

The Truth will set you free

Framework for the Catholic Church in Austria

Measures, regulations and guidance
for preventing abuse and violence
Second edition, revised and expanded (2016)
Abridged Version

Part A – Preliminary remarks



Part B – Framework



Part C – Code of procedure



**Part D – Supplementary
Information**



Imprint

Austrian Bishops' Conference
1010 Vienna, Wollzeile 2
2nd edition,
revised and expanded Vienna 2016

In the interests of readability, pronouns for both genders will not be used throughout. The given designations should be understood as applying to people of either gender.

Introduction

Addressing abuse and violence in the Church

The past several years have seen a number of efforts and initiatives in all dioceses in Austria with respect to addressing abuse and violence in the Church. For example, ombudsmen have been appointed in all dioceses to provide victims of abuse and violence in the Church with independent points of contact.

The close and highly-involved work with children and youth in Church institutions, particularly in the parishes, shows that a great deal of justified trust is placed in those employees who provide pastoral care to children and youth. To maintain this trust in the future, the Church in Austria continues to be fully dedicated to preventive efforts. It endeavours to provide quick and efficient assistance to victims when abuse has occurred and to take appropriate action against the perpetrator.

The Church was called upon to address this problem once again in spring 2010 after incidents of abuse and violence in Church institutions came to light.

The Conference of Vicars General of Austria worked together with employees from ombudsman offices and the dioceses to produce a document¹ that was approved by the Austrian bishops at their Plenary Assembly in the Spring of 2010.² The bishops have subsequently commissioned a working group³ to prepare a set of Austria-wide regulations for dealing with abuse and violence in the Church based on the rules already implemented by the Archdiocese of Vienna.⁴

In a series of meetings held from March to May 2010 the working group engaged extensively with the topic. A number of documents were prepared in consultation with relevant experts and employees of the ombudsman officers.⁵

This framework is a clear and unmistakable statement that the Church condemns and seeks to firmly counteract abuse and violence of any kind. Amongst other things, the concrete regulations and approaches laid out here make absolutely clear that abuse is by no means a trivial offence. Indeed, proven serious cases are indeed grounds for dismissal from Church-related duties.⁶

The final round of editing of the framework presented here was undertaken towards the end of May. The Austrian bishops approved these regulations and declared them to be binding for the Catholic Church in Austria and invited the Conference of Superiors General of Male Religious Orders and the association of Austrian Female Religious Orders to adopt the regulations for themselves.

The regulations which have now been published are a significant step towards preventing abuse and violence, and, in cases where they do occur, dealing with them in a professional and consistent manner. It is hoped that this will also improve the Church's credibility.

It is essential that concrete steps are taken to implement the framework as drafted and approved in all establishments belonging to the Catholic Church in Austria. We are encouraged in this by the words of Pope Benedict XVI.: "We promise to do everything possible to ensure that such abuse will never occur again. [...] So let us look upon all that has happened as a summons to purification, as a task which we bring to the future..."⁷

May the Holy Spirit lead the implementation of these regulations by His light and clarity.

Mariazell, 21 June 2010
Feast Day of Saint Aloysius de Gonzaga

+ Christoph Kard. Schönborn

Cardinal Dr. Christoph Schönborn
President of Catholic Bishops Conference of Austria

1 25 February 2010, Salzburg.

2 Plenary Assembly (St. Pölten, March 1-4, 2010).

3 See Part C, Chapter 7.

4 Remedy: Preventing Sexual Abuse, Vienna 2006.

5 Plenary Assembly (Mariazell, June 21-24, 2010); on binding force, see cann 447 and 455 CIC.

6 This means the termination of any paid or voluntary work in the Church, up to and including being released from the clerical state, from a religious order or another Church community.

7 From the address at the close of the Year of the Priest, 11 June 2010.

Foreword

to the second, revised and expanded edition

Several productive years have passed since the approbation and Publication of the framework for the Catholic Church in Austria, “The Truth will set you free” in June 2010.

The Independent Victim Protection Advocate (Unabhängige Opferschutzanwalt) under the direction of Ms Waltraud Klasnic, had by 15 February 2013 processed all of the reports submitted directly to it or via the diocesan ombudsman offices regarding violence or sexual abuse by the Clergy and the Religious in Austria against children and youth under 18 years of age.

The Independent Victim Protection Advocate has established a Protection Commission – which, in giving due consideration to the facts revealed in personal conversations with those affected and taking into account the clearing assembled by experts, has taken decisions regarding the financial and therapeutic help to be offered. It was subsequently the job of the Bishops Conference of Austria, together with the Victim Protection Foundation set up by the Conference of Major Superiors of Male Religious Orders of Austria and Association of Major Superiors of the Religious Orders of Women of Austria, to convey the Independent Victim Protection Commission’s recommendations to the appropriate superiors (bishops, abbots, mothers superior) in order to process payments of financial aid and reimbursements for therapeutic services. The framework released on 21 June 2010 came in response to a profound need. After years of intense work it became ever more clear that a revision was necessary.

A working group convened by the Bishops Conference of Austria completed this task over the course of a number of meetings, taking into consideration suggestions from the Congregation for the Doctrine of the Faith. The Independent Victim Protection Advocate (Unabhängige Opferschutzanwalt) had meanwhile made great strides in its own work and had reviewed the majority of reports submitted to it. The time was ripe to shift efforts to a new mode of practice. For this to happen, all the positions in the diocesan commissions within the dioceses needed to be filled and some of the procedures needed to be clarified. This involved a substantial amount of work, especially for the executive board of the Victim Protection Foundation (Stiftung Opferschutz), but also for the dioceses.

On 15 February 2013 an Austria-wide meeting was organised with representatives from all diocesan commissions, the Independent Victim Protection Advocate, and the Victim Protection Foundation. From this day on, all reports of violence and sexual abuse by representatives of the Catholic Church were to be submitted to the ombudsman offices of the dioceses, then to be thoroughly investigated by the diocesan commissions. Testimony from the accused is also to be solicited. The Independent Victim Protection Commission, under the direction of Ms Waltraud Klasnic, continues to determine the amount of voluntary payments for therapeutic and financial assistance. This is based on the documents provided by the ombudsman offices and the diocesan commissions.

We are now able to present the fully developed system of rules that has been approved by the Bishops Conference of Austria as well as by the Conference of Superiors and the Association of Austrian Female Religious Orders, which is to be understood as a commitment undertaken by all dioceses and orders.

Those years were both painful and trying for everyone who was involved. At the same time, it was a necessary and even healing process. This was only made possible by the heartfelt and engaged work of many people, most of whom offered their services voluntarily, devoting time away from their busy professional lives.

We understand that efforts to protect against violence and abuse can never be considered complete. The most important matter is always prevention. There are therefore a number of reasons for us to offer sincere thanks: first and foremost for the work of the Independent Victim Protection Advocate, which has accomplished something truly magnificent, and for the efforts of the employees at the Victim Protection Foundation, which sometimes pushed them to their very limits. Finally, we would like to recognise and offer profound thanks to the employees of the diocesan ombudsman offices and commissions, most of them voluntary, who assumed profound responsibility and exercised great discretion and charitableness in their work.

As a result of the shock following the great number of allegations, particularly in 2010, all of the dioceses and orders in Austria made a significant investment in implementing these preventative measures. We cannot allow our efforts to slacken; on the contrary, they must become an essential component of pastoral work. In the meantime, it has already become a permanent feature, assuming a truly concrete form in all dioceses.

All the same, it is essential that we remain vigilant, immediately pursuing all reports regarding possible issues that have arisen, and dealing with these in line with the framework regulations laid out in this document.



Bishop Dr. Klaus Küng



Cardinal Dr. Christoph Schönborn

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Prayer

O everlasting and triune God, you led our mothers and our fathers from bondage into freedom and taught them the ten commandments towards a good life. You became man through Jesus Christ and showed us that love is the fundamental rule in all. You are with us in the form of the Holy Spirit, to guide us.

Still we stand guilty, before You and before one another. Tremendous guilt has been revealed over these past few weeks. The blame belongs to individuals; blame runs through structures, through patterns of behaviour and thought; blame lies with neglecting to help, with the failure to dissent.

Our responsibility in this matter as members of the Church varies greatly. Nevertheless, we are Your people and we share responsibility as one. Thus, we confess our guilt in front of You and one another:

We confess that we have not followed God alone, but have followed the false gods of our desire for power and domination.

Some among us have thereby abused others, even children.

We confess to have cast a shadow over and betrayed the name of God, which is love.

Some among us spoke of the God of love and did evil to those in need of our protection.

We confess that we have not kept holy and preserved the sacraments and times and places in which we commune with God.

Some among us have used them as occasions for abuse.

We confess we have not fashioned the relationship between children and adults in keeping with absolute respect for the other. Some among us have exploited and ruined children's trust.

We confess to have ignored, not understood, and made light of the corrosion of life and happiness.

Some among us have become guilty parties to others' inner death.

We confess that we failed to hold corporeality in esteem and have failed in the task of living sexuality in a virtuous way.

Some among us have committed sexual violence.

We confess that we coveted the youth, beauty, and vitality of others for ourselves.

Some among us have thereby robbed boys and girls of their childhood and the opportunity to experience successful, healthy relationships.

We confess that we refused to accept what was true, that we covered up and bore false witness.

Some among us were able to lie to others and themselves and persist in their wrongdoing.

We confess that we desired mastery and possession over others.

Some among us usurped the bodies of the weakest for ourselves.

We confess to coveting security, calm, power, and respect.

Some among us cared more about the appearance of a faultless Church than the wellbeing of others.

We, God's people, his Church, share this blame.

We admit this guilt to the many who have been harmed in concrete ways by us as a Church and by some of those among us specifically.

We confess this guilt to one another, since the Church has wronged its members.

We confess our guilt to you, oh Lord.

We are prepared to accept our responsibility for what has happened in the past and what happens now, individually and collectively; we are prepared to renew our thinking and our actions in the spirit of Jesus Christ, and to play our part in healing wounds. We subject ourselves as a Church to Christ's judgement.

You, Christ, said unto us that you yourself bore our sins. But today we ask you: leave a little for us. Let us not evade them too quickly, but prepare us to accept them: to each his own blame and to us all that which we share. And then grant us hope in your judgement: hope for a new freedom in truth and the forgiveness to which we have no right of expectation.

Amen.

(This confession was delivered during the penitential service held in St Stephen's Cathedral in Vienna on 31 March 2010 during the Holy Week.)

Guiding words

from Pope Francis

From a homily delivered by Pope Francis in the Chapel of the Domus Sanctae Marthae during a holy mass with a group of clergy¹ sex abuse victims, held on Monday 7 July 2014.

The scene where Peter sees Jesus emerge after a terrible interrogation...Peter whose eyes meet the gaze of Jesus, who then weeps – this scene comes to my mind as I look at you, and think of so many men and women, boys and girls. I feel the gaze of Jesus and I ask for the grace to weep, the grace of the Church to weep and make reparation for her sons and daughters who betrayed their mission, who abused innocent people. Today, I am very grateful to you for having travelled so far to come here.

For some time now I have felt in my heart deep pain and suffering. So much time hidden, camouflaged with a complicity that cannot be accounted for, until someone realised that Jesus was looking, and then others as well...and they decided to face up to this scrutiny.

And those few who began to weep have touched our conscience for this crime and for this grave sin. This is what causes me distress and pain, that some priests and bishops, by sexually abusing minors, violated their innocence and their own priestly vocation. It is something more than despicable. It is like a sacrilegious cult, because these boys and girls had been entrusted to the priestly charism in order to be brought to God. And those people sacrificed them to the idol of their own concupiscence. They profane the very image of God in whose likeness we were created.

Before God and his people, I express my sorrow for the sins and grave crimes of clerical sexual abuse committed against you. And I humbly ask forgiveness.

I beg your forgiveness, too, for the sins of omission on the part of Church leaders who did not respond adequately to reports of abuse made by family members, as well as by abuse victims themselves. This led to even greater suffering on the part of those who were abused and it endangered other minors who were at risk.

¹ http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140707_omelia-vittime-abusi.pdf 07.Juli 2014

Plea for vigilance

All bishops must carry out their pastoral ministry with the utmost care in order to help foster the protection of minors, and they will be held accountable.

I ask this support so as to help me ensure that we develop better policies and procedures in the universal Church for the protection of minors and for the training of church personnel in implementing those policies and procedures. We need to do everything in our power to ensure that these sins have no place in the Church.

Pope Francis ended his homily with the following words:

Jesus comes forth from an unjust trial, from a cruel interrogation and he looks in the eyes of Peter, and Peter weeps. We ask that he look at us and that we allow ourselves to be looked upon and to weep and that he give us the grace to be ashamed, so that, like Peter, forty days later, we can reply: "You know that I love you"; and hear him say: "go back and feed my sheep" – and I would add – "let no wolf enter the sheepfold".

Guiding words

from Pope Benedict XVI.

Bringing the truth to light

[It is important] to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected and, above all, to bring healing to the victims and to all those affected by these egregious crimes.²

A challenge for the Church

Only by examining carefully the many elements that gave rise to the present crisis can a clear-sighted diagnosis of its causes be undertaken and effective remedies be found. Certainly, among the contributing factors we can include:

- inadequate procedures for determining the suitability of candidates for the priesthood and the religious life;
- insufficient human, moral, intellectual, and spiritual formation in seminaries and novitiates;
- a tendency in society to favour the clergy and other authority figures;
- and a misplaced concern for the reputation of the Church and the avoidance of scandal, resulting in failure to apply existing canonical penalties and to safeguard the dignity of every person.

Urgent action is needed to address these factors, which have had such tragic consequences in the lives of victims and their families, and have obscured the light of the Gospel to a degree that not even seen in centuries of persecution.³

To the victims of abuse and their families

You have suffered grievously and I am truly sorry. I know that nothing can undo the wrong you have endured. Your trust has been betrayed and your dignity has been violated. Many of you found that, when you were courageous enough to speak of what happened

to you, no one would listen. Those of you who were abused in residential institutions must have felt that there was no escape from your sufferings. It is understandable that you find it hard to forgive or be reconciled with the Church. In her name, I openly express the shame and remorse that we all feel. At the same time, I ask you not to lose hope.⁴

To the priests and members of religious orders who have abused children

You betrayed the trust that was placed in you by innocent young people and their parents, and you must answer for it before Almighty God and before properly constituted tribunals.⁵

To parents

They [the children] deserve to grow up in security, loved and cherished, with a strong sense of their identity and worth. They have the right to be educated in authentic moral values rooted in the dignity of the human person, to be inspired by the truth of our Catholic faith and to learn ways of behaving and acting that lead to healthy self-esteem and lasting happiness.⁶

To children and young people

We are all scandalised by the sins and failures of some of the Church's members, particularly those who were chosen especially to guide and serve young people. [...] Seek a personal relationship with him [Christ] within the communion of his Church, for he will never betray your trust!⁷

To the bishops

Besides fully implementing the norms of canon law in addressing cases of child abuse, continue to cooperate with the civil authorities in their area of competence. Clearly, religious superiors should do likewise. They too have taken part in recent discussions here in Rome with a view to establishing a clear and consistent approach to these matters. It is imperative that the child safety norms of the Church [...] be continually revised and updated and that they be applied fully and impartially in conformity with canon law.⁸

² From the Address to the Bishops of Ireland on their Ad limina Visit on 28 October 2006.

³ From the Pastoral Letter to the Catholics of Ireland, No. 4, 20 March 2010.

⁴ Ibid. No. 6.

⁵ Ibid. No. 7.

⁶ Ibid. No. 9.

⁷ Ibid. No. 9.

⁸ Ibid. No. 11.

To all the faithful

A new vision is needed, to inspire present and future generations to treasure the gift of our common faith. By treading the path marked out by the Gospel, by observing the commandments and by conforming your lives ever more closely to the figure of Jesus Christ, you will surely experience the profound renewal that is so urgently needed at this time.⁹

From the Holy Father's prayer

God of our fathers, renew us in the faith which is our life and salvation, the hope which promises forgiveness and interior renewal, the charity which purifies and opens our hearts to love you, and in you, each of our brothers and sisters.

[...] May our sorrow and our tears, our sincere efforts to redress past wrongs, and our firm purpose of amendment bear an abundant harvest of grace for the deepening of the faith in our families, parishes, schools, and communities, for the spiritual progress of [...] society, and the growth of charity, justice, joy, and peace within the whole human family.¹⁰ [...] Amen

Conclusion of the Year for Priests¹¹

And so it happened that, in this very year of joy for the sacrament of the priesthood, the sins of priests came to light – particularly the abuse of the young, in which the priesthood, whose task it is to manifest God's concern for our good, turns into its very opposite. We too insistently beg forgiveness from God and from the persons involved, while promising to do everything possible to ensure that such abuse will never occur again; and that in admitting men to priestly ministry and in their formation we will do everything we can to weigh the authenticity of their vocation ...

So let us look upon all that has happened as a summons to purification.

⁹ Ibid. No. 12.

¹⁰ Ibid. No. 13.

¹¹ Sermon on 11 June 2010.

Preliminary remarks

Understanding abuse and violence

1 Individual topics from the ongoing discussion

1.1 Fundamentals of sexuality

“Love is willing the good of another”

(Thomas Aquinas)

The development of one’s full personality is a lifelong process for every person. This fundamentally includes the discovery and cultivation of one’s own sexual identity too. The gendered nature of the human being, who was made by the Creator “in the image of God [...] as man and woman”¹ is irrevocably part of being human. Just as other abilities grow and develop, so too does a person’s corporeality, traversing several stages to maturity, namely the ability to develop interpersonal, intimate relationships. Each person experiences his gendered condition in the form of sexual identity as a constitutive part of his personality. Sexuality, as a loving and sensuous experience of corporeality, one’s own and that of one’s partner, is not an experience that comes from without, but belongs instead to the most interior aspects of a human person, who, in Christian teaching, is understood as a union of the lived body and the soul, of the physical body and the spirit.

Reducing a spirit in any way to just one aspect, such as denying or rejecting the corporeal or overemphasising it, distorts the image of the whole person and brings with it the danger that he will exploit himself or others in pursuit of satisfying his own needs. This would be pure egotism, having nothing to do with love. Sexual abuse is often the result of a failed integration of one’s sexuality into one’s whole personhood or of a distorted psychosexual development.

The development of a discrete and self-reliant personality particularly requires attentive and appreciative guidance and nurturing by responsible adults: parents, family members, teachers, other educators, youth workers, and pastors.

In addition to social skills in working with young people, this process requires knowledge about fundamental peculiarities related to gendered development and developmental psychology.

Christian guidance of young people aims to develop mature, independent individuals: “A young person’s experience of the Church should always bear fruit in a personal and life-giving encounter with Jesus Christ within a loving, nourishing community. [...]”² In this environment young people should be encouraged to grow into their full human and spiritual maturity. Children and young people should be allowed to develop their personality such that they, as adults, can experience love and total acceptance and provide this to others too.

1.2 Homosexuality and abuse

Attraction to the other gender is founded in the order of creation; but there are men and women who are homosexually oriented. The Church recognises its duty to deal with these people respectfully and stresses that they too are called to fulfil God’s will in their lives.³

Homosexuality or heterosexuality are not themselves determinant of whether someone is likely to commit abuse. This is more often a result of disturbed psychosexual development or the fact that one has themselves been physically or sexually abused as a child.

This explanation does not diminish the personal responsibility one has for one’s own actions.

It is false and wrong to attribute to homosexual persons an increased inclination to sexual violence. Any equivalence between a homosexually-oriented person and a “paedophile” is to be rejected. It deserves no place in the work of the Church. This type of equivalence is con-

¹ See Gen 1:27.

² Benedict XVI., Letter to the Catholics in Ireland from 20 March 2010, No. 12.

³ See CCC 2358.

trary to the Church's teaching, is an act of discrimination and violates a person's value.

1.3 Celibacy and abuse

In public discussions surrounding the cases of sexual violence in the Church that have been revealed, one question is posed again and again: whether a change in the practices of the Roman Catholic Church with respect to requiring celibacy in the ordination of priests might reduce the cases of abuse. The opinion is often voiced that removing the requirement of celibacy could even "solve" the problem of sexual abuse in the Church.

Contrary to this opinion, experts assert that there is no relationship between a celibate lifestyle and sexual abuse. A large number of cases of abuse were perpetrated by married people. It is not the lack of a sexual partner that is the cause of sexual abuse, but rather often a distorted psycho-sexual development. A fundamental examination of one's own sexuality and its integration in one's whole person cannot and should not be simply replaced by devoutness and a striving for asceticism.

It is important that, in a celibate life, one gives oneself over to God in this way to serve others and to preach the Kingdom of God.⁴

2 Proximity and Distance

Work with children and young people⁵, as well as with particularly vulnerable people⁶ is in particular about building relationships; finding a balance between proximity and distance is part of building these relationships. A person with responsibility must continually re-examine and reflect on this balance.

The fundamental basis for every serious and trusting relationship between an authority figure⁷ and a child or young person is the mutual admitting and forging of intellectual and emotional closeness. The authority figure's responsibility in a successful relationship includes dealing with corporeality and physical proximity. One must be particularly attentive with children and young people and give them the opportunity to decide themselves how close or distant they want to be, whilst making every effort to avoid situations that could be misinterpreted or lead to malicious gossip.

The sexual abuse of children and young people is a gross, violent, and powerful abuse of this closeness, even when the authority figure does not recognise it as such. Recognition of the possible links between physical proximity and abuse, on the other hand, cannot lead to avoiding or regarding with suspicion healthy and necessary physical proximity.

It is important and necessary that there is a wider general awareness and understanding of concrete steps to be taken in the case of suspected assaults of any type. Adults must not turn a blind eye when they notice improper or at least suspicious behaviour on the part of a

5 According to Austrian law, persons up to the age of 7 are considered "children", "underage minors" until 14 years of age, and "minors of age" until 18 years of age. The so-called age of consent for certain criminal offences is 16. See can 97 §1f CIC.

6 Especially vulnerable persons" refers to persons who, by virtue of their age, illness, need for care or other reasons, require particular care and support and therefore enjoy extra protection.

7 This includes, for example, priests, deacons, group leaders, pastoral assistants, youth leaders, sextons,...

4 See CCC 1579.

priest, deacon, religious education teacher, etc. They are obliged to speak to the person in question and, when necessary, to refer the case to a superior.

The understanding of proximity and distance can vary significantly from person to person and from situation to situation. Sometimes, proximity is burdensome, and sometimes we yearn for more security and closeness. Proximity is important, but it should be marked by openness and respect. The salient point is that a certain consistency exists between the child and the authority figure that must be respected in pastoral and pedagogical contexts. When, for example, a child does not want to be hugged when being consoled, then this should be avoided.

The adult is responsible for understanding and maintaining boundaries of this sort.

In dealing with proximity and distance, it is necessary to reflect on one's own behaviour, to recognise problems, to contact appropriate parties, and also to advise others who appear to be maintaining inappropriate relationships with children and young people in their work. An increased awareness in this domain should occur through personal engagement with one's own needs, through attempts to understand the situation and the needs of children and young people, and through the sharing of experiences with other group leaders. A more extensive engagement with the topic within the context of "sensitive" situations ensures more secure treatment. Outside advice can also be utilised in this respect, one's own work can be observed, and feedback then received from others (e.g. in the form of group or individual supervision, clerical support,...).

Despite the existence of a number of difficult questions, it is clear that proximity – and physical proximity within certain limits – cannot and should not be avoided in working with children and young people. What is at stake here is being able to share parts of our lives with each other. This involves opening up to one another and allowing others to get close. But it is important that people are made aware of and sensitive to the question of "proximity and distance"; only then can there be a gentle, respectful, and responsible negotiation of the needs and boundaries of children and young people.

3 Sexual abuse and Violence

3.1 Overview of important facts

Abuse and violence represent a gross violation of boundaries. This violation of boundaries is particularly grave when it is committed by a person in a position of authority.

The following applies to anyone who discovers or is investigating a (suspected) case of abuse:

- It is understandable that someone in this situation would initially feel uncertain, overwhelmed, or helpless.
- No person can uncover or end a case of abuse alone. This always requires a team of diverse professionals to assist. All cases must be dealt with.

Experts advise to:

- Remain calm.
- Contact the diocesan ombudsman or another office that can provide advice.
- Take any further steps together with the advising office. Never attempt to uncover incidents or speak to suspected abusers or victims on your own and without support. This could cause even more harm to the victim.

3.2 Definitions

3.2.1 Physical violence and neglect

Physical violence is understood to mean any form of bodily harm done to others, in this context to children, young people, and particularly vulnerable persons: hitting, slapping, pulling hair, pulling ears, shaking, pushing, burning, and also refusing to send for help in the case of injuries or illness as well as inducing illnesses, among other things.

Neglect⁸ is understood as insufficient or absent support and care. Too often it goes unnoticed due to its subtle nature.⁹

3.2.2 Psychological violence

Psychological violence is understood as ongoing emotional abuse of another, in the context of children, young people, and particularly vulnerable persons. This includes behaviours that result in feelings of rejection, being unloved, belittlement, inferiority or being overwhelmed, as well as verbal insults, intimidation, humiliation, isolation, racist language, mental torment, emotional blackmail, imposing unreasonable expectations, satisfying one's own needs at the cost of young people and children (surrogate partner), their exploitation or corruption, stalking, ongoing denigrating comments about parents or other family members.

This similarly includes actions classified as "peer-to-peer", such as bullying and cyberbullying (harassment via electronic communications), by refusing to intervene.

3.2.3 Sexual abuse

There are a number of definitions of sexual abuse. One common definition of sexual abuse is as follows: sexual abuse involves the purposeful, conscious psychological or physical harm that leads to injuries, developmental disorders or even death and that negatively affects the well-being and rights of another, here a child, young person or particularly vulnerable person.¹⁰ The duration and seriousness of the damage depends on several factors: the child's age at the start of the abuse; who the abuser was; the closeness and type of relationship between the victim and abuser; the parent's relationship – when the abuse occurred within the family – to the other parent of the child or young person; reaction after discovery, etc.

In cases of sexual abuse, an adult intentionally creates situations, plans them and/or abuses his authority or trust in order to arouse himself sexually.¹¹ Sexual abuse

⁸ English-language sources speak of "neglect" and "institutional neglect". For Chapter 3, see Vorarlberger.

⁹ Kinderdorfer's definitions (www.kinderdorf.cc) and the article by Christine Bodendorfer in "junge_kirche", issue 1/96.

¹⁰ See „junge_kirche", issue 1/96.

¹¹ Other terms for "sexual abuse" are "sexual violence" or "sexual-

often begins with caressing, “harmless tickling”, touching or soliciting touching in the genital area, watching pornography (magazines, films, internet), etc. The activities may become more intense over time and change based on the level of closeness between the abuser and the victim. In addition to clearly defined sexual abuse, as is described in criminal law¹² there are also more subtle forms, such as sexual harassment, creating a sexualised atmosphere or sexualised speech, smacking the buttocks, watching a child get undressed, bathe, wash himself or providing age-inappropriate help during these activities or giving age-inappropriate information about sexuality.

Sexual abuse is the creation of a sexual relationship under duress through the exploitation of a relationship of authority or dependency, including in the worst case, rape. This also includes sexual intercourse without threats or the use of violence, if this occurs through the exploitation of a relationship of authority or dependency. In more than 60% of cases abuse begins in primary school and before. Men represent 90 to 95% of abusers;

5 to 10% are women. 85% of those who abuse a girl come from the family or family environment. Boys tend to be victims of abusers from their broader social circles. Sexual abuse is found amongst all social classes and is never a “one-off”, but continues in 80% of cases for two years or longer.

3.2.4 Distinction from physical mistreatment

In contrast to sexual abuse, which is generally planned, physical abuse often results from an emotionally overwhelming situation leading to a loss of control. This does not mean, however, that this act is any more excusable than the other. There are often visible indications of physical abuse, which increases the likelihood of the victim being believed and which makes presenting evidence in court easier.

lised violence". The term "sexual abuse" is commonly understood and is therefore used here. The term nonetheless poses a linguistic problem since there is no counterpart "sexual use" to "sexual abuse".

12 Austrian Criminal Code, 10th section: Punishable acts against sexual integrity and self-determination, rape, sexual assault, sexual abuse of a defenceless or mentally handicapped person, serious sexual abuse of minors, sexual abuse of minors; BGBl. No. 60/1974 idF BGBl. I No.15/2004, §201-207.

The physical abuse of children and young people is not as taboo a topic these days as is sexual violence. Adults serve as mouthpieces for victims. There tend not to be the same feelings of shame and guilt, since there is openness and a declared loyalty.

3.3 Models for illustrating abuse

3.3.1 Cycle of abuse

Children cannot be effectively protected without gaining experience from working with the perpetrators of abuse, because whilst victims know what happened to them (content knowledge), offenders have knowledge of the beginning, planning, enticement, and execution of the abuse (process knowledge).

The model of the cycle of abuse was developed thanks to cooperation between victim protection organisations and involvement with offenders. This model has been taken up by international research efforts, and is used in direct work with offenders.¹³ It is grounded on the following premise: “We are of the opinion that there is a pattern of behaviour from fantasy to act. We believe that the behaviour is purposeful and is based on the most diverse motives. Five frequent reasons are anger, power, sex, control, and fear.”¹⁴

According to Hilary Eldridge, the cycle of abuse resembles the general cycle of addiction. Any person who wants to explore his addiction (e.g. related to drinking, smoking, shopping, eating, sexual behaviour) can use this cycle model to do so.

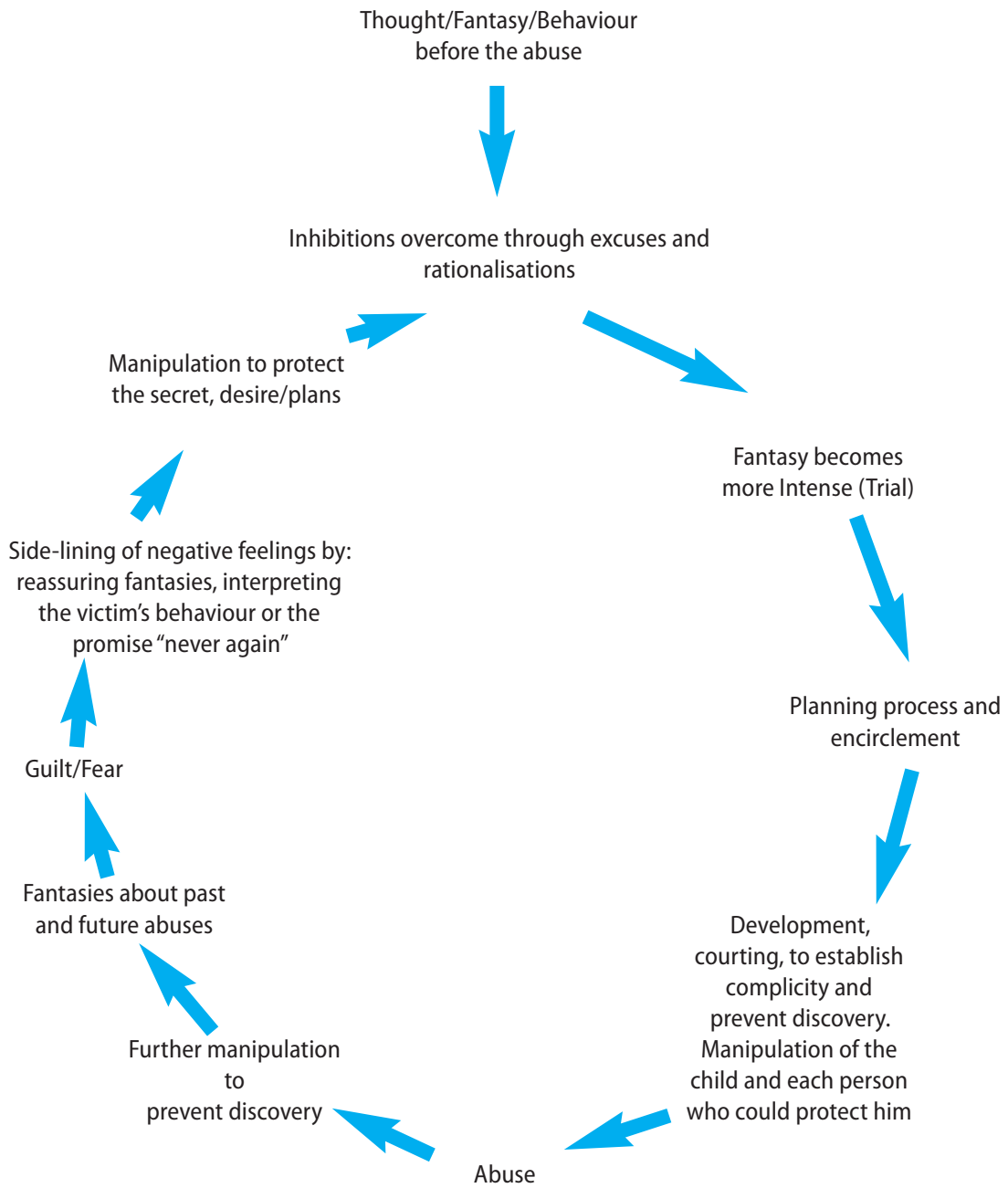
It is not easy to change addictive behaviour. An abuser faces difficulties in giving up or changing his behaviour. He denies it, and in his view, the abuse was a “one-off”.

The following basic assumptions inform the “cycle of abuse”:¹⁵

13 Eldridge, Hilary, Faithful Foundation; Source: Lit review on the topic of “work with violent offenders” – Final report. Institut für Konfliktforschung, Wien 1998.

14 Wyre, Ray, Lecture at the conference “Sexueller Missbrauch von Mädchen und Buben”, Vienna, 1990, quoted in: Literatur-recherche und Analyse zum Thema „Arbeit mit Gewalttätern“ - Endbericht, Institut für Konfliktforschung, Vienna 1998, p. 94.

15 The abuse cycle is a model meant to improve understanding,



- It is difficult for an offender who has already begun engaging in sexual abuse of children to stop.
- He displays so-called “distorted thinking”, which justifies the act: “My children belong to me; I can do what I want!” – “Children possess a sexual identity, it is healthy and beneficial, what I’m doing with them.” – “I am so kind, she/he likes it!”
- He sees the victim as a sexual object.
- He has imagined and rehearsed his abusive behaviour in his fantasies.
- He redefines the victim’s behaviour: “She/he didn’t protest!” – “She/he always came back to me!” – and sees it as consent.
- The act is not a singular one and it didn’t just happen.
- He considers himself to be passive, the victim as the active reactor.
- Even if he claims his behaviour is wrong, he does not really believe it is wrong.
- His motive for seeking professional help is not infrequently “suspect”. He wants to appear perceptive because he fears being caught. Particular attention should be paid to the explanation of his motivation.
- The potential offender must have a motivation. This may stem from emotional congruence, sexual excitability, blockades.
- The potential offender must overcome internal obstacles to taking action. Having a motive is not sufficient. Obstacles, such as the incest taboo or convictions against committing violence against children, must be overcome.
- External obstacles, such as the supervision of a child, a child’s stable social contacts inside and outside the family, fear of criminal prosecution or social condemnation of sexual violence, must be overcome in the next stage.
- The final hurdle is the child’s own resistance. This is not a significant obstacle for the offender.

What is made apparent in this model is that the offender’s actions are not limited to himself and the victim. There is a social milieu that is also affected. This is relevant in thinking about prevention – where can monitoring mechanisms be improved – as well as for concrete interventions. There are families, parishes, religious orders, school classes, and children’s or youth groups that are also affected. To prevent any confusion about the perpetrator and the victim, it is vital that help be offered not only to the victim and the offender, but to the affected social milieu as well.

3.3.2 Four factors in violent sexual attacks

David Finkelhor describes four factors that, individually or in various combinations or taken all together, influence violent sexual assaults:¹⁶

Emotional congruence: This is present if the offender’s needs find expression in certain characteristics of the child.

Sexual excitability: describes the physiological reaction to the presence of children or fantasies about children that lead to sexual activities.

Blocking: refers to the inability of some to successfully engage in sexual contact with adult women or men.

Disinhibition: refers to the progressive disappearance of all internal and external obstacles. Four conditions must be met before sexual violence becomes a possibility:

3.4 How does one recognise a victim?

There is no one sign by which to identify sexual violence. Essentially, any noticeable behaviour (e.g. sudden withdrawal, sudden distancing), any change in behaviour, any psychosomatic illness could indicate an underlying case of abuse.

There is essentially no child abuse syndrome, i.e. there is no way to summarise changes in behaviour in such a way to ease the identification of a case of sexual abuse of a child. It is much more important to get to the bottom of why a child has changed. This is normally only possible through direct contact with the closest caregiver(s), who are the parents in most cases.

and is not applicable to every type of offender.

16 More extensively described and summarised in: Lehner- Hartmann, Andrea: *Wider das Schweigen und Vergessen. Gewalt in der Familie: Sozialwissenschaftliche Erkenntnisse und praktisch-theologische Reflexionen*, Vienna 2002, 171-176.

A previously shy child can suddenly become aggressive; a boisterous, cheerful child can become timid and quiet; a polite child can use profane language. On the other hand, a different child expresses the problem in

psychosomatic form. He suddenly begins to wet himself. He has headaches and complains that something is worrying him. He has a stomach ache, indicating a problem in his belly. He vomits each morning, finding the world makes him sick. All of these are bodily symptoms that could point to sexual abuse and serve as a cry for help.

This is often just a vague sense, an undefined feeling, since the child rarely speaks directly about the abuse.

One should speak with colleagues, friends, or people who know the child about their suspicion or what they have noticed. There is frequently fear and doubt that something so “unimaginable” could have happened. No one wants to falsely accuse anyone else, especially when the potential offender is known (“such a good, caring father who always picks his daughter up”), no one wants to be labelled “hysterical”.

One can never rule out a possible case of abuse if a child inexplicably begins acting strangely. These indications must be followed up.

3.5 What is the profile of a typical offender?

Abusers often have psychological problems, even if they do not appear to others to be psychologically disturbed. They have self-esteem problems due to impaired personal development and therefore turn to satisfying their sexuality with those who are weaker. They require expert help in dealing with their personality disorders and, most particularly, in discovering the truth about their behaviour and their situation.

Regardless of a person’s psychological development, abuse is a crime for which the offender is himself responsible. There are, however, abusers who commit offences without having a psychological disorder. There are, pathologically speaking, perfectly healthy abusers.

Uncovering abusive behaviour is the first step to discovering this truth and having the opportunity to make life-altering changes. Perpetrators live amongst us unnoticed, which is why vigilance is absolutely necessary.¹⁷

¹⁷ Experts estimate that 90-95% of offenders are men and 5-10% are women.

There are perpetrators:

... whose development remained stuck in a stage of early childhood and who believe they must inform and educate children and young people.

... who have remained stuck at an age when children discover differences between the sexes. These perpetrators get close to their victims by playing father-mother- child games or playing doctor, as is common amongst pre-school aged children.

...who believe they must impart a “yearning for sexuality” to the child or young person and entice them with pornographic material.

...who recognise that children feel lonely, alone, and yearn for warmth and affection; who especially feel abandoned in boarding homes, holiday camps and communal situations and yearn for a mother’s or father’s warmth.

...who have remained stuck in their own puberty and who engage in acts of necking or petting, who attempt to exploit a child’s or young person’s innocence, purportedly to introduce them to sexuality.

...who believe they are knowledgeable about the broad field of sexuality, they feel themselves important and even testify before a court, that children and young people should be happy “to have learnt” from them.

...who exploit their authority with the excuse that they are respectable people with whom no one could find fault.

...who did not experience sexuality any differently themselves as children. Not all victims of abuse become abusers themselves! But a high percentage of perpetrators were once abused themselves.

...and there are ageing people who believe they can reawaken their own desires and needs through children or young people.

Perpetrators frequently pursue the following strategy after abuse has been uncovered:

■ Self-denial that it ever happened: “Nothing hap-

pened”

- Denial of any responsibility: “Something happened but it’s not my fault”
- Denial of its sexual aspect: “Something happened and I started it, but there was nothing sexual”
- Denial of guilt: “Something happened and I started it, it was sexual and it wasn’t right, but it happened under (mitigating) circumstances” (alcohol, experience of sexual or other frustrations, financial problems, fear of women ...)

3.6 Structural conditions for sexual violence

Sexual violence is committed by individuals, but there are structural aspects that facilitate the perpetrator in carrying out his plans. It is therefore vital that these structural conditions also be considered. Structural factors can often help a perpetrator exploit his position of authority or trust to abuse children or young people. Their positions and moral reputations mean perpetrators are often better protected than victims. Attention to these underlying structures is therefore necessary for taking appropriate steps towards prevention and intervention.

Factors that could promote acts of sexual violence and accommodate perpetrators are:

Using or obscuring the authority and responsibility of one’s position:

Parents, teachers, carers, group leaders, priests, etc. are figures of authority for children and young people, who deserve their trust. Relationships between children or young people and adults are marked by differences in power and resources which, in the case of sexual violence, are shamelessly exploited in satisfying adults’ desires. Power differentials must not be ignored, lest questions of responsibility be obscured. These must be handled in a constructive, ethically responsible way.¹⁸ In the context of the Church, there is the additional danger of power being spiritualised, which hides issues of accountability.¹⁹

Problematic ideas about childrearing, relations between the sexes and between age groups

Certain conceptions about raising children and notions of intergenerational relationships and relations between the sexes can work to assist perpetrators to a certain extent. Authoritarian concepts of childrearing in families and schools aim to prevent children from questioning adults and to obey them unconditionally. This makes it easy for perpetrators and they can use pressure to maintain secrecy.

Repressive sex education

When children do not learn how to call all of their body parts by name, this often leaves them unable to more quickly recognise assaults. This also prevents them from verbalising what has happened to them, fighting back and seeking help. When sexual behaviours are wrongly disparaged in religious contexts, this can, in unfortunate cases, lead to all discussion of sexuality being considered taboo or all sexual actions by adolescents being punished. Perpetuating the abuse and keeping it secret is made easier when the victim sees himself as sinful and guilty (or complicit), something that is often consciously exploited by the perpetrator. Beliefs about children or young people being equal sexual partners of adults also promote exploitation of children’s and young people’s sexuality.

Abuse of religious themes and practices

Perpetrators associated with the Church sometimes use religious metaphors to solidify feelings of dependence. Images of the “all-powerful Father”, the “humble mother of God” and “God’s obedient son” are used to lead devout children and young people into relationships of dependence. This is often done in a highly manipulative manner and the path to faith’s liberating message is obscured. It is particularly awful that the sacrament of reconciliation is misused in this way and victims are forced to describe those acts committed against them as their own “offences” in their confessions to the perpetrator himself or, alternatively, another father confessor forbids the victim from speaking about it at all.

Obscuring the social context

It is important to pay attention to the social context in cases of abuse or violence. The social milieu needs direction and support in assessing and dealing with acts of abuse to prevent the confusion of victim and perpetrator and further suffering by the victim. Institutions

¹⁸ Haker, Hille / Ammicht Quinn, Regina / Junker-Kenny, Maureen, Postskriptum, in: Concilium 40 (2004), 264-365.

¹⁹ E.g. the conviction “God controls what I do.”

and communities that are involved with children and young people should possess an understanding of sexual violence and appropriate means of intervention. This framework is meant to provide assistance.

Framework

**for the Catholic Church in Austria
for dealing with abuse and violence**

The truth will set you free

Joint statement by the Austrian Bishops' Conference, the Conference of Superiors of Austrian Male Religious Organisations and the Association of Austrian Female Religious Orders

Jesus's words set a clear standard for us: "Things that cause sin will inevitably occur, but woe to the person through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. Be on your guard!"¹ There is no sharper way of warning against the abuse of children and young people. Jesus's drastic image of a millstone makes reference to the severity of the injury done here to the "little ones", the vulnerable.

Abuse and violence are a painful reality in society, and therefore also in the Church, one that must be looked at, combatted, and prevented. The injuries resulting from abuse and violence are particularly long-lasting where there had been strong relationships of trust, such as in the family, school, clubs, and in the Church. All responsible parties are called on to institute appropriate measures.

This is why a series of measures has been devised over the past several years in Austrian dioceses to address sexual abuse and violence. Diocesan ombudsman offices were established and individual diocesan commissions for handling perpetrators were instituted as well as the enactment of the regulations and procedures. In line with the suggestion coming from the Vicars General, it was important to us that a framework be devised for the Church that would be applicable throughout Austria, one that would better and jointly regulate a consistent means of handling the problem of abuse and violence, especially in terms of prevention.

In the past, perpetrators often wrongfully received better protection than victims. We acknowledge with shame and sadness that it is only in recent years that

the Austrian Church has come to accept that nothing but the truth matters in cases of abuse and that it is only the truth that can set us free.² Only truth and justice can heal the wounds.³

It is essential for us, as a responsible Church, to engage with concrete suspicions and accusations in a clear and consistent manner. Cooperation with relevant representatives of the state is a matter of course for the Church. The principle of justice must always be adhered to, such that even the perpetrator receives justice. Respective criminal, civil, disciplinary, and canonical consequences must be faced by the perpetrator. Paedophile abusers must not be allowed to continue to work in pastoral roles, where there is contact with children and young people. We encourage perpetrators to provide full accounts, to acknowledge their responsibility, to accept the necessary consequences of their actions, and to attempt to make amends.⁴

Our concern must lie principally with the victim. As a Church, we stand resolutely on the side of the affected party. We are prepared to hear of their suffering, to commiserate with them, to support and help them to the best of our abilities. We have the greatest respect for those who are able to speak about their experiences with abuse and violence in the Church milieu.

"It is important to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected and, above all, to bring healing to the victims and to all those affected by these egregious crimes", from the address. nearly unimaginable, how much effort and courage it takes to put into

1 Lk 17,1-2.

2 See Joh 8,32.

3 „[it] is important to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected and, above all, to bring healing to the victims and to all those affected by these egregious crimes.“ [From the Address of his Holiness Benedict XVI. to the Bishops of Ireland on their "Ad Limina" visit on October 28, 2006].

4 See the interview given by Pope Benedict XVI. on his flight to America on 15 April 2008: "We will absolutely exclude paedophiles from the priesthood; that is non-negotiable, and those who are truly guilty of paedophilia cannot become priests.;" See can 1395 (CIC).

words memories of abuses suffered. We invite all of those who have suffered abuse or violence to approach a diocesan ombudsman or another point of contact and advice where they will find a safe and trusting space for talking about what happened. Talking, being heard and learning that others recognise what happened can help in coping. Those who have been harmed and whose dignity has been infringed upon must be helped and further abuse must be prevented.

In the name of the Church, we ask for forgiveness from all those who were exposed to abuse by Church representatives. We ask too for forgiveness for those occasions when nothing or too little was done by responsible parties when abuse was uncovered or serious indications were present. May God help us as we grapple with the failure and the irresponsibility of certain individuals amongst us. For those of us in the Church, we take heed of Jesus's encouraging and hope-filled words: "The truth will set you free!"⁵ We ask all in the Church to join us in this profound and liberating service in the interest of the truth.

Mariazell, 21 June 2010
Feast day of St Aloysius de Gonzaga

Cardinal Christoph Schönborn
Catholic Bishops Conference of Austria

5 Joh 8,32.

1 Prevention

Our action is guided first and foremost by respect for human dignity. The protection of children and young people is at the centre of our attention. If they are protected in all Church institutions, then Church representatives and Church institutions are also protected from sweeping suspicion and a loss of trust.

The creation of a “sacred space” for children and young people is best guaranteed by active responsibility on the part of adults, institutions, and society, and requires a variety of preventative measures.

Preventative measures aimed purely at children are effective in certain ways, but they quickly come up against their boundaries. There is no credible demonstration that children are able to fend off assaults in abusive situations. The strategizing and latent pressure exerted by the perpetrator often significantly overwhelms the child’s ability to resist.

This requires a culture of constructive involvement and engagement, a “culture of looking”. Children can only be successfully protected when everyone regards this task as a cause held in common and a shared responsibility. What is required is the commensurate sensitisation and professionalisation of employees and volunteers as well as the creation of clear rules and structures.⁶

1.1 Selection and admission of employees

Those responsible in the dioceses and religious orders, the regents, and managing employees make every effort to take into account a person’s maturity and attitudes towards sexuality and power, and associated problems, in selecting and admitting clerics, members of the orders, as well as employees and volunteers.

In the admission process, recommendations of the can-

didates should also be solicited from significant persons of his environment (former teachers, chaplains, employers).⁷

If negative factors come to light, an expert in hiring or taking on volunteers is brought in. A psychological evaluation is generally recommended for seminarians, novitiates, and full-time pastoral staff.

Austrian guidelines for acceptance and training (“rationalis”) are applied for all ordinands.

A criminal record of the applicant must be produced before being hired to work in the Church; the same thing to the candidate before he is being admitted to the entrance of the seminary.

It is mandatory that recommendations of previous superiors of religious congregations / vicars general are to be required from the candidate.⁸

Experience shows that there is a relatively high rate of recidivism amongst abusers, even with therapy. This is why paedophilic abusers are never allowed to engage in pastoral work where there is contact with children or young people. Decisions about work in other areas are made on a case-by-case basis. These decisions take into account the type of act committed, acknowledgement of guilt and attempts to make amends, the likelihood of reoffending, and ensuring the greatest level of security for people in proximity to the proposed position.⁹

Reintroduction into Church-related service depends on whether it would cause justifiable offence or damage trust in the Church.

⁶ See also the preventative regulations of the Swiss Bishops’ Conference, www.sbk-ces-cvs.ch

⁷ See also Congregation for Catholic Education, Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood, from 29 June 2008, in: http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20080628_orientamenti_en.html

⁸ See cann. 241 and 645 (CIC 1983).

⁹ The preparation of a forensic-psychiatric expert opinion is required.

1.2 Further Training

Self-awareness and biographical work

Self-awareness is cultivated in the training of priests and member of religious orders. Skilful supervision should help candidates to consider responsibly their own biographies, to reflect on them, and, if necessary, to take therapeutic steps.

Engaging with one's own sexuality

A well-grounded, externally supervised engagement with the topic of sexuality and the development of human and emotional maturity and preparedness for relationships as well as the virtue of abstinence are crucial components of this education.¹⁰

Crossing boundaries

Topics such as role-based responsibility, respecting necessary rules of behaviour – especially in dealing with children and young people –, proximity and distance, sensitive handling of authority and relationships of dependence, as well as subtle forms of boundary crossing are explicitly addressed in this training. The latter are often possible precursors to abuse.

Responsibility for personal integrity

The educational programme includes explicit attention to personal responsibility for maintaining a sense of professionalism and sexual integrity in the person himself.

Living in a community

The community in the seminary or novitiate is essential. It allows one to realise the extent to which a seminarian or novice can rely on relationships with his/her peers and what kind of problems appear in the group. These problems are to be taken seriously, discussed, and, when necessary, addressed in a therapeutic manner.

Nurturing spiritual life and the community is particularly important for clerics and members of religious or-

ders since these play an essential role in the emotional well-being of a priest, deacon, or member of an order. In particular, attention is paid to the importance of appropriate friendships. It is particularly important that celibate people can enjoy a familial atmosphere and feel at home, both internally and in their surroundings.

Regular engagement in further training

Regular further training and education is offered to help maintain professionalism in pastoral and pedagogical activities. This also includes bringing in experts from outside. Sensitisation to signs of violence and sexual abuse is one crucial aspect, as is remaining vigilant to non-verbal and verbal clues provided by children.

Self-reflection and open conversation

Personal examination of one's conscience, spiritual supervision, confession, professional supervision, and annual spiritual exercises provide the individual with a good opportunity to reflect and discuss his personal situation, including the sensitive topic of sexuality. It is important that disappointment and failure are handled well to prevent any turn to inappropriate behaviour in an attempt to compensate for them.

1.3 Declaration of Commitment

All staff and volunteers in the Church are to be informed about the aspects in the framework related to prevention and that they are bound to apply the contents of this framework in their own work to a reasonable degree and to this effect they are obliged to sign the Declaration of Commitment. (see Part D 8).

1.4 Dealing with suspected cases

A crucial preventative measure is the assurance that every suspected case will be seriously investigated without exception and regardless of the severity of the purported abuse. This requires a transparent and fair procedure for the children and young people as well as for the adult staff members of the Church.

All Church employees are required to report suspected cases of abuse or the use of violence, without exception, to the diocesan ombudsman, either directly or via the

¹⁰ For priesthood candidates see: can 247 (CIC); Johannes Paul II., post-synodal exhortation "Pastores dabo vobis" on the formation of priests in the circumstances of the present day, dated 25 March 1992, Article 20, 43 ff; Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life, Guidelines for management of the Institutes of Consecrated Life, dated 2.2.1990, Article 13, 39ff, in: www.vatican.va

respective superior.¹¹

1.5 Office for Prevention of Abuse and Violence

Each diocesan bishop, after consultation with responsible committees, would set up an office with its designated staff for the protection of children and young people. Under the supervision of this office, a working group on the topic may also be organised.

The primary duties are:

- raising awareness about violence and sexual abuse
- professionalisation of staff who work with young people
- providing information and advice to all staff

The goal is to maintain an ongoing process of awareness raising and professionalisation and to recommend appropriate supportive measures. Cooperation with professional civil organisations is highly recommended.

Decisions about the specific modes of work are made by the ordinary after consulting with the appropriate bodies.

1.6 Complaints management for children and youth

When it comes to prevention, it is important to be able to create opportunities, share them, and inform children and young people about them.¹² It is important that a number of low-threshold and higher-threshold opportunities exist for children and young people to speak out.¹³

In the training of clerics, members of religious orders, and staff, attention should be paid to qualifications on how to handle indications or statements from children

and how to make oneself available as someone whom they can trust.

Taking up contact with non-Church children's and youth organisations could prove very helpful and useful.

1.7 Additions to official regulations

All of those occupying positions of responsibility in the Church are encouraged to prepare and enact notices and provisions regarding prevention of "sexual abuse and violence" in the official regulations for priests and laypeople.¹⁴ All staff and volunteers in the Church will receive this Framework, confirm that they have reviewed it, and commit themselves to observe it.

¹¹ For more, see Part B Chapter 3.

¹² Such as a mailbox for complaints, internal and external contact points, ombudsmen, a "red telephone" connected to a children and youth lawyer,...

¹³ Such as web-based, written, oral, anonymous and indirect, direct ...

¹⁴ See examples at www.ombudsstellen.at

2 Rules of conduct

The aim of the following regulations is to support sensitive interaction with children, young people, and particularly vulnerable people. These rules are based on suggestions from a number of child protection organisations (e.g. Terre des hommes; www.schau-hin.ch). The framework of rules for guiding staff behavior is neither meant to act as a constraint, nor does it contain guidelines that exist only on paper that are not monitored in practice. It is meant to clarify a meaningful relationship between closeness and distance.

Besides the establishment of positive basic attitudes in defining relationships to children and young people that are marked by respect and affection, a number of situations require principles of professional behavior to guide the work of clerics, staff, and volunteers in the context of their activities involving children, young people, and particularly vulnerable people. All full-time staff and volunteers should take direction from the principles outlined here and apply them in their respective work.¹⁵

2.1 Promoting the rights of children and young people

Because the Catholic Church promotes the rights of children and young people, all staff are required to adhere to the following in their work with children and young people:¹⁶

- always to treat children and young people with respect
- to acknowledge that they are persons worthy of protection with their own needs and rights;
- to make attempts to understand their personality as a whole within the context of their environment;
- to work with them in a cooperative and respectful way on the basis of mutual trust and appreciation;

¹⁵ Comprised of recommendations from several child protection organisations.

¹⁶ For more, see the UN Convention on the Rights of the Child, <http://www.ohchr.org/en/professionalinterest/pages/crc.aspx>

- to work with them in a way that supports their abilities and talents and that develops their potential;
- to accept their thoughts and opinions and to take their words seriously.

2.2 Safeguarding the rights of children and young people

Children and young people have the right:

- to be listened to. Their thoughts and opinions are worthy of careful consideration;
- to be encouraged and supported in actively playing a role in taking decisions that affect them;
- to well-being and a supported and protected personal development, such that they are able to discover their own potential;
- to be recognised as actors in their own development; their health and security, their well-being and their interests are of particular importance in this;
- to experience respect and understanding in terms of their religion and ethnic origins. Their needs are recognised and, as far as possible, realised in a family setting.

2.3 Requirements for contact with children and young people:

- To respect the rights of children and youth when dealing with them; to support a culture of openness, in which their questions and problems can be voiced and discussed;
- to explain the difference between acceptable and unacceptable adult behaviors as part of an age-appropriate awareness training;
- to avoid awkward situations that could lead to accusations;
- to be aware that one's own behaviour, e.g. taking a child's hand – even if meant to be supportive and calming, could be interpreted differently by a third party or by the child or young person;
- to avoid situations in which they are alone (secluded) – e.g. in cars, offices or closed rooms, such that what happens cannot be observed by third parties;
- to resist improper behaviour and recognise dangers that could lead to violent behaviour against children or young people;

- to ensure that – whenever possible – there are always other adults in view; where this is not possible, another solution must be found;
- to talk to them about how other people behave with or around them;
- to ensure that everyone is properly clothed and sexually suggestive poses are avoided in any photographs (and videos, etc.);
- to ensure that there is always a second adult on any excursions. If an adult visits a child or young person in his room, the door must remain open;
- that the preferred location for the sacrament of penance is the confessional box in the church, which is easily visible to others. Confessions or other similar conversations in other places should be avoided in the case of children or young people if there is no one else in the house or nearby. Physical distance must be maintained during confession.
- produce, record or view photographic or video material in which the child's or young person's dignity is harmed.

2.4 Prohibitions for contact with children and young people:

- all corporal punishment, such as blows or other forms of physical violence;
- any form of sexual relationship with children or young people;
- improper behaviour, organising or supporting these activities, abandoning them to the risk of violent behaviour
- violent or exploitative relationships with children or young people;
- physically or sexually provocative speech, gestures and actions;
- to spend the night alone with a child or young person;
- to help them with personal activities that they can do on their own, e.g. wash, dress, use the toilet;
- to invite them alone to one's own home;
- to tacitly approve or take part in activities in which a child's or young person's behaviour could lead to violence or illegal activities;
- shame, humiliate, belittle or degrade them or engage in another form of psychological abuse;
- discriminate against other children or young people by giving preferential treatment, e.g. in the form of gifts, affection, money; spend an excessive amount of time alone with a child or young person, thereby cutting them off from others;

3 Important notes on dealing with speculation and observations

3.1 Fundamentals

Well-founded suspicion, but rumours too, must be looked into. Suspicion must be either dispelled or borne out. Suspicion is not the same as evidence, but an indication of possible abuse. It requires courage to register suspicion.

It is simply a “preconception” that “that sort of thing” does not happen in a reputable, Christian family or in the Church. We must not be reluctant to discuss this, since we can much better deal with expressed thoughts than those that have been suppressed.

In cases of sexual violence, there are secondary injuries, in addition to the primary harm created by the act, that are caused by a hasty and poorly prepared discovery.

In addition, the child is extremely vulnerable, and every infringement represents exploitation. Even the presence of mere suspicion of an assault triggers the applicability of state regulations as well as Church regulations as outlined in this framework.

If the suspicion has been substantiated, a process of examination begins. It is important that this process is planned and undertaken in conjunction with a variety of professionals who have contact with the child.¹⁷

3.2 To take into account

- Stay calm.
- Don't do anything rash.
- No one can provide all forms of assistance in cases of

sexual abuse all by themselves. It requires cooperation amongst aid workers and institutions.

- Children and young people need more time before they are able to speak about the abuse (it may be years or even decades afterwards) and seldom tell everything at once.
- Remember that the child or young person is often a dependent of the perpetrator, who can exert pressure and to whom the victim may feel loyal.
- Suspicions should not be chased too quickly, so as to avoid pressure being exerted on the victim not to say anything
- To break off contact with the person trying to help.
- Confrontations should only happen during the investigation, which must be planned and undertaken by professionals.

3.3 Supporting those affected

There is often a sense of “institutional shock” in those organisations where abuse has been uncovered. A similar shock is experienced by those associated with the victims and perpetrators.

Relatives, friends, acquaintances, and colleagues react with horror, disbelief and helplessness to news of a sexual abuse in their surroundings, in their family, parish, or organisation. The questions people ask themselves range from a stunned “That just can't be true!” to questions betraying a sense of guilt, “Why didn't one of us notice something?” or “Why didn't someone do something earlier?”. This demonstrates the traumatic experience shared by those who know the victim or the perpetrator.

Relieving a putative offender from his duties can often cause a rift in the parish or organisation. Contempt and solidarity, sympathy and doubt create an emotional roller-coaster that can feel overwhelming for many.

The ordinary or his representative is responsible as part of his duties to ensure that those acquainted with the affected individuals are offered appropriate support and help (e.g. supervision, coaching, legal advice).

¹⁷ E.g. teachers, educators, social workers, experts from a specific advisory office.

4 Provisions for Church Authorities

4.3 For the parish

The priest or his equal, as the leader of the parish, is responsible for his parish. He must ensure that all of the parish's full-time staff and volunteers have been made aware of the regulations and rules regarding behaviour for preventing abuse. Part of his responsibility includes following through with appropriate repercussions for violations of these regulations and behavioural guidelines.

The broad provision of information internally is one measure aimed at preventing sexual abuse. The parochial church council should therefore deal with this topic at least once during each term of office. They may and ought to make use of recommendations from the Office for the Prevention of Abuse and Violence and involve other, expert contacts from the region.

It is important to introduce the topic of "closeness and distance" in appropriate ways to the parish community and discuss this with staff and volunteers. Open and regular engagement with the topic sends parents a clear signal that the well-being of their children and of young people generally is of preeminent importance.

There should be one person in each parochial church council responsible for this topic. This person supports the priest in maintaining attention to this topic and compliance with the guidelines. The name of this person should be communicated to the ordinariate.

4.4 For the children's and youth ministry

Special attention needs to be paid to two topics with respect to pastoral work with children and young people:

Responsible parties must engage with the topic of "closeness and distance" and with the rules and behavioural guidelines. It is especially incumbent on those who work specifically with children and youth to engage intensively with this topic.

Attention must be paid when choosing a new group leader to the candidate's maturity and well-balanced character and the appropriateness of the person's talents for working with children and young people in addition to the willingness to take advantage of further training. Everyone involved in the pastoral care of children and youth must have basic training that includes, among other things, dealing with the issue of abuse and violence.¹⁸

4.5 For religious education and the Catholic school system

The school is a place where representatives of the Church have a good deal of contact with children and young people, in the form of religious education or at private Catholic schools.

The school environment is marked by very close cooperation between the state and the Church. This has, in practice, created a relationship of trust that is essential when suspicions of abuse or the use of violence are aired. This, of course, does not preclude adhering to the pertinent legal regulations.

4.6 For a church community or establishment

The framework presented here is binding for all parishes and Church organisations in Austria.¹⁹ Their leaders do, as a matter of course, recognise the Austrian rules and standards that have been described here. They follow them and maintain appropriate procedures in their respective areas. The regulations in this framework are to be applied in their parishes or organisations.

¹⁸ For example, a basic course from the Katholische Jungschar or Katholische Jugend.

¹⁹ This includes, for example, church associations, communities resembling religious orders, seminaries, Church foundations, Church hospitals, etc.

Code of procedure

for accusations of sexual abuse and violence

Scope

§ 1 This code applies to cases of sexual abuse and/or the use of force against minors or particularly vulnerable people or adults carried out by clerics, members of religious orders, or full-time or volunteer lay staff members belonging to organisations of the Roman Catholic Church.¹

Definitions

§ 2 **Sexual abuse** is understood to include those actions described in Art. 6 § 1 Normae². This code is additionally applicable to actions not covered in the criminal code but which represent a violation of boundaries in pastoral, educational, and care work involving minors or particularly vulnerable people or adults.

§ 3 The **use of force** is understood to mean a bodily assault, the threat of an assault, or psychologically damaging behaviour.

§ 4 **Minors** are, according to Austrian law and Catholic Church law, people younger than 18 years of age.

§ 5 **Scope in terms of service:** This code is applicable to clerics and members of religious orders insofar as they are in service to an Austrian diocese or order or if the act was committed in Austria. Members of a religious order belong to a society of apostolic life are on equal terms with secular institutes. Obligations with respect to the orders are regulated in more detail in § 79. For lay members, this code only applies to actions committed while performing a service entrusted to them by the Church.

¹ Terms referring to individuals, aside from clerical roles, are meant to include individuals of both genders even if not further specified.

² Congregatio pro Doctrina Fidei, Normae de delictis Congregationi pro Doctrina Fidei reservatis seu Normae de delictis contra fidem necnon de gravioribus delictis (21.5.2010), in: AAS 102 (2010) 419-434. Henceforth "Normae".

§ 6 **Other organisations:** The rules are also binding for all Church communities and organisations in Austria, especially those which fall under the purview of the diocesan bishop. The rules equally apply to all Catholic private schools and to Catholic religious education teachers in public and private schools.

§ 7 **Additional provisions:** The code is valid irrespective of other specific professional codes, such as those at Caritas or in hospitals and care homes. The applicability of laws related to schools for teachers remains unchanged.

§ 8 **Other facts:** Cases of bullying, stalking, sexual or other discrimination in the workplace or other violations of the Austrian Equal Treatment Act do not fall under this code of procedure since there exist other points of contact more specific to them.

Status of the accused

§ 9 **Presumption of innocence:** Until otherwise proved, the accused will be presumed innocent. A leave of absence is not an indication of a pre-judgement. Protecting reputations: The accused's personal rights are to be maintained in all forms of communication, especially the right to maintaining and protecting one's reputation (c. 220 CIC).

§ 10 **Protecting reputations:** The accused's personal rights are to be maintained in all forms of communication, especially the right to maintaining and protecting one's reputation (c. 220 CIC).

§ 11 **Right of audience:** Insofar as it would not endanger the investigation or hinder the work of the state prosecution service, representatives of the diocesan commission will speak with the accused. When necessary, additional measures will be

taken to protect the purported victim. The accused person will be given the opportunity to respond to the accusation made or suspicion raised against him. The accused is free to respond in writing, within a reasonable amount of time, if preferred.

§ 12 Right of defence: The accused may consult a person he trusts. He is to be made aware of his right to refuse to provide evidence.

§ 13 Right to inspect records: The diocesan commission must provide the accused with all relevant information such that he may properly exercise his right to defence. The accused has the right to inspect records. The head of the diocesan commission can restrict access to records, if the alleged victim can demonstrate probably cause that this would pose a threat to his safety (See Art 24 Normae) or if others would be put in danger.

Consequences and procedures

Help for the alleged victim

§ 14 Immediate help through the ombudsman: The ombudsman should, when required, suggest appropriate preliminary therapeutic resources for the alleged victim, for which costs will also be covered. He may also refer the victim to other appropriate contact points.

§ 15 Financial support: The victim should have the opportunity to ask for financial support measures, irrespective of any possible claims for indemnity that may be filed in the courts. The case will be referred to the Independent Victim Protection Commission (see § 25) along with statements from the ombudsman, the diocesan commission, and the relevant ordinary. Recommendations will be provided regarding the type and appropriate amount of support.

Immediate measures with regard to the alleged offender

§ 16 No contact: Insofar as possible, the accused should be prevented from having any additional contact with any individuals who brought attention to the case or have been affected by the alleged act.

§ 17 Measures with respect to service:

a. Clerics: When suspicions have been substantiated or an investigation by the state prosecution service has been launched, the accused should be placed on a leave of absence or, in urgent cases, placed on suspension by the ordinary. It may be necessary in this case to provide instructions regarding where he is to reside and prohibiting all contact with the alleged victim as well as prohibiting him from engaging in any activities that could put minors in danger. Preventative legal measures in accordance with c. 1722 CIC and Art. 19 Normae of the canonical pre-investigation procedures may be applied.

b. Lay persons: The ordinary must inform the supervisor if a lay staff member is the subject of a concrete suspicion. After speaking to the accused, the supervisor must follow the required procedures as outlined in relevant labour law, up to and including dismissal without notice or termination.

c. Volunteers: When suspicions have been substantiated or an investigation by the state prosecution service has been launched, further volunteer activities, at least with minors, are to be prohibited.

d. Teachers: If religious education teachers appointed by the Church, religion teachers working for the federal government or the state, or teachers at Catholic private schools are implicated, the ordinary must immediately inform the relevant school authority.

e. Members of religious orders who are not covered under points a-d, will be subject to measures as determined by the relevant superior which shall protect minors from the accused in terms of his activities and his residence.

§ 18 Counselling the accused: The ordinary is responsible for ensuring that those who are accused as well as proved offenders receive pastoral counselling and, when necessary, seek legal and therapeutic help, especially so as to prevent recidivism.

§ 19 Confirmation: The diocesan bishop or superior of the order will inform the diocesan commission and diocesan ombudsman regarding the consequences for the accused.

Possible consequences for offenders

§ 20 Regardless of the consequences related to Church or state legal proceedings, the diocesan commission may recommend to the relevant ordinary (diocesan bishop, vicar general, superior) restrictions and terms regarding the perpetrator's continued service. Terms may include supervision, therapy, a stay in an appropriate, specialised "Recollectio" house, or penance.

§ 21 No work with minors and vulnerable individuals: In cases of proved abuse of minors, the abuser will not be allowed to engage in pastoral work that involves contact with minors or vulnerable persons.

§ 22 When the affected person remains in service to the Church, a forensic-psychiatric assessment will be requested that should include indications of whether and in what circumstances the offender can be appointed without posing a danger to minors. Remaining in service to the Church depends too on whether this would cause understandable outrage or would harm trust in the Church. The diocesan bishop or the relevant superior is responsible for decisions regarding possible areas of work, measures to be implemented, and restrictions to be imposed. The recommendations of the diocesan commissions should inform these decisions. The ordinarius must ensure that the restrictions or terms he has imposed are maintained. This is equally applicable for clerics in retirement.

§ 23 If a cleric or member of an order is moved within

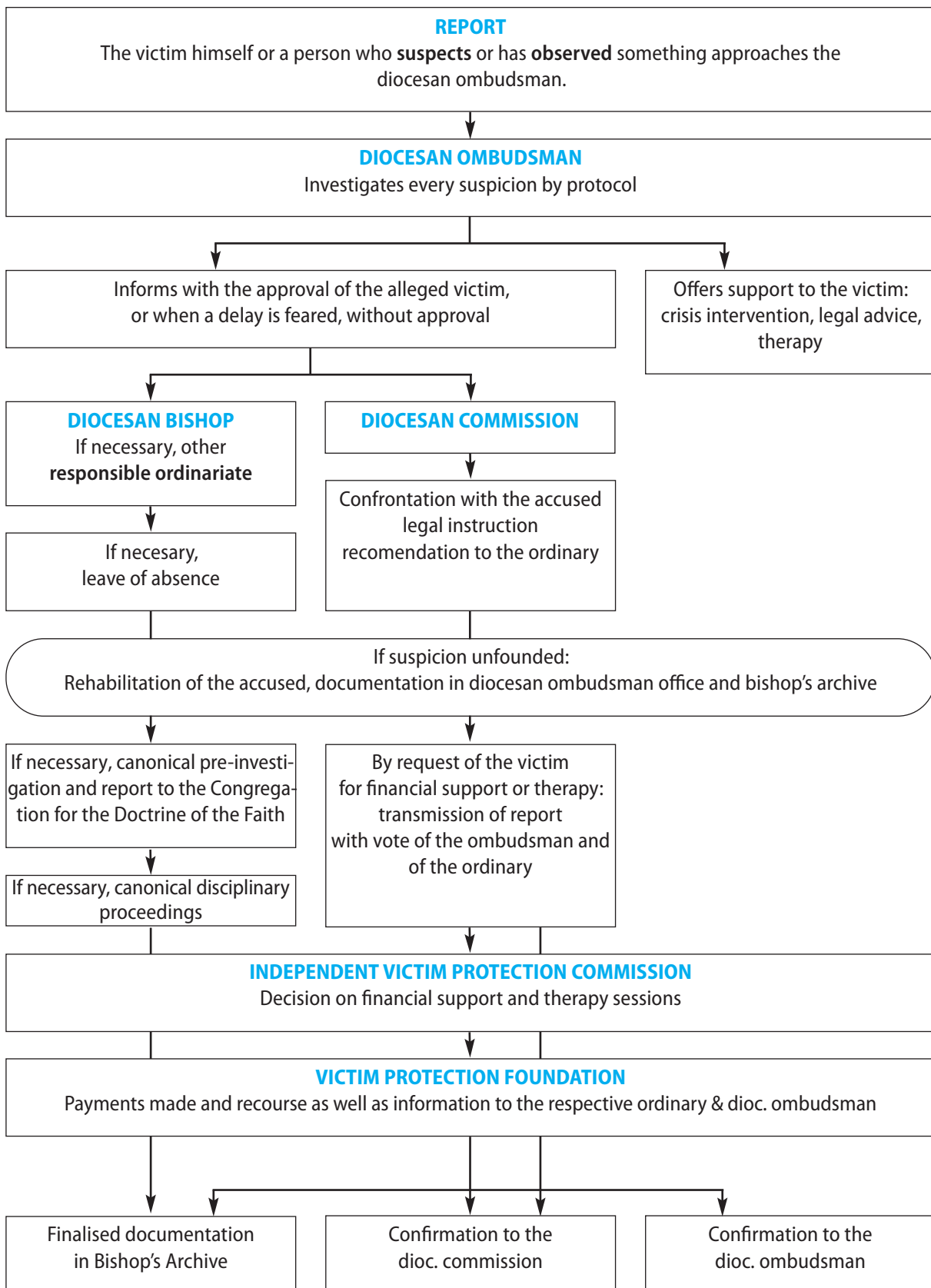
a diocese, the new supervisor will be informed, with due consideration given to the legal regulations, regarding the specifics of the case and any restrictions. If residence is moved to another diocese, the diocesan bishop or superior of the area in which the perpetrator of abuse will be living will likewise be informed.

Rehabilitation

§ 24 If the accusation or suspicion is proven unfounded, the necessary steps will be taken to restore the reputation of the falsely accused or suspected individual. This includes the immediate lifting of the leave of absence as well as any other disciplinary measures and the provision of appropriate information to the public and to the accused's colleagues.

Supplementary information

1 Schematic presentation of procedures



2 Declaration of commitment to the framework “The truth will set you free”

The framework entitled “The truth will set you free – measures, regulations and guidance in dealing with abuse and violence in the Church” produced by the Bishops Conference of Austria is a binding document for all staff of the Catholic Church.

I pledge

to adhere to the spirit of the regulations and provisions in my service to the Church and to apply and observe them in my area of work. I will ensure that:

- my work with people in all areas of the Church are based on respect and holding others in esteem.
- I will respect the personal boundaries of those I am dealing with.
- I will act responsibly with my colleagues and not exploit any relationships of authority or trust.
- I will be guided by the behavioural guidelines (see Part B 2) in my service and apply them consistently.
- I will approach one of the following if I suspect emotional, physical or sexual assault: the diocesan ombudsman, another point of contact, the superior, or ordinariate, to discuss appropriate next steps.
- I will continue to engage with this topic and gain further knowledge through education.

Name:

Date of birth:

Church organisation:

I confirm that I have been made aware that the framework “The truth will make you free” is binding in my work.

....., on

Signature – staff member

Supervisor

.....

A copy of the signed declaration of obligation will be provided to the employee.

DVR:

3 Adresses

www.ombudsstellen.at

3.1 Diocesan ombudsman offices

Erzdiözese Wien

Ombudsstelle für Opfer von Gewalt und sexuellem Missbrauch in der katholischen Kirche
Univ.-Prof. Dr. Johannes Wancata
Untere Viaduktg. 53/2B, 1030 Wien
Tel.: +43 1 319 66 45
Fax: +43 1 515 52 2777
E-Mail: ombudsstelle@edw.or.at
Web: www.erzdioezese-wien.at/ombudsstelle

Diözese St. Pölten (Niederösterreich)

Diözesane Ombudsstelle für die Anliegen von Kindern, Jugendlichen, Frauen, Männern, Erziehern und Lehrpersonen zum Schutz vor Gewalt und sexuellen Übergriffen und übler Nachrede
Dr. Gabriele Hintermeier
Mobil: 0676/826688383
E-Mail: ombudsstelle@kirche.at

Diözese Linz (Oberösterreich)

Ombudsstelle und Diözesane Kommission gegen Missbrauch und Gewalt der Diözese Linz
Christiane Sauer M.A. / Heinz Häubl
Harrachstr. 7, 4020 Linz
Tel.: 0676/8776-5525
E-Mail: ombudsstelle@dioezese-linz.at

Diözese Eisenstadt (Burgenland)

Ombudsstelle der Diözese Eisenstadt für Opfer von Gewalt und sexuellem Missbrauch
Dr. Gabriele Kindshofer
Tel.: 0676/880 701 024
E-Mail: opfer@martinus.at

Erzdiözese Salzburg

Ombudsstelle für Opfer von Gewalt und sexuellem Missbrauch in der katholischen Kirche
Mag. Karin Roth
Insight-International
Lieferinger Hauptstr. 140 / 2. Stock / Top 7,
5020 Salzburg
Tel.: 0676/87466920
E-Mail: karin.roth@insight-international.org

Diözese Graz-Seckau (Steiermark)

Ombudsstelle für Opfer von Gewalt und sexuellem Missbrauch in der Katholischen Kirche
Mag. Birgit Posch-Keller
Janneckweg 20A, 8042 Graz
Tel.: 0676/87 42 6899
E-Mail: birgit.posch@graz-seckau.at

Diözese Gurk (Kärnten)

Ombudsstelle der Diözese Gurk
für Opfer von Missbrauch und Gewalt in der Kirche
Mag. Lieselotte Wolf
Mariannengasse 2, 9020 Klagenfurt am Wörthersee
Tel.: 0676/8772-6488
E-Mail: ombudsstelle@kath-kirche-kaernten.at

Diözese Innsbruck (Tirol)

Ombudsstelle für Opfer von Gewalt und sexuellem Missbrauch in der Diözese Innsbruck
Mag. Gotthard Bertsch
Schöpfstraße 39/III, 6020 Innsbruck
Tel.: 0676/8730 2700
E-Mail: ombudsstelle@dibk.at
Web: www.dibk.at/ombudsstelle

Diözese Feldkirch (Vorarlberg)

Beratungsstelle zum Schutz
vor Gewalt und sexuellen Übergriffen
Dr. Ruth Rüdisser
Bahnhofstraße 13, 6800 Feldkirch
Tel.: 0800 / 848008
E-Mail: ombudsstelle@kath-kirche-vorarlberg.at
Web: www.kath-kirche-vorarlberg.at/ombudsstelle

Militärdiözese

Dr. Nadja Rossmann
Fasangartengasse 101/VII
1130 Wien
Tel.: +43 (1) 5123257 20

3.2 Office for the Protection of Children and Youth

Kontaktdaten der Kinder- und Jugendschutzbeauftragten in der Katholischen Kirche Österreich

Stabsstelle für Missbrauchs- und Gewaltprävention, Kinder- und Jugendschutz der Erzdiözese Wien

Mag. Martina Greiner-Lebenbauer
 Telefon: +43 1 515 52-3879 oder +43 664 515 52 43
 Web: www.hinsehen.at
 E-Mail: hinsehen@edw.or.at

Stabsstelle für Kinder- und Jugendschutz der Diözese Innsbruck

Dr. Hannes Wechner
 Telefon: +43 676 87 30 27 10
 Web: www.dibk.at/kinder-jugendschutz
 E-Mail: kinder-jugend-schutz@dibk.at

Stabsstelle für Kinder- und Jugendschutz der Diözese Graz-Seckau

Mag. Ingrid Lackner
 Telefon: +43 316 8041 265 oder +43 676 8742 2383
 Web: www.jungekirche.info/praevention-von-missbrauch-gewalt
 E-Mail: ingrid.lackner@graz-seckau.at

Stabsstelle für Gewaltprävention, Kinder- und Jugendschutz der Diözese Linz

Mag. Dagmar Hörmandinger-Chusin
 Telefon: +43 732 7610 33 43
 Web: www.ansprechen.at
 E-Mail: dagmar.hoermandinger@dioezese-linz.at

Kontaktstelle für Kinder- und Jugendschutz der Diözese Gurk

Rolanda Honsig-Erlenburg
 Telefon: +43 463 58 77 24 00 oder 0676 8772 2400
 Web: www.kath-kirche-kaernten.at
 E-Mail: kinder-jugend-schutz@kath-kirche-kaernten.at

Kontaktstelle für Gewaltprävention für Kinder, Jugendliche und Erwachsene der Diözese Feldkirch

Mag. Stefan Schäfer
 Telefon: +43 664 2795736
 Web: www.kath-kirche-vorarlberg.at
 E-Mail: stefan.schaefer@fga-lg.at

Servicestelle für Präventions- & Bildungsarbeit der Erzdiözese Salzburg

Mag. Wolfgang Hammerschmid-Rücker
 Telefon: +43 662 8047-7580 oder 0676 8746 7582
 Web: www.kirchen.net/NaeheundDistanz
 E-Mail: naeheunddistanz@jungeschar.kirchen.net

3.3 Independent Victim Protection Advocate

Unabhängige Opferschutzanwaltschaft:

1010 Wien, Bösendorferstraße 4/3/ Tür 18
waltraud.klasnic@opfer-schutz.at
 Telefon: +43 664 980 78 17
 Web: www.opfer-schutz.at
 E-Mail: office@opfer-schutz.at

3.4 Victim Protection Foundation of the Catholic Church in Austria

Stiftung Opferschutz

1010 Wien, Wollzeile 2
 Telefon: +43 664 824 37 03
 E-Mail: stiftung@opferschutz.or.at

3.5 Other sources of advice and counsel

3.5.1 Österreich

Kinder- & Jugendanwaltschaft

Kontaktdaten der Bundesländer-Stellen:
 auf der Website: www.kija.at

Weißer Ring

Kontakdaten der Bundesländer-Stellen
 auf der Website: www.weisser-ring.at

Rat auf Draht 147

Österreichs Notruf für Kinder, Jugendliche und deren Bezugspersonen (0–24 Uhr)

Opfernotruf 0800 112 112

Kostenlose und anonyme Hilfe für Verbrechenopfer an 365 Tagen rund um die Uhr
Web: www.opfer-notruf.at

Notrufberatung für vergewaltigte Frauen und Mädchen

Telefon: +43 1 523 22 22
Web: www.frauenberatung.at
E-Mail: notruf@frauenberatung.at

www.gewaltinfo.at

Plattform gegen die Gewalt

Telefonseelsorge 142

0–24 Uhr, Beratung

www.maenner.at

Links zu Männerberatungen und Männerbüros in Österreich

3.5.2 Wien**Wiener Netzwerk gegen sexuelle Gewalt an Mädchen, Buben und Jugendlichen**

Information – Beratung – Therapie – Prävention
Web: www.wienernetzwerk.at

Kriseninterventionsstelle

Lazarettgasse 14A, 1090 Wien
Telefon: +43 1 406 95 95
www.kriseninterventionszentrum.at

Beratungsstelle TAMAR

1200 Wien, Wexstraße 22/3/1
Beratungstelefon: +43 1 334 04 37
Web: www.tamar.at
E-Mail: beratungsstelle@tamar.at

Kinderschutz-Zentrum

1070 Wien, Kandlgasse 37/6
Telefon: +43 1 526 18 20
Web: www.kinderschutz-wien.at
E-Mail: office@kinderschutz-wien.at

die möwe – Kinderschutzzentrum

1010 Wien, Börsegasse 9/1
Telefon: +43 1 532 15 15
Web: www.die-moewe.at
E-Mail: ksz-wien@die-moewe.at

Selbstlaut – Verein zur Prävention von sexuellem Kindesmissbrauch

Berggasse 32/4, 1090 Wien
Telefon: +43 1 810 90 31
Web: www.selbstlaut.org
E-Mail: office@selbstlaut.org

Verein Ninlil

Gegen sexuelle Gewalt an Frauen mit Lernschwierigkeiten und Mehrfachbehinderung
1110 Wien, Hauffgasse 3–5
Telefon: +43 1 714 39 39
Web: www.ninlil.at
E-Mail: office@ninlil.at

3.5.3 Niederösterreich**Die Möwe – Kinderschutzzentrum St. Pölten**

3100 St. Pölten, Bahnhofplatz 14/ 1. Stock
Telefon: +43 27 42 311 111
möwe helpline Nummer 0 800 80 80 88 (kostenlos und anonym)
Web: www.die-moewe.at
E-Mail: ksz-stp@die-moewe.at

Rettet das Kind NÖ

3441 Judenau, Schlossplatz 1
Telefon: +43 22 74 7844 – 0
Web: www.rettet-das-kind-noe.at
E-Mail: info@rdk.at

3.5.4 Oberösterreich**Kinderschutzzentrum Linz**

4020 Linz, Kommunalstraße 2
Telefon: +43 732 781 666
Web: www.vereinhilfekindereltern.at
E-Mail: kisz@kinderschutz-linz.at

Gewaltschutzzentrum Oberösterreich

4020 Linz, Stockhofstraße 40
 Telefon: +43 732 60 77 60
 Web: www.gewaltschutzzentrum.at
 E-Mail: ooe@gewaltschutzzentrum.at

Männerberatung des Landes Oberösterreich

4020 Linz, Figulystraße 27
 Telefon: +43 732 66 64 12
 Web: www.maennerberatung-ooe.gv.at
 E-Mail: maennerberatung.ftz.post@ooe.gv.at

Beziehungsleben.at

Partner-, Ehe-, Familien- und Lebensberatung
 der Diözese Linz
 Männerberatung bei Männergewalt
 mit 27 Beratungsstellen in Oberösterreich
 Terminvereinbarung unter Telefon: +43 732 773 676
 Web: www.beziehungsleben.at
 E-Mail: beziehungsleben@dioezese-linz.at

**Verein PIA Hilfe für Opfer
von sexuellem Missbrauch**

4020 Linz, Niederreithstraße 33
 Telefon: +43 732 65 00 31
 Web: www.pia-linz.at
 E-Mail: office@pia-linz.at

3.5.5 Burgenland**Rettet das Kind – Kinderschutzzentrum**

7000 Eisenstadt, Unterbergstraße 20
 Telefon: +43 2682 642 14
 Web: www.rettet-das-kind-bgld.at
 E-Mail: kinderschutzzentrum@rettet-das-kind-bgld.at

**Gewaltberatung Caritas
Familienzentrum Eisenstadt**

Tel: +43 676/83730-312
 E-Mail: gewaltberatung@eisenstadt.caritas.at
 Web: www.caritas-burgenland.at

Gewaltschutzzentrum Burgenland

7400 Oberwart, Steinamangerer Straße 4/1. Stock
 Telefon: +43 3352 31 420
 E-Mail: burgenland@gewaltschutz.at
 Web: www.gewaltschutz.at

3.5.6 Salzburg**Kinderschutzzentrum**

5020 Salzburg, Leonhard-v.-Keutschach-Str. 4
 Telefon: +43 662 44 911
 Web: www.kinderschutzzentrum.at
 E-Mail: beratung@kinderschutzzentrum.at

Rettet das Kind

5020 Salzburg, Warwitzstraße 9
 Telefon: +43 662 82 59 43
 Web: www.rettet-das-kind-sbg.at
 E-Mail: office@rettet-das-kind-sbg.at

3.5.7 Steiermark

Kinderschutz-Zentrum Graz
 8010 Graz, Griesplatz 32
 Telefon: +43 316 83 19 41-0
 Web: www.kinderschutz-zentrum.at
 E-Mail: graz@kinderschutz-zentrum.at

Rettet das Kind

8010 Graz, Merangasse 12
 Telefon: +43 316 83 16 90
 Web: www.rettet-das-kind-stmk.at
 E-Mail: office@rettet-das-kind-stmk.at

Kinderschutzzentrum Leibnitz Kitz

8430 Leibnitz, Dechant Thaller-Straße 39/1
 Telefon: +43 3452 85700
 Web: www.gfsg.at
 E-Mail: kitz@gfsg.at

Kinderschutzzentrum Oberes Murtal

8720 Knittelfeld, Herrengasse 23/3
 Telefon: +43 3512 75741
 Web: www.kinderschutzzentrum.net
 E-Mail: kisz@kinderfreunde-steiermark.at

3.5.8 Kärnten**Kinderschutzzentrum Klagenfurt**

9020 Klagenfurt, Kumpfgasse 20/1
 Telefon: +43 463 567 67
 E-Mail: kisz.klagenfurt@ktn.kinderfreunde.org
 Web: www.kisz-ktn.at

Beratungsstelle Don Bosco für Jugendliche und Familien
9020 Klagenfurt, Siebenhügelstraße 64
Telefon: +43 463 22 618-32
Web: www.donbosco.at

Institut für Familienberatung und Psychotherapie (IFP) der Caritas
9020 Klagenfurt, Kolpinggasse 6/2
Telefon: +43 463 567 77-0
E-Mail: ifp-klagenfurt@caritas-kaernten.at
Web: www.caritas-kaernten.at

Rettet das Kind
9020 Klagenfurt, Villacher Straße 241
Telefon: +43 463 213 03
Web: www.rettet-das-kind-ktn.at
E-Mail: office@rettet-das-kind-ktn.at

3.5.9 Tirol

Kinderschutzzentrum Innsbruck
6020 Innsbruck, Museumstraße 11
Telefon: +43 512 583 757
Web: www.kinderschutz-tirol.at
E-Mail: innsbruck@kinderschutz-tirol.at

Rettet das Kind Tirol
6020 Innsbruck, Krippengasse 4
Telefon: +43 512 20 24 13
Web: www.rettet-das-kind-tirol.at
E-Mail: office@rettet-das-kind-tirol.at

Gewaltschutzzentrum Tirol
6020 Innsbruck, Maria-Theresien-Straße 42a
Telefon: +43 512 57 13 13
Web: www.gewaltschutzzentrum-tirol.at
E-Mail: office@gewaltschutzzentrum-tirol.at

KIZ – Kriseninterventionszentrum für Kinder und Jugendliche
6020 Innsbruck, Pradlerstraße 75
Telefon: +43 512 58 00 59
Web: www.kiz-tirol.at
E-Mail: info@kiz-tirol.at

Mannsbilder – Männerberatung Tirol
6020 Innsbruck, Anichstraße 11
Telefon: +43 512 57 66 44
Web: www.mannsbilder.at
E-Mail: beratung@mannsbilder.at

3.5.10 Vorarlberg

Kinder- und Jugendanwaltschaft Vorarlberg
6800 Feldkirch, Schießstätte 12
Telefon: +43 5522 84 900
Web: www.vorarlberg.kija.at
E-Mail: kija@vorarlberg.at

IFS – Institut für Soziale Dienste
Kinderschutz
6900 Bregenz, St. Anna-Straße 2
Telefon: +43 5175 55 05
Web: www.ifs.at
E-Mail: kinderschutz@ifs.at

Beratungsstelle des Ehe- und Familienzentrums
6800 Feldkirch, Herrengasse 4
Telefon: +43 5522 74 139
Web: www.kath-kirche-vorarlberg.at
E-Mail: beratungsstellen-efz@kath-kirche-vorarlberg.at

Rettet das Kind Vorarlberg
6800 Feldkirch, Mutterstraße 9
Telefon: +43 664 917 14 18
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