



# A POLICY FOR THE SAFEGUARDING AND PROTECTION OF MINORS AND VULNERABLE ADULTS

Preventive Overview



This handbook is the result of work  
by the international team of the Eucharistic Youth Movement (Popes Worldwide Prayer Network)  
prepared between April 2019 and July 2020.

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# Preventive Overview

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## Bibliography

This handbook has been prepared on the basis of the contribution of the EYM international team and other manuals developed by working groups linked to the Society of Jesus. Reference to these texts has been fundamental in the developing of our Policy. Below are the bibliographical references for the above mentioned manuals:

**MANUAL SPC:** Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018);

**Guia Básica de Prevención del Abuso Sexual Infantil** (Corporación ONG Paicabí Gobierno Regional Quinta Región Servicio Nacional de Menores Quinta Región, 2002);

**Policy for Safeguarding Children and Vulnerable Adults** (Australian Province of the Society of Jesus, 2015);

**Jesuit Procedures for Safeguarding Children** (Irish Province of the Society of Jesus, 2017);

**JRS Child Safeguarding Policy** (Jesuit Refugee Service, 2017).

## Declaration of intent

Every form of sexual abuse, abuse of power, abuse of conscience and gender-based violence constitutes a violation of the fundamental values of the Catholic Church, as affirmed by Pope Francis in his letter “To the People of God” (August 2018)<sup>1</sup>:

*“No effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.”*

The **Pope’s Worldwide Prayer Network** (which includes the **Eucharistic Youth Movement - EYM**) fully adheres to the words of the Holy Father. Therefore both the PWPN and the EYM expressly forbid all their leaders, staff members and volunteers (see Addressees) from engaging in sexual abuse, abuse of power or abuse of conscience (see Definitions) with Minors and Vulnerable Adults.

As indicated in the statutes (2018)<sup>2</sup> of this Pontifical Work, the “Pope’s Worldwide Prayer Network”, the international director nominates all national directors and coordinators to the pastoral and spiritual mission entrusted to them. All other leaders, members of staff or volunteers are accountable to their national office from a legal viewpoint as well as regarding the dissemination of information on prevention, training and procedures relative to all forms of abuse.

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<sup>1</sup> Letter of the Holy Father Francis to the People of God::  
[http://www.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco\\_20180820\\_lettera-popolo-didio.html](http://www.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco_20180820_lettera-popolo-didio.html)

<sup>2</sup> <https://www.popesprayer.va/wp-content/uploads/2018/06/STATUTES-POPES-WORLDWIDE-PRAYER-NETWORK-MAY2018-ENG-VATICAN-2.pdf>

## Introduction

This handbook, along with the two subsequent companion texts (Procedural Overview and Formative Overview), has been created by the Pope's Worldwide Prayer Network (which includes the Eucharistic Youth Movement) following the invitation of Pope Francis "of offering proposals and initiatives meant to improve the norms and procedures for protecting children and vulnerable adults" (2015)<sup>3</sup>. The Holy Father has highlighted the importance of this issue in two fundamental letters (see Appendixes 1 and 2 for the complete version of these letters), the first written in February 2015 and the second in August 2018.

« "If one member suffers, all suffer together with it" (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the **suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience** perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we **once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.** »

Pope Francis (20 August 2018)<sup>4</sup>

« Last March I established the **Pontifical Commission for the Protection of Minors**, for the purpose of offering proposals and initiatives meant to improve the norms and procedures for protecting children and vulnerable adults. [...] **I now ask for your close and complete cooperation [...] through an exchange of best practices and through programmes of education, training, and developing adequate responses to sexual abuse.** »

Pope Francis (2 February 2015)<sup>5</sup>

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<sup>3</sup> [http://www.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco\\_20150202\\_lettera-pontificia-commissione-tutela-minori.html](http://www.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150202_lettera-pontificia-commissione-tutela-minori.html)

<sup>4</sup> [http://www.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco\\_20180820\\_lettera-popolo-didio.html](http://www.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco_20180820_lettera-popolo-didio.html)

<sup>5</sup> [http://www.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco\\_20150202\\_lettera-pontificia-commissione-tutela-minori.html](http://www.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150202_lettera-pontificia-commissione-tutela-minori.html)

Consequently, Father Adolfo Nicolas did not hesitate to respond with a further letter, in May 2015, addressed to the entire Society of Jesus, as did Arturo Sosa in August 2018. Father General Arturo Sosa's letter is included in the appendixes and should be read carefully by all those to whom this handbook is addressed (Appendix 3).

From now onwards, in these three overviews we will refer to the **Eucharistic Youth Movement**, since this is the section of the Pope's Worldwide Prayer Network, which works with minors. However, these texts are relevant to everyone who forms part of the Pope's Worldwide Network of Prayer, including vulnerable adults.

A further point must be emphasised. **Relations between directors, personnel, volunteers, Minors and Vulnerable Adults in the great majority of cases are not neutral**, and are in fact characterised by special bonds, not only of affinity and harmony, but also of authority and dependency.

This handbook, therefore, does not intend to sterilise relationships or eliminate every form of proximity, insofar as it is recognised that aspects such as affection and acceptance, understanding and empathy are essential to all training, pastoral and accompanying processes. What is considered important is the development of **practices which promote helpfulness** and to detect and avoid situations of mistreatment, ambiguity and lack of assistance in relationships

Knowledgeable theoretic grounding, experience assessment and ongoing improvement processes will help us proceed in this direction and the handbook presented here will be a useful tool in the mission to safeguard and care for all those whose positions are weakest, a mission that must be a priority for us all.<sup>6</sup>

## Policy Structure

The Policy for the Safeguarding and Protection of Minors and Vulnerable Adults has been drawn up in three sections:

1. **A Policy for the Safeguarding and Protection of Minors and Vulnerable Adults – Preventive Overview:** promoting a preventive programme to put a stop to abuse of power and conscience and sexual abuse;
2. **A Policy for the Safeguarding and Protection of Minors and Vulnerable Adults – Procedural Overview:** practices and strategies for dealing with concerns and allegations;

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<sup>6</sup>This paragraph was written using material present in the manual:

MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; p. 18)

3. **A Policy for the Safeguarding and Protection of Minors and Vulnerable Adults – Formative**

**Overview:** training on this issue to develop best practice approaches.

These three sections are complementary and intended as a reference point for all Eucharistic Youth Movement groups working with Minors and Vulnerable Adults, to promote and help develop a culture of care and protection for them. This text may be adapted by each national office to every regional reality in order to be proposed to all members of staff and volunteers.

# 1. Methodological Basis

The Eucharistic Youth Movement (EYM) recognises the **issue of safeguarding Minors and Vulnerable Adults** as a **global challenge**. This handbook provides the minimum standards and guidelines for best practices to be respected by directors, staff members and volunteers at global level, in order to guarantee that Minors and Vulnerable Adults are secure in all activities undertaken by the EYM in every country they are present.

The policy in this handbook must be implemented in accordance with the national laws of each country the EYM works in, thus all EYM directors, staff members and volunteers are expected to sign, at local level in accordance with national offices, the compliance and awareness form regarding “A Policy for the Safeguarding and Protection of Minors and Vulnerable Adults” (see Appendix 4.A and 4.B) and subscribe to the recommendations herein.

## 1.1 Addressees

This handbook applies to the entire EYM, guaranteeing in this way a **common standard of protection and care** for children and young people (up to the age of 18), and vulnerable adults over 18 years of age. All EYM personnel, and in particular **directors, members of staff** and **volunteers**, and all those connected to this Work including partners, contractors and consultants, must be familiar with and adhere to these three sections.

**Occasional “visitors”** to EYM groups will not be obliged to subscribe formally to the handbook, however any contact between these visitors and minors and vulnerable adults must be monitored at all times.

This policy document, available to all EYM national offices, should be adapted to each individual reality and inspire local documents which we recommend circulating through every means possible (brochures, digital platforms and so on). Furthermore it is important to raise awareness among minors, parents/legal guardians and everyone involved in educational and pastoral activities.

## 1.2 Some considerations regarding preventative work with Minors and Vulnerable Adults <sup>7</sup>

The implementation of a preventive policy aimed at Minors and Vulnerable Adults must be accompanied by reflection and interiorisation of the following considerations:

- Talking about sexual abuse and the abuse of power and conscience, or sexuality in general, is not an easy task in our society and it is possible that such topics will generate resistance or questioning.
- There will always be controversial elements associated with this work, which emerge due to differences in educational practices and values.
- Clarity regarding the issues addressed is a key aspect, since sexuality in our society is saturated with subliminal innuendo and misunderstandings, which contribute to a state of ignorance and persistence of the problem.
- When working with adults, it is always best to raise the issues chosen for discussion in the most transparent way. One departure point is to convey the message that abuse of minors and vulnerable adults is an issue which should interest all of us as members of society as a whole and is by no means exclusive to one specific group.
- Discussing sexual abuse involving minors without previously dealing to some extent with the more general issue of sexuality is not appropriate for minors. If the initial contact with the sphere of sexual development for a minor is based on experiences of abuse, this could lead to an erroneous understanding of sexuality and contribute to a condition of partial personal sexual development. Consequently it is advisable to prioritise sexual development educational experiences before proposing any kind of preventive measures directly referring to sexual abuse of minors.

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<sup>7</sup>This paragraph was written using material from the manual: Guía Básica de Prevención del Abuso Sexual Infantil (Corporación ONG Paicabí Gobierno Regional Quinta Región Servicio Nacional de Menores Quinta Región, 2002; par. “2.2. Respecto a la Decisión Temática de la Estrategia Preventiva”)

## 1.3 Definitions<sup>8</sup>

### Minor

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The EYM adopts the definition of a “child” recognised at international level and established by the UNICEF Convention on the rights of children and adolescents (1989)<sup>9</sup>: *“every human being below the age of eighteen years, unless under the law applicable to the child, majority is attained earlier”*. For the EYM minors include all young people under 18 years of age.

### Vulnerable Adult

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The term vulnerable adult refers to all those persons aged 18 and upwards who form part of the EYM, and are *“in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist the offence”*<sup>10</sup>.

### Abuse of Minors and Vulnerable Adults

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Violence and abuse of minors (or vulnerable adults) is understood to mean *“all forms of violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse”* (UNICEF Convention on the rights of children and adolescents, 1989)<sup>11</sup>.

The World Health Organisation provides a definition of violence and abuse on children, identified as *“the intentional use of physical force or power, threatened or actual, against children (or vulnerable adults) by an individual or a group, that either results in or has a high likelihood of resulting in actual or potential harm to the child’s (or the vulnerable adult’s) health, survival, development or dignity”* (“World Report on Violence and Health”, 2002)<sup>12</sup>.

### Exploitation

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The use of a personal position of power, authority or a situation of trust in order to take advantage of minors and vulnerable adults by coercion, threats, force, instigation or any other means, with or without the promise of assistance to them or to their families or caregivers.

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<sup>8</sup> Part of this paragraph was written using material from the manual: JRS Child Safeguarding Policy (Jesuit Refugee Service, 2017)

<sup>9</sup> Unicef (1989), *Convention on the Rights of the Child – CRC*(art. 1)

<sup>10</sup> [http://www.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio-20190507\\_vos-estis-lux-mundi.html](http://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190507_vos-estis-lux-mundi.html)

<sup>11</sup> Unicef (1989), *Convention on the Rights of the Child – CRC*(art. 19)

<sup>12</sup> World Health Organization (2002), *World report on violence and health*

## Safeguarding of Minors and Vulnerable Adults

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These are measures adopted by the EYM to ensure that minors and vulnerable adults in contact with the movement are not subject to physical, sexual, emotional or verbal abuse, deliberate or intentional, nor to exploitation or negligence by directors, staff members or volunteers. This implies correct risk assessment at EYM level and the implementation of systematic preventive measures to reduce the risk of harm to Minors and Vulnerable Adults.

## Protection of Minors and Vulnerable Adults

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These measures have been put in place to respond to all allegations and/or concerns regarding abuse of Minors and Vulnerable Adults. The protection and security of minors and vulnerable adults is of the utmost importance. Regional and National EYM centres are fully committed to taking any action necessary to guarantee that Minors and Vulnerable Adults receive the highest possible standard of assistance available.

## Personnel

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This term covers all those working and serving the mission of the Pope's Worldwide Prayer Network (which includes the EYM) at local, national and international level (national directors and coordinators, leaders, volunteers and consultants), along with everyone else considered to be legally employed in the national offices and international office of the Pope's Worldwide Prayer Network (and the EYM). It is important to remember that each national office has its own legal structure independent of the international office. The Pope's Worldwide Network of Prayer is not a single entity or organisation but a coordination of associations and groups.

## Physical abuse

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Physical abuse is the consequence of any action which is not accidental, either isolated or repeated by a caregiver or others which cause (or can cause) physical harm. This type of abuse includes physical punishment or the use of injurious force against a person, and can also lead to or directly cause a substantial risk of significant harm.

## Psychological abuse

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Psychological abuse stems from a deprivation of the safe surroundings and affective well-being indispensable for growth, development and balanced behaviour in the vulnerable adult or minor. This

abuse includes different situations, from the precariousness of care or affection relevant to the age or personal condition of the victim, to complete emotional rejection, along with continual erosion of self esteem, with frequent negative repercussions on behaviour, both psychological and emotional.

### Sexual abuse

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Sexual abuse is the use which perpetrators of sexual violence, from a position of power or authority (parent, relative, caregiver, peer, unknown stranger, etc), make of a Minor and Vulnerable Adult in order to satisfy their own sexual desires or those of others,

***NB: Consent given by a minor does not in any way represent a justification for abuse.***

### Sexual exploitation

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This indicates abuse of a Minor and Vulnerable Adult by means of the use of a personal position of power or a relationship of trust, in order to achieve sexual profit. The Minor and Vulnerable Adult may feel impotent or hopeless, seeing no other way out but to accept. This refers also to the grooming of minors for financial gain.

***NB: Consent given by a minor does not in any way represent a justification for abuse.***

### Negligence

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This denotes an incapacity to satisfy Minors' and Vulnerable Adults' basic needs for security, hygiene, nutrition, affection, education and health, which are all essential for the full development of their potential and the exercise of their rights. In general the situation of neglect is ongoing and derives from an inability of the parents or caregivers to adequately meet these fundamental needs.

## 2. Promoting a culture of protection and care

All EYM staff are responsible for their own professional conduct with minors and vulnerable adults. This implies establishing and maintaining clear cut human and professional boundaries which are necessary to protect everyone from misunderstandings and violations of human and professional relationships.

The abuse and/or solicitation of Minors and Vulnerable Adults causes extreme harm and can often lead to serious long term consequences, above all for the minor or vulnerable person. They also affect the greater community of people who are aware of violations and reduce the integrity of the EYM contribution to the mission of the Church.

EYM personnel may also find themselves unable to maintain a professional code of conduct, operating beyond the responsibilities of their role and competence. Minors and vulnerable adults who raise significant personal concerns must be guided towards a professional with specialised skills, for example, a school counsellor, a psychologist and/or a pastoral coordinator.

EYM personnel must never, in any situation whatsoever, enter into an intimate, overly familiar or sexual relationship with a Minor and Vulnerable Adult. Incorrect behaviour of a sexual nature includes every form of sexual activity, including kissing (see paragraph 1.3 Definitions).

### 2.1 Preventive Action<sup>13</sup>

Institutions working with Minors and Vulnerable Adults can often assume a privileged role in their protection and care, since many Minors and Vulnerable Adults attend their programmes regularly, for several hours a day and/or a time period of many years. Staff working in these institutions are in a preferential position to note and report any kind of behaviour or attitude that may reveal situations of danger. In particular the EYM must play an active role in the development of preventive action, with a positive impact on the prevention of situations of mistreatment. Below is a list of different types of input which can be developed within EYM groups. These activities can be directed at primary, secondary or third level prevention, according to the type of risk they are required to address.

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<sup>13</sup>This paragraph was written using material from the following manual:  
MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; p. 38)

- a) **Primary Prevention:** programmes designed for all Minors and Vulnerable Adults and their families, without distinction, with the goal of promoting wellbeing and preventing incidents of potential risk. Examples of primary prevention programmes may include the following:
- Programmes to promote “emotional intelligence”;
  - Programmes to prevent aggression and violence between peers.;
  - Programmes on health education;
  - Programmes to develop parenting skills;
  - Programmes to promote conflict resolution.
- b) **Secondary Prevention:** programmes to increase prevention for Minors and Vulnerable Adults presenting risk factors by means of:
- Programmes aimed at mitigating or compensating the vulnerability of Minors and Vulnerable Adults in risk situations;
  - Counselling and training for families and caregivers of Minors and Vulnerable Adults illustrating risk factors, providing appropriate information and raising awareness of best practices;
- c) **Third level Prevention:** programmes aimed at Minors and Vulnerable Adults who have undergone any kind of mistreatment or other dangerous situations, with the goal of protecting them from any further harm. These programmes intend, insofar as possible, to reduce the impact of the episode experienced and prevent any possible repetition or continuation over time with the risk of severe negative consequences for the minor or vulnerable adult. Examples are:
- Psychological support for victims of mistreatment;
  - Programmes to support victims of bullying and procedures to monitor aggressors;
  - Integration measures and alternative study schemes for young people leaving school.

In the case of a national EYM office seeking to carry out one of the above programmes, support from the national service for youth pastoral work and other ecclesiastical or civil society organisations is available upon request.

## 2.2 The Two-Adult Rule<sup>14</sup>

General security practice in all activities recommends the application of the **Two-Adult Rule**, to ensure the safety of Minors and Vulnerable Adults, as well as the adults assisting them. Wherever possible, no fewer than two adults should always be present at all activities or events involving minors and vulnerable adults. It is best if these two adults are not related.

Respect for this rule:

- Dramatically reduces the risk of abuse, insofar as every potential abuser will lose interest if constantly accompanied by another adult;
- Protects adults from false allegations;
- Reduces the possibility of requests for damages due to negligence;
- Encourages the participation of volunteers since potential volunteers will be less wary of false allegations;
- Sends out a clear message that minors and vulnerable adults are important and valued.

## 2.3 Best practices<sup>15</sup>

The principal conduct guidelines presented below are based on the **promotion of best practices and avoidance of worst ones** among EYM staff and a commitment to making services offered to Minors and Vulnerable Adults more transparent. The recommendations presented below should be observed as complementary to the other norms and policies valid in each national office.

### Conduct with Minors and Vulnerable Adults to adopt and promote:

- Provide, through our own personal behaviour, examples of best conduct at all times;
- Respect the personal boundaries of others;
- Promote healthy and integrated relationships which contribute to community life;
- Help minors to develop awareness and understanding of their rights and those of others;
- Provide minors with the necessary information regarding how, where and from whom they can seek help if they face serious problems;

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<sup>14</sup>This paragraph was written using material from the following manual:  
Policy for Safeguarding Children and Vulnerable Adults (Australian Province of the Society of Jesus, 2015; p. 10)

<sup>15</sup>This paragraph was written using material from the following manual  
MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; pp. 49-51)

- Report abusive or potentially abusive behaviour;
- Promote the development of a culture in which minors and vulnerable adults can speak openly about their interaction with adults and other persons.

### Conduct forbidden with Minors and Vulnerable Adults:

- Adopting, promoting or consenting to the use of sexualised, aggressive, humiliating, offensive and/or discriminating language or conversations;
- Using, promoting or endorsing sexual, aggressive, offensive and/or discriminating gestures and behaviours;
- Developing preferential relationships or engaging in ambiguous, exclusive, dominating or discriminating gestures towards those who are not in a position of dominance;
- Including in conversation or promoting vision of inappropriate contents (for example sexual, violent, offensive or discriminatory) in person or by means of information and communication technology (such as computers, tablets or mobile phones);
- Any type of inappropriate physical contact (including any form of sexual contact or relationship);
- The consumption or promotion of or the permitting of the use of illegal or dangerous substances and behaviours;
- Involving Minors and Vulnerable Adults in meetings or activities not specifically linked to the work of the EYM (for example unauthorised activities with minors and vulnerable adults outside of the EYM, which may appear official to Minors and Vulnerable Adults and their families or legal guardians);
- Engaging in unauthorised emotional ties or professional bonds with Minors and Vulnerable Adults outside of the institutional framework. Any EYM personnel maintaining relationships with Minors and Vulnerable Adults outside of the institutional frame work must adopt a responsible conduct and observe the principles and procedures provided in this handbook.

## 2.4 Risk Map<sup>16</sup>

All EYM groups and national offices working with minors and vulnerable adults are requested to create a **Risk Map** (see Appendix 5). This section provides the methodology for this task.

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<sup>16</sup>This paragraph was written using material from the following manual: MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; pp. 45-46)

The **risk map** is a useful tool for identifying and responding to the different risks of mistreatment identified. The map should be an internal document within each national office and subject to regular updates in an incremental way (that is, without cancelling the risks identified in the previous versions).

There are many ways of creating the risk map, the important thing is that, at the moment of preparation of the map, all the most probable and/or serious high risk situations are identified, along with the relevant measures to be taken.

## 2.5 Rules for the use of images and communication and information technologies<sup>17</sup>

EYM staff working with Minors and Vulnerable Adults must never take inappropriate photographs or videos of minors. All media material must be relevant to the mission of the EYM offices or groups and never for personal use.

Insofar as possible, photographic or video equipment must not be used without the consent of the Minors and Vulnerable Adults involved and/or their parents or caregivers. If it is not possible to obtain such consent due to unforeseen circumstances, a general explanation to the family or the caregiver regarding the reason the photo or video was taken must be provided.

Any information provided by such media, including photos and videos, must absolutely respect the dignity of Minors and Vulnerable Adults.

EYM staff must never use mobile phones, emails or the internet to take, access or transmit inappropriate and/or indecent images of Minors and Vulnerable Adults.

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<sup>17</sup>This paragraph was written using material from the following manual:  
JRS Child Safeguarding Policy (Jesuit Refugee Service, 2017)

## 3. Code of conduct

The great majority of people who want to work with children, young people and vulnerable adults are well motivated, nevertheless, beyond the issue of motivation, it is necessary to assess the intentions and human abilities of all those who apply for such positions.

**Good practices in recruitment and selection** will help to distinguish those who are suitable and those who are not, increasing the chance of identifying the best person for each position. .

For this reason it is fundamental, in order to develop a deep-rooted and dependable protective culture, to do everything possible to prevent those representing a risk to Minors and Vulnerable Adults from becoming part of or working for EYM. This entails rigorous recruitment processes, followed by training programmes for those selected.

### 3.1 Selection and training of EYM staff

The director or coordinator of each national EYM office is responsible for observing the procedures for selecting and training staff. It is essential that all EYM personnel receive their own copy of “A Policy for the Safeguarding and Protection of Minors and Vulnerable Adults”, read through it carefully and above all heed the instructions therein.

In all procedures of recruiting and hiring new staff members, the EYM commitment to the protection and care of Minors and Vulnerable Adults must be clearly evident.

### 3.2 Recruitment and election practices within the EYM<sup>18</sup>

When new staff are recruited, the EYM will guarantee secure practices and proceed according to the following recommended phases:

- Make reference to the EYM commitment to the protection of minors and vulnerable adults when publishing both employment and volunteering opportunities;
- Provide a full description of the tasks for each of the positions to be filled;

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<sup>18</sup>This paragraph was written using material from the following manual:  
MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; p. 55)

- Ensure that applicants receive and read “A Policy for the Safeguarding and Protection of Minors and Vulnerable Adults” and sign a clause in their contract where they commit to observing the principles and procedures provided in this manual;
- Ask appropriate questions in the course of interviews. In particular, ask the candidate to talk about previous experiences of contact with minors and vulnerable adults as well as systems of protection and disciplinary action while seeking the candidate’s views regarding protection and care for Minors and Vulnerable Adults;
- Carry out detailed checks on references from previous employers;
- Request (advisable) a police vetting certificate, in order to ensure the person is fit for working with Minors and Vulnerable Adults;
- Complete the process of employing a new member of staff by providing an appropriate professional development programme and ongoing training;
- Record personal details of staff and volunteers in a register;
- Monitor and assess the way in which new staff relate to Minors and Vulnerable Adults.

### 3.3 Random onsite presence<sup>19</sup>

It is not possible for all visitors to EYM activities to be fully trained in the contents of this handbook. For this reason no unaccompanied contact with Minors and Vulnerable Adults is permitted, and an EYM representative must be responsible for monitoring visits at all times.

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<sup>19</sup>This paragraph was written using material from the following manual: MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; p. 55)

## Appendixes

### Appendix 1

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## The Holy See

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*LETTER OF HIS HOLINESS POPE FRANCIS  
TO THE PRESIDENTS OF THE EPISCOPAL CONFERENCES AND  
SUPERIORS OF INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC  
LIFE  
CONCERNING THE PONTIFICAL COMMISSION FOR THE PROTECTION OF MINORS*

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Last March I established the Pontifical Commission for the Protection of Minors, which had first been announced in December 2013, for the purpose of offering proposals and initiatives meant to improve the norms and procedures for protecting children and vulnerable adults. I then appointed to the Commission a number of highly qualified persons well-known for their work in this field.

At my meeting in July with persons who had suffered sexual abuse by priests, I was deeply moved by their witness to the depth of their sufferings and the strength of their faith. This experience reaffirmed my conviction that everything possible must be done to rid the Church of the scourge of the sexual abuse of minors and to open pathways of reconciliation and healing for those who were abused.

For this reason, last December I added new members to the Commission, in order to represent the Particular Churches throughout the world. In just a few days, all the members will meet in Rome for the first time.

In light of the above, I believe that the Commission can be a new, important and effective means for helping me to encourage and advance the commitment of the

Church at every level – Episcopal Conferences, Dioceses, Institutes of Consecrated Life and Societies of Apostolic Life, and others – to take whatever steps are necessary to ensure the protection of minors and vulnerable adults, and to respond to their needs with fairness and mercy.

Families need to know that the Church is making every effort to protect their children. They should also know that they have every right to turn to the Church with full confidence, for it is a safe and secure home. Consequently, priority must not be given to any other kind of concern, whatever its nature, such as the desire to avoid scandal, since there is absolutely no place in ministry for those who abuse minors.

Every effort must also be made to ensure that the provisions of the Circular Letter of the Congregation for the Doctrine of the Faith dated 3 May 2011 are fully implemented. This document was issued to assist Episcopal Conferences in drawing up guidelines for handling cases of sexual abuse of minors by clerics. It is likewise important that Episcopal Conferences establish a practical means for periodically reviewing their norms and verifying that they are being observed.

It is the responsibility of Diocesan Bishops and Major Superiors to ascertain that the safety of minors and vulnerable adults is assured in parishes and other Church institutions. As an expression of the Church's duty to express the compassion of Jesus towards those who have suffered abuse and towards their families, the various Dioceses, Institutes of Consecrated Life and Societies of Apostolic Life are urged to identify programmes for pastoral care which include provisions for psychological assistance and spiritual care. Pastors and those in charge of religious communities should be available to meet with victims and their loved ones; such meetings are valuable opportunities for listening to those who have greatly suffered and for asking their forgiveness.

For all of these reasons, I now ask for your close and complete cooperation with the Commission for the Protection of Minors. The work I have entrusted to them includes providing assistance to you and your Conferences through an exchange of best practices and through programmes of education, training, and developing adequate responses to sexual abuse.

May the Lord Jesus instil in each of us, as ministers of the Church, the same love and affection for the little ones which characterized his own presence among us, and which in turn enjoins on us a particular responsibility for the welfare of children and vulnerable adults. May Mary Most Holy, Mother of tenderness and mercy, help us to carry out, generously and thoroughly, our duty to humbly acknowledge and repair past injustices and to remain ever faithful in the work of protecting those closest to the heart of Jesus.

*From the Vatican, 2 February 2015*

*Feast of the Presentation of the Lord*

**Francis**



## The Holy See

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### *LETTER OF HIS HOLINESS POPE FRANCIS TO THE PEOPLE OF GOD*

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

#### 1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long

ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: "he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty" (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: "How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: Kyrie eleison – Lord, save us! (cf. Mt 8:25)" (Ninth Station).

## 2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight

all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (Gaudete et Exsultate, 165). Saint Paul’s exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother’s keeper?” (Gen 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (Novo Millennio Ineunte, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord’s command.[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God’s People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach

that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”.<sup>[3]</sup> Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (Gaudete et Exsultate, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church’s members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God’s People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world” (Evangelii Gaudium, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and

allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combating all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be "a sign and instrument of communion with God and of the unity of the entire human race" (Lumen Gentium, 1).

"If one member suffers, all suffer together with it", said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, "to insist more upon prayer", seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

*Vatican City, 20 August 2018*

**Francis**

[1] "But this kind [of demon] does not come out except by prayer and fasting" (Mt 17:21).

[2] Cf. *Letter to the Pilgrim People of God in Chile* (31 May 2018).

[3] *Letter to Cardinal Marc Ouellet, President of the Pontifical Commission for Latin America* (19)



CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

**To share the suffering of victims of abuse  
and foster a culture of protection**

2018/13

**TO THE WHOLE SOCIETY AND COMPANIONS IN MISSION**

Dear Friends,

Pope Francis has addressed to the entire People of God, in whose mission we are collaborators, an invitation to share the suffering of many minors and vulnerable persons who are victims of sexual abuse and the abuse of power and conscience by a significant number of clerics and consecrated persons, among whom there are – we recognize with sorrow and shame – members of the Society.

The content of the letter from Pope Francis to the People of God, dated 20 August 2018, confirms for us the mandate of General Congregation 36 to continue working, at all levels of the Society, to promote *a consistent culture of protection and safety for minors* and for adults in situations of vulnerability. In addition to confirming this mandate, the Holy Father, recognizing that whatever we do to ask pardon will always be little, invites us to go beyond what has already been learned in these years, beyond policies of zero tolerance, protocols for responding to cases, efforts for reparation and programs of prevention. He invites us to look to the future and to deepen our understanding of the causes of these wounds, to recognize our participation by action or omission in causing them, and to find ways to bring about changes in the social structures that provoke them. He invites us to personal, communal, and institutional conversion, to attend to the coherence and integrity of our lives, and to orient our apostolic action toward bringing about a culture, within and outside the Church, capable of ensuring that situations of abuse are not repeated and that a healthy life is guaranteed to all human beings.

As a starting point for launching a process of profound change to foster a culture of protection, the Pope draws inspiration from the warning of Jesus: *This class of demons can only be expelled with prayer and fasting* (Mt 17,21). The confusion, the disappointment, the anger, the feeling of impotence and the spiritual desolation that this situation is provoking in many members of the People of God, and in others throughout the world, require a courageous renewal of our faith that opens space for what today seems to us impossible. We must therefore follow the advice of the sixth rule for the discernment of spirits of the first week of the *Spiritual Exercises*: *it will be very advantageous to intensify our activity against the desolation, insisting more on prayer, on meditation, and on examination, and in a suitable way to do penance* [319]. Let us begin to walk this road with the attitudes of the first week of the Exercises in which



prayer and penance bring us to the question of what we can do for Christ [53], for his body wounded again in so many victims of abuse.

I call the whole Society and the men and women with whom we partner in mission to join with the entire People of God in desiring to respond to the cry of Pope Francis. *Our way of proceeding* links us in a special way with the Holy Father for the greater service of the Church. For our part, let us do everything possible to collaborate in healing this situation in the Church. The Pope reminds us in his letter: *The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate dynamics attuned to the Gospel.*

Let us embrace with openness and creativity the invitation to prayer and penance given us as members of the People of God: *that fasting and prayer may open our ears to the hushed pain felt by children, young people and the disabled. A fasting that makes us hunger and thirst for justice and impels us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.*

I ask Major Superiors, Community Superiors and Directors of Apostolic Works to promote initiatives that bring about, in the diversity of situations and contexts in which we live, this prayerful and penitential way to open the doors of our hearts and our apostolic commitments to creative ways to promote, in all of its complex dimensions, a culture of protection of minors and vulnerable persons, as Father Adolfo Nicolás already asked of us in his letter of 18 May 2015. I encourage you to share initiatives and actions within the apostolic body of the Society, with other groups of the People of God, and with other persons of good will committed to the eradication of this evil. In this way we will learn from others and make more efficacious the process of cultural change to which we desire to contribute.

Through the intercession of Our Lady of the Way, we ask the Lord for “growing sorrow and shame” in the face of the suffering caused by so many abuses. We ask the Lord to accompany us in a real process of personal and institutional conversion. We ask that he help us not to flag in our efforts to promote a new culture of life in which all human beings find protection, justice, and dignity.

Fraternally yours in Christ,

**Arturo Sosa, S.I.**  
Superior General

Rome, 24 August 2018  
(Original : Spanish)

## Appendix 4.A

### COMPLIANCE AND AWARENESS FORM REGARDING “A POLICY FOR THE PROTECTION AND SAFEGUARDING OF MINORS AND VULNERABLE ADULTS”



#### A POLICY FOR THE SAFEGUARDING AND PROTECTION OF MINORS AND VULNERABLE ADULTS



#### Compliance and awareness Form

I have read, fully understood and will observe the principles and procedures of “A POLICY FOR THE SAFEGUARDING AND PROTECTION OF MINORS AND VULNERABLE ADULTS” by the Eucharistic Youth Movement (Pope’s Worldwide Prayer Network), detailed in three manuals “Preventive Overview”, “Procedural Overview” and “Formative Overview”.

**To be compiled if the signee is a national director or coordinator:**

Name: \_\_\_\_\_

Place: \_\_\_\_\_

Date : \_\_\_\_\_

Signature: \_\_\_\_\_

## Appendix 4.B

### COMPLIANCE AND AWARENESS FORM REGARDING “A POLICY FOR THE SAFEGUARDING AND PROTECTION OF MINORS AND VULNERABLE ADULTS”



#### A POLICY FOR THE SAFEGUARDING AND PROTECTION OF MINORS AND VULNERABLE ADULTS



#### Compliance and awareness Form

I have read, fully understood and will observe the principles and procedures of “A POLICY FOR THE SAFEGUARDING AND PROTECTION OF MINORS AND VULNERABLE ADULTS” by the Eucharistic Youth Movement (Pope’s Worldwide Prayer Network), detailed in three sections “Preventive Overview”, “Procedural Overview” and “Formative Overview”

**To be complied if the signee is a member of staff or a volunteer:**

Name: \_\_\_\_\_

Place: \_\_\_\_\_

Date : \_\_\_\_\_

Signature: \_\_\_\_\_

## Appendix 5

### BLUEPRINT FOR DEVELOPING A RISK MAP<sup>20</sup>

Date of initial input: \_\_\_\_\_

Date of last review: \_\_\_\_\_

Risk situation									Protective measures			
Date	Risk situation	Description	Place	Time	Victim	Agent	Probability <sup>21</sup>	Seriousness <sup>1</sup>	Goal	Description	Situation and date of implementation	Notes

<sup>20</sup>This appendix was taken from the manual: MANUAL SPC: Sistema de Proteção e cuidado de menores e adultos vulneráveis (Provincia Portuguesa da Companhia de Jesus, 2018; p. 36)

<sup>21</sup> High, Medium or Low