### **2. Abuse when the Victim is Currently a Minor**

- a. Monks must report known or suspected sexual abuse of a victim who is currently a minor to civil authorities at least within 48 hours, regardless of state mandatory reporting laws.
- b. Monks must report known or suspected possession, distribution, downloading and/or intentional viewing of real or virtual child pornography to civil authorities within 48 hours, regardless of the state mandatory reporting laws.

- c. 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.

### **3. Abuse when the Victim is Now an Adult**

- a. Monks must 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 is alleged to have occurred.
- b. 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 such abuse to civil authorities and encouraged to make such a report.
- c. The identity of an alleged victim who is an adult at the time the allegation is received will be provided to the civil authorities, provided the person consents to such disclosure.

### **4. Reporting of Allegations**

- a. In addition to reporting to civil authorities, reports of suspected or known sexual abuse of a minor may be made confidentially (unless otherwise required to be disclosed by canon law) to either or both of the following:
  - i. The chairman or chairwoman of the review board;
  - ii. The abbot.
- b. Allegations of sexual abuse 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.

## **SECTION THREE: RESPONDING TO REPORTS AND ALLEGATIONS OF SEXUAL ABUSE**

Reports and allegations of sexual abuse may come from a variety of sources, including alleged victims or their family members, diocesan offices, monks of the abbey, a colleague in the workplace, or an alleged perpetrator. Because each case is unique, the following is a general outline of the response system for allegations of abuse, but is not necessarily a procedure that is to be followed in the same way for each case. The process may be modified according to the nature of the allegation, 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.

### **1. Initial Response Protocols**

- a. The abbot shall identify a representative, qualified by education, training or experience, to respond to reports and allegations of sexual abuse by a current, former and/or deceased monk. This representative will have written guidelines for fulfilling this role.
- b. 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.
- c. When an allegation of sexual abuse is first received, the representative shall attempt to gather sufficient information to complete a written preliminary report. The report should include the following information:
  - i. Name of the alleged victim;
  - ii. Age of the alleged victim;
  - iii. Address and phone number of the alleged victim;
  - iv. Name of the alleged perpetrator;
  - v. Approximate dates of the alleged abuse;
  - vi. Nature, type and location of the alleged abuse;
  - vii. Any additional relevant details

## **2. Response to Victims**

- a. When a person comes forward with an allegation that he or she was sexually abused as a minor, the representative of the abbey will explain the procedure that the abbey follows in responding to allegations.
- b. The representative of the abbey will offer to meet in person with the alleged victim if he or she so desires. The representative(s) of the abbey will maintain a compassionate and pastoral manner regardless of the demeanor of the alleged victim, recognizing that the experience of sexual abuse and difficulty of coming forward may bring out strong emotions during the disclosure process.
  - i. It is recognized that some individuals who have experienced sexual abuse as minors may first approach the abbey through legal proceedings. While this situation presents difficulties for assisting in the healing of the alleged victim, the representative of the abbey must nevertheless offer to meet with the person directly or through legal counsel.
  - ii. While it is the sincere desire of the abbey to meet and assist all who claim to be victims of sexual abuse as a minor, we recognize that when such a victim is represented by legal counsel, these direct opportunities become limited. However, the abbey will, through a victim's lawyer, extend an offer to meet or assist the victim with healing.
  - iii. It is understood that some individuals who have alleged that they were sexually abused as minors may choose not to accept a meeting with a representative of the abbey.
  - iv. It is recognized that some unusual circumstances may cause a meeting or even an offer of a meeting with an individual who has alleged that he or she was sexually abused as a minor to be impossible. The abbey will document these circumstances and any alternative form of pastoral assistance that has been offered.
- c. The representative of the abbey will document every attempt to assist in the healing of an individual who has approached the abbey since June of 2002 to report being sexually abused as a minor by a current, former, or deceased monk.
- d. The abbot may also assign an assistance coordinator to provide support for the immediate and ongoing needs of individuals who have experienced sexual abuse and for the needs of their families.

## **3. Response to Accused Monks**

- a. The abbey provides all monks with a basic procedure in order to supply them with an understanding of appropriate pastoral response to an individual who alleges sexual abuse of a minor and to ensure that the individual will be treated with respect and dignity.
- b. The abbot will inform the accused monk of his right to seek canonical and civil counsel before any further conversation into the matter. The abbey recognizes that the monk may need assistance in engaging such counsel.
- c. The abbot will maintain contact with the accused monk throughout the entire process.
- d. When he has received the completed investigation report, the abbot will present the results of the investigation to the monk for response.
- e. During investigations by civil authorities or by the abbey, the monk who is the subject of the investigation will be temporarily removed from ministry responsibilities and duties.

## **4. Investigations**

- a. All information that is provided to the abbey must be investigated to the extent possible, including information that is provided anonymously.
- b. The abbot will designate an investigator to gather information independently regarding the allegation. In the case of an established or undisputed allegation, an investigation will be conducted to identify any other potential victims and to obtain information to inform the on-going supervision plans for the monk who has abused.

- i. The investigator will advise any parties involved in the matter that he or she represents the abbey and that conversations with the investigator are not subject to any attorney/client privilege.
- ii. The investigator will advise the parties that, although pastoral care is available, the investigator will not be the one to provide that care.
- iii. The investigator, who shall obtain statements from the parties involved and from any witnesses, will keep the abbot informed regarding the status of the investigation.
- iv. The investigator will produce a written report and submit it to the abbot.
- c. All cases of sexual abuse of a minor reported since June of 2002 must have either a) a documented investigation, or b) documentation of the reason(s) why 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.
- d. In order to fulfill his responsibilities, the abbot will consult with the review board at each juncture of the process and will convene the board as soon as possible after receiving the final report from the investigator.
- e. The abbot and the abbey will cooperate fully with any investigation by civil authorities.
- f. When it has been established that a monk has sexually abused a minor, the abbey will provide for the pastoral care and treatment of the monk, offering him fraternal support in his acceptance of whatever penalties are imposed upon him by the legal system or whatever restrictions are imposed upon him by the abbey.
- g. If an allegation cannot be established, the abbey will reinstate the accused monk to ministry and will work towards the restitution of his good name.
- h. If sexual abuse of a minor has been established through an investigation, civil authorities shall be re-contacted and a follow-up report will be submitted, if requested. If further investigation indicates the allegation is not established, civil authorities will be contacted to provide the additional information.
- i. The abbey will strive to maintain the rights of all concerned in the process of an investigation of the alleged sexual abuse of a minor.
- j. Documentation of allegations, reports, responses and investigations are confidential and shall remain with the office of the abbot following the 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.

## 5. Decision-Making

- a. Upon the conclusion of the investigation, the abbot will exercise his judgment in delivering an appropriate response. If the accused monk has admitted to the allegation or the allegation has been established, the abbot's response could include any of the following:
  - psychological and medical assessment and intervention;
  - restrictions on community life and personal activities;
  - limitations imposed on ministerial activities, including total removal from public ministry.
- b. The abbey will inform the leadership of any organization or ministry in which the monk has been involved that he has admitted to the sexual abuse of a minor, or that an allegation involving him has been established. The abbey will maintain documentation concerning this communication with organizations, including any reasons why this communication was not possible or not feasible, if such should be the case.
- c. In cases where an allegation of sexual abuse of a minor by a monk has been established, that monk may not return to public ministry unless an exception has been made by the Ordinary of the Place.

- d. If an allegation of sexual abuse of a minor cannot be investigated or established, the review board must be consulted regarding the disposition of the case.
- e. When an allegation of sexual abuse of a minor cannot be established, the abbot will coordinate communication with all appropriate parties, so that reconciliation can take place whenever possible, and repair of damage to reputations can be undertaken.
- f. In all instances, the final disposition of the matter rests with the abbot, always recognizing the monk's right to appeal to the Holy See. It is the abbot's responsibility to communicate his decision to the person who made the complaint, to the monk involved, and to any other legitimately concerned parties, as necessary and appropriate.
- g. If at any time during the course of implementing these procedures, civil or criminal proceedings are initiated against the accused monk, these procedures may be suspended immediately, to be resumed, if deemed necessary, only after the completion of the civil or criminal proceedings. In such a case, the representative of the abbey shall recommend to the abbot a possible course of action with respect to the accused monk, in keeping with the intention of these procedures and in the interests of justice.

## **SECTION FOUR: THE REVIEW BOARD**

### **1. Establishment and Purpose**

- a. The abbot will utilize a review board for the purpose of providing consultation to the abbot on the abbey's management of all cases of sexual abuse of a minor by current, former, and/or deceased monks. The review board exists solely to provide such advice and has no independent power or authority.
- b. The review board shall consist of at least five (5) members, including no more than two monks of the abbey and other individuals who are not monks.
- c. The review board shall include representation from the following groups: religious (of the abbey or from outside the abbey), professionals from the social sciences, (psychologists, counselors, victims' advocates and/or social workers), representatives from the legal or law enforcement profession or state protective services, and laity, preferably parents.
- d. The abbot shall appoint members of the review board by letter of appointment signed by the abbot. A member of the review board may be removed at the discretion of the abbot in consultation with the chair of the review board. Members shall be removed by letter of removal signed by the abbot.
- e. The abbey shall provide initial training (or orientation) for new members of the review board, as well as ongoing training for all the members of the review board.
- f. The abbey may utilize the diocesan review board, with the authorization of the bishop, or join with other religious communities to form a common review board.

### **2. Operating Procedures**

- a. The review board shall have its own operating procedures, approved by the abbot in consultation with his council of seniors.
- b. Review board members shall sign a confidentiality agreement and undergo a criminal records check.
- c. The records and other information received by the review board shall be treated as confidential, subject to the requirements of law and the policies of the abbey. The files of the review board are the property of the abbey.
- d. The abbot shall consult the review board at each step of the investigation and processing of a report or allegation of sexual abuse of a minor by a monk.
- e. When considering allegations of sexual abuse of a minor, the review board must be given the following: a) original report or allegation of sexual abuse of a minor submitted to the

- abbey; b) the final report of an investigation; c) all other allegations of sexual misconduct by that monk; d) any relevant disciplinary actions that have been taken in the past in regard to that monk, and the reasons for the actions.
- f. Where appropriate, the review board provides consultation to the abbot regarding the reporting of cases to the authorities when such reporting is not required by law.
- g. The abbot may share recommendations of the review board with his council of seniors as needed.

### **3. Disposition of Cases**

- a. After carefully reviewing all the information, the review board makes a recommendation to the abbot regarding a) the assessment of the allegation of sexual abuse committed by a monk and b) the suitability for ministry for the accused monk.
- b. Based on the facts and circumstances, an allegation of sexual misconduct can be established only when there is objective certainty that the accusation is true and that an incident of sexual abuse of a minor has occurred.
- c. After hearing the review board, the abbot alone judges whether an allegation of sexual abuse of a minor by a monk has (or has not) been established.
- d. The judgment of the abbot must be objective, i.e., based on facts and circumstances discovered in the course of the investigation.
- e. The recommendations of the review board shall be summarized in writing for presentation to the abbot. The original written recommendation(s) shall be presented to the abbot and retained by him, and a copy shall be maintained in the files of the review board.

## **SECTION FIVE: THE SUPERVISION AND CARE OF MEMBERS WITH AN ESTABLISHED ALLEGATION OF SEXUAL ABUSE OF A MINOR**

These procedures describe the elements of a pastoral care framework that will be developed for each monk of the abbey for whom an accusation of sexual abuse of a minor has been established. The purpose of this framework is to:

- assure the Church and the public, especially minors, of all reasonable measures to prevent any future occurrence;
- provide a structure within which the monk can continue his life in the monastic community;
- provide both appropriate care for the monk and the opportunity for such personal conversion and rehabilitation as may be needed;
- guide local superiors, the monk, and others in determining work, place of residence, and other activities;
- encourage the monastic community to welcome and support the monk in his desire to continue his life as a monk within this framework; and
- direct the community both to provide proper care and to observe appropriate limits with respect to their brothers in the abbey who are under supervision.

It is intended that all of the elements below be adapted in a individualized safety plan for each monk who has sexually abused a minor, depending on such factors as the severity of the accusation(s), the age and health of the monk, and the recommendations of the review board. The framework, however, sets out the elements to be developed in writing for each monk, reviewed by the review board, and shared with the monk, his superiors, his supervisor, and, as appropriate, other monks of his community. The safety 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 safety plan shall be documented, and there shall also be an annual review of each safety plan by the review board.

## **1. Evaluation and Therapy**

- a. A monk about whom a report or allegation of sexual abuse of a minor has been established may be asked to submit to a professional evaluation as to his psychological condition and proclivity to harmful behavior in the future.
- b. The monk is free not to undergo an evaluation. If the monk agrees to undergo an evaluation, the abbot or his delegate will arrange for the evaluation and seek the appropriate releases.
- c. Information gained from the process of the investigation (and subsequent treatment), shall be documented in the safety plan, including a summary of problem behaviors, information about how the monk spends a majority of his time, risk reduction strategies, including limitations on the monk's access to minors and how any such access is supervised, issues related to personal relationships with friends and family members, the person responsible for each risk reduction strategy, consequences for noncompliance, and the dates the plan was reviewed by the review board.
- d. 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 by the review board, as well as the terms of his safety plan.
- e. The monk may be required to submit a written report to the abbot periodically (e.g., monthly, quarterly or annually, as appropriate to the situation), describing his progress in terms of work, therapy, spiritual direction, community life, and such other matters as may be appropriate.
- f. Information resulting from such evaluation, treatment, and correspondence is the property of the monk. He may agree to make it available to the abbot or he may decline to do so. A monk may further agree to make the information available to the review board.
- g. Any information about a monk who has been accused of sexual abuse shall be kept confidential by those receiving it, except as required by civil law.

## **2. Public Ministry as a Monk**

- a. An ordained monk for whom an allegation of sexual abuse of a minor has been established will be allowed to function in an ecclesiastical or public ministry as a priest or deacon only if and to the extent that this may be authorized by the Ordinary of the Place.
- b. A non-ordained monk will not be allowed to function publicly in external ministry associated with the abbey, unless an exception has been made by the abbot and, if relevant, approved by the Ordinary of the Place.

## **3. Appropriate Work**

- a. If physically and mentally able, the monk who has been removed from public ministry should engage in appropriate work of the abbey. Such employment may include the following:
  - internal work within the abbey or a dependency thereof;
  - administrative work for the monastery, such as financial or archival work;
  - remunerative non-ministerial work to support the monastery;
  - service to people in need, such as writing to prisoners or taping books for the sight-impaired;
  - telephone reassurance programs for shut-ins, working in a food bank or soup kitchen, or some other form of supervised social services, provided that minors do not volunteer at these organizations.
- b. Where appropriate, monks restricted or 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 involved to determine his interests and

- capacities and to promote his initiative in developing work opportunities, where appropriate.
- c. The appropriate work and specific assignment of a monk who has sexually abused a minor must be determined in consultation with the review board and, when appropriate, the local bishop.
  - d. The work assignment of the monk who has sexually abused a minor must be documented in the safety plan.
  - e. In all cases, the service of prayer for the abbey and the Church is recommended as a valuable contribution.

#### **4. Place of Residence**

- a. Any monk whose activities are governed by a safety plan will be allowed to live only in the abbey itself or in another appropriate supervised place of residence, as determined by the abbot.
- b. No separate apartment, private home, or other domicile is to be allowed as a permanent residence for the monk on a safety plan.

#### **5. Supervision of Monks Restricted by Safety Plans**

- a. Supervision of monks whose activities are governed by a safety plan can be conducted by qualified individuals, including monks, employees, or third party contractors of the monastery.
- b. Individuals who supervise monks whose activities are governed by a safety plan must be physically and emotionally capable and adequately trained to perform the duties involved in supervision.
- c. Individuals who perform such supervision are to have sufficient information about each case to fulfill their role; this may include the relevant history of sexual abuse of a minor, all allegations of sexual misconduct (including adults), history of compliance with safety plans, current progress in treatment (if applicable), and history of substance abuse (if applicable).
- d. Individuals who supervise will receive written guidelines and adequate training regarding their role and procedures for supervision.
- e. The abbot (or his delegate) will annually evaluate and document compliance (or non-compliance) with each safety plan, and report to the review board annually regarding such compliance.

#### **6. Community Support and Community Roles**

- a. The monastic community will play an important part in helping a monk whose activities are governed by a safety plan to continue his life as a monk.
- b. After such a monk has submitted to evaluation and appropriate treatment, the community should welcome him as a brother.
- c. It may also be appropriate for a mentor to be appointed for such a monk, who would assist and support him in his efforts to maintain his program of care and treatment.
- d. A priest monk whose activities are governed by a safety plan can, within the community, as allowed by canon law, be permitted to celebrate or concelebrate the Eucharist individually or at conventual Mass, lead community prayer, hear confessions of monks only, and perform community assignments and other responsibilities.
- e. A monk whose activities are governed by a safety plan must have the permission of the abbot to serve in a leadership role within the local community.
- f. The abbot is to inform the community of the fact that a monk is restricted by a safety plan and to disclose in an appropriate fashion the specific terms of the plan, so that the community can assist him in achieving his goals.

- g. The community may need the advice and consultation of appropriate professionals in preparing itself to receive a monk whose activities are governed by a safety plan and to provide the necessary care and support for him.

## **7. Contact with Others**

- a. Under no circumstances is a monk whose activities are governed by a safety plan to be allowed contact with minors without the ongoing supervision of other informed adults present at the time.
- b. This prohibition includes meals in restaurants, attendance at movies, riding in automobiles, and private conversations in community offices or parlors, bedrooms of monks, etc.

## **8. Travel**

- a. Monks whose activities are governed by a safety plan may be required to request specific permissions for use of cars, to drive only with other monks, or to abide by other restrictions. Any doubts about specific travel should be referred to the abbot.
- b. Monks whose activities are governed by a safety plan may not be permitted to take vacations alone or with minors, even if these are supervised. Their vacations are restricted to community activities or to travel with other monks.
- c. Such monks are likewise not permitted to make retreats alone in other locations, but are limited to retreats in their own monastery or, with the abbot's permission, in another monastery under specific conditions.

## **9. Publications and Publicity**

- a. Restrictions on publications, web-pages, radio and television appearances, and the use of mail, e-mail, the internet, and the telephone may be appropriate for monks whose activities are governed by a safety plan.
- b. Sensitivity for victims would dictate caution with regard to photographs of offenders displayed in abbey publications.

## **10. Information for Monks and Others**

- a. The abbot, in consultation with the review board, will determine whether and/or how to inform the monastic community—in general terms—about those monks whose activities are governed by safety plans.
- b. The abbot, in consultation with the review board, will determine whether and/or how to inform others who may have a need to know—in general terms—of those monks whose activities are governed by safety plans.

## **11. Regular Review of Safety Plans**

- a. The abbot or his delegate, in consultation with the review board, will annually evaluate and document compliance of each monk whose activities are governed by a safety plan.
- b. A monk whose activities are governed by a safety plan and his supervisor are notified in advance of this annual review so that they can contribute to the evaluation.
- c. If a monk whose activities are governed by a safety plan experiences any significant change in behavior or health, or new allegations surface, his safety plan must be reviewed as soon as possible by the abbot. Any adjustments to the safety plan must be communicated to the supervisor and the review board immediately.