



College Saint Anselm's

Guidelines and Norms of Conduct for the Protection of Minors and the Promotion of a Culture of Safety

Approved by the Synod of Abbot Presidents of the Benedictine Confederation

11 September 2019

These guidelines and the appended norms are the response of the College of Saint Anselm to the initiative of the Pontifical Commission for the Protection of Minors, to implement policy and procedures for the protection of minors and vulnerable adults from sexual abuse, required by the Circular Letter of the Congregation for the Doctrine of the Faith dated 3 May 2011, addressed to the bishops and major religious superiors for the preparation of guidelines for the treatment of cases of sexual abuse against minors by clerics. All provisions of this document and the appended norms are to be understood and interpreted according to the Apostolic Letter in the form of 'motu proprio' of Pope Francis, "You are the light of the world" (7 May 2019).

Preface

The safeguarding of minors and the safety of vulnerable persons are an integral part of the Church's mission, rooted in the faith that every person has unique value in having been created in the image and likeness of God (Gen 1:26). The College of Saint Anselm has undertaken to guarantee to all residents and collaborators the possibility of a life that favors their human and spiritual development, in keeping with the dignity of the person that is an integral part of the Gospel message, which the Church and all its members are called to spread throughout the world.

With Saint Anselm's being a monastic house, the Rule of Saint Benedict (chapter 72) provides a further reason for promoting a safe culture in community life, where the fraternal relationships of the community are based upon respect for one another and on reciprocal support, where residents can satisfy their own personal needs with the goal of being able to love their confreres without selfishness, being aware of the good of the other and capable of preferring the other's interest to one's own.

Living at Saint Anselm's represents a particular moment in the personal and vocational growth of all residents. It involves living a life, on the one hand, far from one's own original context (monastery, diocese, family); on the other hand, a community life that is built through interpersonal relations (fraternal, scholarly, of authority, of spiritual guidance), which must mature in order to enrich each person's vocation. The supervisors of the house wish to accompany this process as much at a personal level as at the level of community life, to help each person to integrate himself within the community and to face the challenges that may arise.

The College desires to guarantee to all persons the possibility of an environment that is sensitive, compassionate, and safe, where everyone can find peace of mind, being certain that human relationships are based on decency, equality and mutual respect for the freedom and dignity of the person. It requires of all persons the necessary human maturity and conduct in conformity with good morals, the Gospel and the norms of academic life.

Declaration of Commitment

In order to promote a culture of safety at Saint Anselm's, and of protection of all vulnerable persons, the following are necessary:

1. Prudence in the admission of residents, in whatever capacity, be they students, officials, professors, volunteers, administrative staff, or collaborators, in accordance with the principles of safe recruitment.
2. Attention to the formation, whether initial or continuing, of all its members.
3. Good education in the practices of common life, to promote a healthy culture within the College where people can feel safe and supported in their life and in their work, and to foster amicable relationships of fraternity and collaboration.

1. Admission to the College

- The admission to formation of religious and diocesans is the responsibility of their respective superiors. The college must assume their due attention to the necessary discernment. At the moment of enrollment at Saint Anselm's, a letter of presentation will be required of them ("letter of good standing"). The same applies to those who arrive as professors and officials, whether they are residents for the whole year or only for a part.
- Other residents (lay people, volunteers), for admission to the College, must provide a letter from their bishop, or from the institute that is sending them, that indicates clearly their "good standing".
- It is the Prior's responsibility to ensure that persons admitted to the College have no criminal record regarding the abuse of minors and/or vulnerable persons.
- In the case of admission of a resident who lives or works under any type of disciplinary restriction in his ministry, the community must be informed, for reasons of transparency and in order for everyone to be able to collaborate in the protection of vulnerable persons and of the resident himself.
- Of note is the particular responsibility of the Porter (layperson or not) to ensure the protection of all spaces and to control the access of minors (see below).

Recruitment and Employment Contracts

- It is the responsibility of the Cellarer to ensure the corresponding suitability of persons hired for non-academic work, such that the College environment may be protected and safe for all.

2. Formation of Members of the College

- The College recognizes its obligation for formation of all its members, both initial formation as well as permanent formation. In this regard, note the *Ratio fundamentalis*, no. 202.
- Assuming that students have received a basic formation in their monasteries or dioceses when they arrive at the College, during orientation week and through the 'Survival Kit', they must receive explicit explanation of the 'Regulation', the structures, and the norms in force at Saint Anselm's. The Prior must do the same for officials

and/or professors who are not able to participate in this orientation. Volunteers who come before or after their university studies must receive an equivalent orientation and are entrusted more particularly to the care of the Coordinator, who must help them in the same manner as deans do for their deaneries.

- The deans (associates of the Prior) must be attentive to the particular needs of the persons entrusted to them. In the meeting of the Prior's associates, safety in the house will be discussed regularly.
- During initial formation, the protection of minors and the prevention of abuse must be a part of 'pastoral formation'.
- As regards the permanent formation of residents, the College will organize annually at least one day of human and spiritual formation.
- Such training should concern, in particular with respect to the situation in the Benedictine and religious world, the damage caused to victims of sexual abuse, its impact on families and communities, the recognition of signs of violence, ministry toward those who have been accused, the creation of safe environments, and the responsibility of all persons, be it in canon or civil law.

3. Educating in an Environment of Awareness and of Responsibility for Vulnerable Persons

In personal relationships within the College, a particular awareness is needed concerning imbalances of power. Any person is vulnerable who perceives an imbalance of power. It may be perceived in relationships of authority, of a religious and/or professional nature. Even differences in age between residents, of years of profession, of culture and of language can put one at a disadvantage in which he feels vulnerable.

Therefore, in the life of the College, both in academic activities as well as in social relationships, a professor, an official, or anyone who finds himself in a stronger position, should:

- Use prudence and respect in relating to the other;
- Respect appropriate limits with regard to the other, remembering in this regard diverse cultural sensitivities;
- Provide a positive role model;
- Not make others uncomfortable in face-to-face situations, whether in academic or social contexts;
- Use prudence when communicating through social networks;
- Respect the privacy of the other in photographing and recording, asking permission before any publication on networks;
- Inform the Prior of any doubtful situation.

Professors and officers are not allowed to:

- Establish preferential or discriminatory relationships;
- Make requests of those who certainly would find it stressful or difficult to say no to the requestor;
- Enter the room of a student without just cause, or without the permission of the student. The privacy of each resident's room must be respected.

Protect the Safe Environment of the College

- In principle, minors (under the age of 18) are not allowed in the College, nor in the guesthouse, nor in the parlors, nor in the offices.

- For special reasons, and as an exception, some children (of students and professors) may be allowed in the public areas of the College. In these cases, their parents are always held responsible and must be present, and they must sign a liability document waiving responsibility. It is important that the Guestmaster be aware of such cases in every instance. The Prior must give his explicit consent for any overnight stays.
- The same applies to minors who are part of visiting groups (for example, for a wedding, oblate meetings, special events, especially in the meeting room “Sala Riunioni”, or in classrooms, or in the parlors). The presence of parents or responsible adults is assumed, and they must confirm their responsibility in writing, with the consent of the respective official of the College. The Prior must be informed of every instance.
- Student groups consisting of minors are not allowed; for special reasons (for example, groups coming from Benedictine schools), such groups may enter the public areas of the College for guided tours, with the explicit permission of the Prior, and always with their supervisors, who must confirm their responsibility in writing. On the part of the College, they must be guided by the Guestmaster or by another monk, but the Guestmaster always must be made aware of their presence.
- Minors of the families of residents on brief visits to the College always must be accompanied by their carers, who must confirm their responsibility in writing, and by the resident himself. They are not allowed in any cloistered areas (including the corridors of the rooms on the upper floors and the ground floor of the appendix).
- In each case, the parents or responsible adult must sign a liability document waiving responsibility, which is to be requested at the Porter’s office.
- Under no circumstances can minors be left unattended without the presence of their parents.
- It is to be remembered that a minor must not use the elevator without the presence of a parent.
- Except for these cases, the Porter must ensure that minors are not permitted entry.

The Church

The church itself is an open space. There are two doors that connect it with the interior of the College: that of the choir, and that of the Chapel of the Madonna. These doors generally remain locked. It is important to remind residents of the risks to safety if they are left open.



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NORMS REGARDING COMPLAINTS OF HARASSMENT AND SEXUAL ABUSE in effect at the International College of the Benedictines, Saint Anselm's, Rome

Approved by the Synod of Abbot Presidents of the Benedictine Confederation

11 September 2019

Art. 1 – SCOPE OF APPLICATION

These norms apply to all those who live or work at Saint Anselm's in whatever capacity (residents, students, professors, supervisors, non-teaching staff, visitors or authorized guests, outsourced staff, collaborators, consultants, regular clients, etc.). They outline the response by the College to those who feel to be victims of sexual abuse or harassment and the reporting of crimes of sexual abuse of the kind specified in Art. 2, even in the case of an abuse occurring outside of Saint Anselm's.

A person who feels they are a victim may choose:

- (1) To speak with a Confidential Advisor to seek a solution without necessarily filing a complaint. See Art. 3.
- (2) To file a formal complaint within the College. See Art. 4.
- (3) To file a complaint with the civil authorities. See Art. 5.

Art. 2 – DEFINITIONS

1. For the purposes of the present norms, **sexual harassment** means any act or unwanted behavior of a sexual nature, expressed in physical, verbal or non-verbal form, also in digital form, that causes offense to the dignity and freedom of the person who suffers it, or has the goal or effect of creating an intimidating, hostile, persecutory, degrading, humiliating or offensive climate against an individual or a group of individuals.
2. Sexual harassment is not limited to abuse or unwelcome sexual advances, but also includes abusive sexual allusions, requests for sexual favors, abusive speech about the sexuality of others, and any type of behavior of a sexual nature that creates an environment in which the carrying out of study or work, or the affirmation of the dignity and freedom of persons, is impeded in a significant way.
3. For the purposes of the present norms, **moral harassment** means repeated hostile behavior, direct or indirect, against an individual or a group of individuals, with physically or psychologically persecutory intent, protracted and systematic, which can create an environment that is disrespectful, humiliating, or harmful to the psychophysical integrity of persons or their dignity.

4. Examples of moral harassment include the following behavior: damage to personal image – such as: injuries, intimidations, slander, insults, dissemination of confidential information, insinuations of a person’s psychological or physical problems – or any other action to discredit the person, including bullying, as well as reprimands, if made in the manner indicated in number 3.
5. Delicts of sexual abuse are understood to mean, according to the Apostolic Letter in the form of "motu proprio" 'You are the light of the world', Art. 1, those in which a cleric or member of an Institute of Consecrated Life or a Society of Apostolic Life:
 - a. forces someone, with violence or threat or through abuse of authority, to perform or be subjected to sexual acts;
 - b. performs sexual acts with a child or a vulnerable person;
 - c. is involved in the production, exhibition, possession or distribution, including online, of child pornography, as well as in the recruitment or induction of a child or a vulnerable person to participate in pornographic exhibitions;
 - d. as superior, acts, or by direct actions or omissions causes, to interfere or to evade civil inquiries or canonical, administrative or criminal investigations, against a cleric or a religious regarding the delicts referred to in letter a) of the present paragraph.

In every case, such delicts must be reported according to Art. 4 of the present norms.

6. For the purposes of the present norms, the following terms are understood to mean:
 - a. "*minor*": any person under the age of eighteen or in an equivalent situation according to the law;
 - b. "*vulnerable person*": any person in a state of infirmity, physical or mental disability, or whose personal liberty is restricted in such a way that in fact, even from time to time, limits his or her capacity for understanding or will, or in any case to resist the offense;
 - c. "*Child pornography*": any representation of a minor, regardless of the means used, involved in explicit sexual activities, real or simulated, and any representation of sexual organs of minors for primarily sexual purposes.
7. Infractions can be considered mild, serious, or very serious.
 - a. Infractions are considered minor when they are of a fleeting nature: for example, verbal expressions or spontaneous gestures.
 - b. Infractions are considered serious, being minor in themselves, when repeated, and those which have a social impact: for example, the unwanted dissemination of information, or false, slanderous or harmful accusations against the reputation of others.
 - c. Serious infractions are considered very serious when they are repeated after a reprimand, or those that involve direct requests for sexual services or unwanted physical contact.
 - d. Sexual harassment is considered to be of utmost seriousness when carried out by the staff of the College, by a teacher or non-teacher, towards resident students.

Art. 3 – CONFIDENTIAL ADVISORS

1. Confidential Advisors carry out a service of accompaniment for a person who feels they are a victim of sexual or moral harassment. They (a) provide listening, (b) explain to the person his or her rights and how to make use of them, (c) can advise and agree with the person how to carry the matter forward including the making of a formal complaint, according to the provisions referred to in Art. 4 or 5, (d) can give advice and information on therapeutic assistance, (e) take into account the opinion and needs of the offended person, protecting his or her image and privacy, as well as the confidentiality of personal data.
2. Information bearing on an investigation, however, may need to be shared by the Advisor, but with the knowledge of the individual concerned. The Advisor may not be part of any disciplinary panel.
3. When a case is brought to the attention of the College authorities, these authorities must in turn provide a response to the Advisors on the specific measures that were taken.
4. Confidential Advisors can propose actions and initiatives, through information and formation, aimed at promoting an organizational climate that is suitable for ensuring the equal dignity and freedom of persons within Saint Anselm's.
5. Confidential Advisors are appointed by the Prior. In addition to the deans, who can carry out this task for residents (*and not exclusively those belonging to their deanery*), one or two persons from outside the institutional structures of Saint Anselm's will be appointed. Their names must be accessible on the website, on the internal bulletin board of the College (in the postal room "Sala di Posta"), and in the 'Survival Kit'.
6. The Prior must provide the Advisors with contacts or information of a professional nature that can serve those in need.

Art. 4 – INTERNAL PROCEDURE FOR THE PROTECTION OF THE HARASSED PERSON

1. Anyone having been subjected to harassment – as defined in Art. 2 – who wishes to file a complaint to the internal authorities of Saint Anselm's, without prejudice in any case to their ability to file legal action with the judicial Authorities, may follow the procedure in this article, Art. 4 §3.
2. An accusation of harassment may come from a third person:
 - a. In the cases outlined in Art. 2 §5 of the present norms, every cleric or member of an Institute of consecrated life or of a Society of apostolic life has the obligation to report, as established in 'You are light of the world', Art. 3 §1.
 - b. Even when it concerns a resident of the College, the event must be reported according to the provisions of Art. 4 §3. In these cases, the other residents also have the right to report.
3. A complaint is reported in this manner:
 - a) A complaint against a resident (student, teacher, official) is reported to the Prior.
 - b) A complaint of harassment by a member of the staff must be reported to the Prior – equally in the case of a person who is onsite for non-academic reasons (for example, suppliers, visitors, etc.). The Prior must inform the Administrative Director, always observing due confidentiality. The Administrative Director proceeds according to the employment contract.
 - c) A complaint of abuse on the part of the Prior or Rector should be reported to the

Abbot Primate; a complaint of abuse on the part of the Abbot Primate must be reported to the Prior or to the Rector, who must bring the complaint to the Vicar of the Confederation (who will inform the other members of the Abbot Primate's Council). The Vicar will take the case to the competent dicastery of the Holy See.

4. Except in the case of a complaint against the Abbot Primate, the Prior or the Rector, complaints are evaluated by a *Disciplinary Commission*. The Prior appoints two persons, for example, from the Senior Council, who form a disciplinary commission together with him.
5. The Prior, or the Abbot Primate, if a complaint is reported to him, must (a) ensure the safety of the person offended; (b) distance the person under investigation from the person offended or from others possibly at risk; (c) prevent the repetition of any offenses; (d) protect the person offended from any intimidation or retaliation.
6. Also considered to be abuse is any form of retaliation or discrimination against whoever reports instances of harassment, including witnesses.
7. No constraint of silence may be imposed on a person who files a report regarding its content.
8. It is up to the Disciplinary Commission:
 1. To investigate every case referred to the Commission within 90 days of reporting;
 2. To follow the procedure established for cases of sexual harassment and to decide whether or not the complaint is founded, and, depending on the case, to judge whether the complaint should be brought to the civil authorities;
 3. To impose sanctions in other cases in proportion to the seriousness of the infraction;
 4. To implement measures that the Commission deems necessary to protect the victim from further harassment and to allow him or her to pursue their personal activities in peace.
9. Once the investigation is concluded and the judgment of the case has been established, according to § 8, the Prior must:
 1. Provide for the application of the Disciplinary Commission's decisions;
 2. Inform the superiors of the accused (the abbot of their monastery for monks, the bishop for priests and laity, and the religious superior for religious) if the person is found guilty, and deliver the infraction and penalties in writing.
10. If the case must be reported to the civil authorities, the Prior (or in the case of a complaint according to Art. 4 §3 (b), the Administrative Director) must inform the Abbot Primate in writing.
11. In the event of a formal complaint of harassment by non-teaching staff, the provisions of the *Employment Contract* apply.
12. In the event that the accused is a cleric or a religious and the alleged victim is a minor or a person who habitually has an imperfect use of reason, the obligation arises to inform

respectively the Ordinary or the religious Superior responsible for the accused, in view of a penal procedure according to Canon Law. The same applies for other sexual acts that are defined as delicts in Canon Law.

Art. 5 – FORMAL EXTERNAL PROCEDURE

At any point, however, and independently of an internal process, whether formal or informal, the harassed person can file a complaint with the competent civil Authorities concerning the incident of harassment, in order to start legal proceedings. According to Art 4 §8.2, the Disciplinary Commission appointed by the Prior also may decide to bring the complaint to the civil authorities.

Art. 6 – CONFIDENTIALITY

During the course of the investigation and while procedures are under way to protect the harassed person, the absolute confidentiality of the subjects involved is assured. The dissemination of information will be considered a violation of professional ethics. The person who has suffered harassment has the right to request the omission of all his or her personal data from any document subject to publication.

Art. 7 – IMPLEMENTATION AND APPEAL

1. During the implementation of sanctions, the competent authorities must take into account the dignity of the person and act so that his good reputation is always protected, as far as possible.
2. The accused person has the right to defend himself in front of the competent authorities, and then, before the case is decided, must be heard, along with others who may be involved. If the first investigation of the report seems to be justified, the accused must be informed of the accusation and have the possibility to defend himself, except in the case of a complaint of harassment of a minor, for which the rules of the CEI must be followed.
3. The accused person has the right of appeal to the higher instance against a decision that seems unfair to him.
4. The appeal in the first instance is to the Prior, in the second instance to the Abbot Primate.

Art. 8 – UNFOUNDED COMPLAINT

When a complaint proves itself to be unfounded, the authorities, within the scope of their own power, adopt all initiatives necessary for rehabilitating the accused person, without prejudice to the initiation of adequate disciplinary measures and possible penalties against the accuser, in cases where the falsity of the complaint is overt.

Art. 9 – REVIEW OF THE RULES

It is the responsibility of the Abbot Primate to review the present norms at least every four years, before the canonical visit of the College, without prejudice to the need for any revisions or amendments during the quadriennium, which may be introduced in advance. The norms must be approved by the Synod of Presidents, who also approve any amendments during their next meeting