

Safeguarding and Protection Policy

For the prevention of sexual violence against children,
adolescents, and adults in need of protection and
assistance in the English-Speaking Catholic Mission
(ESCM), Munich



Englischsprachige Katholische
Gemeinde München

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Table of Contents

1. Introduction	3
2. Definition of Terms	4
3. Protective and Risk Factors in ministry with minors and vulnerable adults...	5
3.1. Analysis	5
3.2 Prevention/Safeguarding Lead Person	8
4. Staff/Team Selection and Extended Criminal Record Check.....	8
5. Code of Conduct	9
5.1 Managing Closeness and Distance	10
5.2 Appropriateness of Physical Contact	11
5.3. Language and Word Choice	11
5.4 Handling and Use of Media and Social Media Platforms	12
5.5 Acceptability of Gifts	12
5.6 Measures to be taken in the Event of Misconduct by those under one's care	12
5.7 Behavior at Excursions and other Off-Site Activities	13
5.8 Further Procedure	13
6. Complaint Management	14
7. Support Services and Helpful Resources	15
7.1 Additional help resources for victims	15
7.2 Help for Victims of Sexual Abuse in the Archdiocese of München und Freising	15
8. Attachments	16

1. Introduction

In their responsibility for protecting the dignity and integrity of children and adolescents, the German bishops have agreed upon “Guidelines for Dealing with Sexual Abuse of Minors and Adults in Need of Protection or Assistance by Clergy, Members of Religious Orders, and other Employees in the Area of the German Bishop’s Conference” and have enacted a “Framework Regulation for the Prevention of Sexualized Violence against Minors and Adults in Need of Protection or Assistance within the German Bishop’s Conference.”

For the Archdiocese of Munich and Freising, the basis for prevention efforts is the “Framework Regulations—Prevention of Sexual Violence Against Minors and Adults in Need of Protection or Assistance within the German Bishops’ Conference” issued by the German Bishops’ Conference, as well as the Archdiocese’s implementing provisions for these framework regulations. (engagiert.erzbistum-muenchen.de/praevention-von-sexuellem-missbrauch). These documents (guidelines, framework regulation, and prevention regulation) form the basis for prevention and safeguarding work in the Archdiocese of Munich and Freising, and, thus, also in the English-Speaking Catholic Mission.

Come to me, all you who are weary and burdened. I will give you rest. (Matthew 11:28) This invitation from Jesus runs like a common thread through all the programs, ministries, and activities in our ESCM communities, fostering healing encounters with the Lord and with one another. The Church in general, and our participating member churches/communities in particular should be seen as places where people are safe, where they can trust that the environment is conducive to safe and respectful encounters, and where they are treated with utmost care for their well-being.

The painful experiences of recent decades have shown that minors and adults in need of protection and assistance require special protection and care within our communities.

Our ESCM safeguarding and protection policy is guided by the motto “Living Mindfully Together,” the same motto utilized by the Archdiocese of Munich and Freising in all prevention work.

The goal of this safeguarding and prevention work is to establish a culture of respect and appreciation, as well as an attitude of mindfulness, that sustainably promotes the maintenance of appropriate boundaries and the building of safe environments. In our ESCM, all events, gatherings, conversations, any activity on church premises should be occurring in a context which is safe and free of any and all violence, assault, or abuse. Minors and adults alike should be able to approach any staff or team member with confidence – even if it is for constructive criticism – in an environment that is safe for them.

2. Definition of Terms

Sexual Abuse of Persons in Our Care

Sexual Abuse refers to all criminal offenses against sexual self-determination (Sections 174 et seq. of the German Criminal Code). The law distinguishes between sexual abuse of children (Section 176 StGB), sexual abuse of adolescents (Section 182 StGB), and sexual abuse of vulnerable adults (Section 174 StGB) and applies to:

- Both to acts under Section 13 and other sex-related offenses under the Criminal Code (StGB).
- As well as those under Can. 1395 § 2 CIC in conjunction with Art. 6 § 1 SST1, under Can. 1387 CIC in conjunction with Art. 4 § 1 n 4 SST, and under Can. 1387 § 1 CIC in conjunction with Art. 4 § 1 n. SST, insofar as they are committed against minors or persons whose use of reason is habitually impaired (Art. 6 § 1 n. SST).
- And to acts under Art. 1 § 1 a) Vel.

In addition, the Criminal Code takes into account acts below the threshold of criminal liability that constitute a violation of boundaries or other sexual assault in pastoral or educational contexts, as well as in the care, counseling, or nursing of minors and adults in need of protection and assistance.

Child sexual abuse occurs when a person performs sexual acts on a person under the age of 14, has such acts performed on themselves or a third party, performs such acts in the presence of a child, causes a child to perform such acts on themselves, or influences a child through pornographic images or depictions.

Sexual abuse of adolescents occurs when a person, by exploiting a vulnerable situation or in exchange for payment, performs sexual acts on a person between the ages of 14 and 18, has such acts performed on themselves, or causes that person to perform sexual acts on a third party or to have such acts performed on them by a third party. Similarly, sexual abuse of minors occurs when a person over the age of 21 performs sexual acts on a person between the ages of 14 and 16, or allows such acts to be performed on them, or induces that person to perform sexual acts on a third party or to allow such acts to be performed on them by a third party.

The Rules of Procedure of the German Bishops' Conference and the Archdiocese's implementing regulations (www.erzbistum-muenchen.de/ueber-das-erzbistum/fokusthemen/praevention-und-aufarbeitung-sexuellen-missbrauchs/umgang-mit-verdachtsfaellen) broaden the definition of the term when it additionally applies “to acts below the threshold of criminal liability that, in pastoral and educational contexts, as well as in the care or nursing of children, adolescents, and adults in need of protection and assistance,

constitute a violation of boundaries or other sexual assault.“ It encompasses all actions related to the preparation, commission, and concealment of sexualized violence (Guidelines for Dealing with Sexual Abuse of Minors and Adults in Care by Clergy, Members of Religious Orders, and other Employees with the German Bishop’s Conference (No. 151a, Section A, No. 2).

Section 176 of the German Criminal Code (StGB) does not specify the age of the perpetrator; therefore, a conviction under juvenile criminal law is possible at age 14.

3. Protective and Risk Factors in Ministry with Minors and Vulnerable Adults

3.1. Analysis

In the member communities of the ESCM, namely the a) Bürgersaalkirche Community, the b) St. Matthias Community, the c) Filipino Catholic Community at St. Benedikt, the d) Igbo Nigerian “Blessed Iwene Tansi” Community at Namen Jesu, and the e) Syro Malabar Community at St. Anton, we offer a wide range of children’s and youth programs

- With ESCM-run and managed groups
- With programs that are run and managed by outside organizations with direct connection to the ESCM community

Catechetical Programs

In our participating ESCM Communities, to varying degrees, we offer Sunday School programming (BSK), Sunday Children’s Liturgy of the Word programming (St. Matthias), and other programming for children and adolescents. These programs take place onsite, on parish property, under the supervision and guidance of adult catechists. At certain junctures, a priest may be called upon to offer a certain topic.

Faith Formation programs for adults are offered as well, across all participating ESCM Communities, aimed at young adults and adults. These programs take place onsite or at the ESCM Center (Landsberger Str. 39), under the supervision and guidance of a priest or a lay pastoral minister/teacher.

Sacramental Preparation Programs

In our participating ESCM Communities, to varying degrees, we offer First Communion Preparation classes (BSK), which are integrated into the existing Sunday School context. The program, which is based on an eight-to-ten-week curriculum that takes place onsite at BSK, has one component of baking at the ESCM Center, and has one built-in excursion to Freising. The program is supervised by the Sunday School catechists and teachers, with

assistance of one or more of the priests. The Sacrament of First Reconciliation is integrated into the program, with a Confession of the First Communicants at the ESCM center.

Depending on the number of First Communion candidates, other communities, such as the Igbo Nigerian “Blessed Iwene Tansi” Community at Namen Jesu may be offering their own First Communion Preparation Program. The program takes place onsite, and is supervised and guided by the adult catechists, with the assistance of a priest at certain celebrations.

For all our participating ESCM Communities, we offer one centralized Youth Confirmation Program. This program took place in collaboration with the Dekanat München Mitte (Deanery Central Munich) and the parish community of St. Bonifaz. The program was conducted in various locations: at St. Bonifaz Youth Facilities (Karlstr.2) and at the ESCM Center (Landsberger Str 39). It also includes multiple excursions, one a weekend at Josefstal Youth Retreat center, one visit to a local Synagogue, one visit to a local Mosque, and one excursion to Kloster Andechs, where a recollection day takes place. The program is under the supervision of the adult catechetical team, with the assistance of additional chaperones, as necessary, and with the assistance of one or more priests. The program may shift in the future to be conducted as a collaboration between the ESCM, ST. Matthias Parish, and the Dekanat München Südwest.

For all our participating ESCM Communities, we offer one centralized adult initiation and faith formation program (RCIA/OCIA). This program takes place at the Ordinariat Hauptgebäude (Chancery Main Building, Maxburgstraße) in one of the Conference Rooms. It is led by one of the priests, with the assistance of adult catechists.

Liturgical Ministry Programs

a) Altar Servers

At all participating ESCM Communities, we offer an adult altar server program. After having received First Communion, children (male and female) are encouraged to participate in this program. The altar servers gather in the sacristy-adjacent changing room and the activity is supervised by adult catechists and the volunteer Sacristan. The altar server ministry at various occasions may offer a voluntary social/educational gathering, with food, at the ESCM center, supervised by adult catechists.

b) Music Ministries/Choir

At all participating ESCM Communities, we offer various intervals, depending on the number of children and youth who are interested and available, music and choir programs. The practices for the choir take place onsite at the participating churches and are supervised by the volunteer choir or music leader, and/or the Kirchenmusiker.

c) Post-Liturgy Holiday-related Programs

At all participating ESCM Communities, we offer children's and family activities in a seasonal manner, such as Christmas chocolate offerings and Easter chocolate offerings to the minors who are present at the Holiday Mass. This includes an annual Easter Egghunt at BSK and other similar activities. These take place onsite at participating ESCM churches and are supervised by adult catechists and adults from the relevant pastoral councils.

Social Fellowship Gatherings

At all participating ESCM Communities, we offer regularly after-Mass social gatherings, at various levels of frequency. These social fellowship gatherings take place onsite at participating churches or church halls; they usually include food and drink and are under the supervision of an adult pastoral council member in charge. Children must be accompanied by their parents or guardian, and they are responsible for the supervision of their children.

Use of ESCM Center by external groups

The ESCM Center, Landsberger Str 39, is being used by external groups, which have a close connection to the ESCM, be it in form of a ministry offering for the community (Feast Light Munich), or in form of a cultural heritage promotion group, connected to the Igbo Nigerian Catholic community (Assemblies of Anambra Indigenous), or a prayer/spirituality group (Nigerian Catholic Charismatic Group). These programs include adults and children, and the activities are guided by adults from within the particular group. Parents are responsible for the supervision of their children.

- ⇒ In terms of risk analysis, all individuals in leadership roles have the ongoing responsibility to identify potential risk factors and remain mindfully vigilant regarding changes in potential hazards. This involves the structure, the prevailing culture, and the attitudes of staff and team members within a given work/ministry environment.
- ⇒ The ESCM Mission Leadership Council, together with the ESCM staff team, conducts a risk analysis once a year at the last meeting of the calendar year and is responsible for its implementation. The Prevention/Safeguarding Lead Person (Präventionsbeauftragte) coordinates this risk analysis, in collaboration with the priests and the director of the ESCM. The analysis includes an examination of where, how, and to what extent contact occurs with children, youth, and adults in need of protection and assistance in the broadest sense. The risk analysis raises awareness among all participants and leads to greater mindful vigilance. Above all, it addresses the following questions:
 - Questions regarding high-risk locations, high risk times, high risk situations
 - Questions about management of closeness and distance

- Questions about use of language and communication
- Questions about complaint management
- Questions about crisis management/intervention
- Questions about power and dependency relationships
- Questions about volunteer selection, training, and screening
- Questions about structural conditions/environmental hazards

3.2 Prevention/Safeguarding Lead Person

The Prevention regulations of the Archdiocese of Munich and Freising require every institution to designate a contact person for prevention and safeguarding matters. For the ESCM Communities, currently the director Rev. Dr. Stephan Kappler is the designated lead person, however, the ESCM Mission Leadership Council has identified a Prevention/Safeguarding Lead Person for each of our participating ESCM Communities.

The Prevention/Safeguarding Lead Person has the following specific tasks:

- Serves as the point of contact for staff and team members and for volunteers regarding all questions related to the prevention of sexualized violence.
- Is familiar with the procedures for reporting suspected incidents and can provide information about internal and external counseling services.
- Supports our legal entity in the development and implementation of the institutional protection and safeguarding policy.
- Works to ensure that the issue of prevention and safeguarding is addressed within the structures and committees of our legal entities.
- Advises us on the planning, organization, and implementation of prevention projects and measures for minors and adults in need of protection and assistance and ensures that qualified personnel are deployed.

4. Staff/Team Selection and Extended Criminal Record Check

Across the ESCM Communities, all individuals – whether full or part time professional staff or volunteers (ehrenamtlich) – who are regularly involved in working with or ministering to children and youth are required to submit an Extended Criminal Record Check (Erweitertes Führungszeugnis). This requirement also applies to all staff members who are present at overnight events involving children and youth. Pastoral staff employed by the Archdiocese of Munich and Freising are required to do so by their employer. The administrative office ensures that the validity of the Extended Criminal Record Check is regularly verified.

Volunteers can obtain the extended criminal record check free of charge from their local registration office (Bürgerbüro/Einwohnermeldeamt etc...). The application form for requesting the Extended Criminal Record Check and the other required documents are

available at the ESCM office (Frau Inge Wetzler: iwetzler@eomuc.de). The responsible Prevention/Safeguarding Lead Person, under whose area of responsibility the applicant belongs, will oversee the submission of the Extended Criminal Record Check and the declaration of commitment. The Prevention/Safeguarding Lead Person also reviews/monitors the validity of each volunteer's required documentation.

Volunteers who are participating in an event or an activity with minors and/or youth on a one-time basis, for whom the process of requesting an Extended Criminal Record Check is not feasible, the signed declaration of commitment is required. This signed declaration is submitted via the Prevention/Safeguarding Lead Person to the ESCM office for archiving.

In addition to the above-named requirements, all ministers across the ESCM, all pastoral council members, all volunteers, and all interested lay faithful must continuously engage with the topic of Abuse Prevention and Safeguarding, by way of formation and education, including but not limited to:

- Complete an annual Abuse Prevention and Safeguarding Training
- Integrate the topic in the ESCM Mission Leadership Council once a year, by way of risk analysis
- Integrate the topic into the curriculum of all children's and youth catechetical and educational programming in an age-appropriate manner
- Integrate the topic into formation session geared at forming the formators, i.e. capacitation of youth leaders
- Distribute the Brochure "Living Mindfully Together" to all volunteers and staff accordingly
- Sign and submit the Declaration of Commitment (Attachment at end of Policy)
- Sign and submit acknowledgment of having read and understood the ESCM Prevention and Safeguarding Policy
- Every five years, renew the Extended Criminal Background Check

5. Code of Conduct

The Code of Conduct of our ESCM Communities describes fundamental attitudes that encourage responsible action and provide guidance for it. Since such a Code of Conduct cannot address every conceivable individual case, the aim is to apply these guiding principles and rules in a manner appropriate to the situation. In doing so, the exact wording is less important than the underlying intention of prevention and safeguarding.

5.1 Managing Closeness and Distance

In catechetical, educational, liturgical, ministerial, and pastoral work with children, adolescents, and adults in need of protection and assistance, the goal is to establish an appropriate balance between closeness and distance. The nature of the relationship must be consistent with the specific mission and appropriate to the context. It is important to take into careful consideration what the culturally specific aspects of each interaction are, as the concept of closeness and distance is highly culturally conditioned. Intercultural sensibility must be applied to each process, while adhering to the Safeguarding and Protection Policy.

Rules of Conduct

- One on one conversations, practice sessions, private lessons, private counseling sessions, confession etc...take place only in the designated rooms (altar server's rooms, youth rooms, Sunday School room, children's program room, confessional) which are accessible from the outside at all times, and, if at all possible, are visible from the outside.
- Private rooms are unsuitable for one-on-one conversations as well as group gatherings, and ESCM Center rooms, or ESCM-rented rooms at participating church's should be used.
- Close, intense, friendship-type, relationships between caregivers/volunteers/staff/ministers and minors, as well as adults in need of protection and assistance, must be avoided (joint vacation, joint private excursions)
- Games, methods, exercises, and activities must be designed so that minors, as well as adults in need of protection and assistance, are not subjected to fear or social pressure and no personal boundaries are crossed. Games involving physical contact should be offered with extreme caution: Often the social pressure on minors is too high for them to say in the presence of peers and others that they do not feel comfortable participating in something.
- Individual perceptions of boundaries must be taken seriously and respected by those in charge and not commented on in a disparaging manner. A "no" means "no." This can also be expressed non-verbally (by younger children for example).
- Consent is obtained from those involved before assisting them in putting on liturgical vestments and costumes.
- There must be no secrets involving minors or adults who are in need of protection or assistance (Exception: Pastoral Counseling or Seal of Confession).
- Boundary violations must be addressed and must not be ignored.
- If a rule is deviated from for a good and documentable reason, this must be made transparent to those involved. It is advisable to communicate any deviations from

rules to the staff, to the Prevention/Safeguarding Lead Person, or to the director of the ESCM in writing.

5.2 Appropriateness of Physical Contact

Physical contact cannot be entirely avoided when working with people, and in cultural contexts, age-and gender specific appropriate physical contact is an integrated and often expected custom. However, in all cases, contact must be appropriate and suitable for each specific context. It must be based on the free and explicit informed consent of the person in need of protection, that is, the will of the person in need of protection must be respected without exception. Constant mindfulness and discipline are required, and refusal must be respected without exception.

Rules of Conduct

- Unwanted touching and physical proximity are prohibited.
- Consent should be sought before initiating any physical touch.
- Physical contact is a sensitive matter and is permitted only for the duration and for the purpose of providing care (first aid contact, giving comfort, greeting) or averting danger (separating individuals involved in altercation).
- In the event of inappropriate physical contact among those under our care, we will intervene and prevent it by separating the individuals.
- Physical contact that expresses personal affection and is not initiated by the children or adolescents (gesture of comfort) should generally be avoided.
- Any observed breaches of boundaries should be addressed immediately.

5.3 Language and Word Choice

Language and word choices can deeply hurt and humiliate others. Therefore, every form of personal interaction and communication must be characterized by respect and an approach tailored to the needs and the age of the person under your care.

Rules of Conduct

- Children and adolescents are to be called by their first name. Nicknames are used only if the person in question wishes to be called by that nickname. Terms of endearment are never appropriate.
- Sexualized language is not used in any form of interaction or communication.
- Verbal and non-verbal interaction should be appropriate to the respective role and assignment and tailored to the target group and their needs.
- In the event of any verbal boundary violation, it is the responsibility of those in charge to intervene and to take a stand.

5.4 Handling and Use of Media and Social Media Platforms

The use of social media and digital media is a part of everyday life today. To promote media literacy, it is essential to use these platforms responsibly. The selection of films, photos, games, and materials must be made with care, in the spirit of treating one another with respect. It must be educationally relevant and age appropriate.

Rules of Conduct

- Pornographic content, in any form, is prohibited.
- The use of social media in contact with minors under one's care is permitted only within the framework of the applicable rules and terms of service of these platforms. Group communication preferred.
- Caregivers are obligated to take a stand against any form of discrimination, violent or sexist behavior, and bullying.
- The confidential handling of personal data, particularly mobile phone numbers, is a high priority. The unauthorized disclosure of personal information is prohibited.
- In publications, general privacy rights, particularly the right to one's own image, must be observed.
- Friendships and following on Facebook, Instagram, and other platforms between pastoral caregivers and children and adolescents are handled with great care and – if not avoidable – are only permitted in the context of joint activities.

5.5 Acceptability of Gifts

Gifts intended to show favoritism cannot replace sincere and pedagogically meaningful care. Exclusive gifts, especially when given only to selected children, adolescents, and adults in need of protection and assistance, promote their emotional dependence. Therefore, it is the responsibility of those in charge to handle gifts in a thoughtful and transparent manner.

Financial contributions, rewards, and gifts to individual children, adolescents, and adults in need of protection and assistance that are unrelated to the caregiver's specific duties are not permitted. The appearance of favoritism must be avoided.

5.6 Measures to be taken in the Event of Misconduct by those under one's care

Measures taken in response to misconduct must be designed in such a way that the personal boundaries of those under your care are not violated. Care must be taken to ensure that these measures are directly related to the misconduct and are appropriate, consistent, and reasonable.

In case of disciplinary measures, any form of violence, humiliation, public shaming, threats, or deprivation of liberty is prohibited, even if the guardian/parent consents.

5.7 Behavior at Excursions and other Off-Site Activities

Overnight activities present unique challenges. These activities are generally educationally sound and desirable, as they engage participants on many different levels of experience. Those in charge must be aware of the associated responsibilities. It may happen that the specified guidelines are difficult to implement in practice, or that the facilities do not allow for gender-segregated sleeping arrangements. In such cases, as with other deviations, a transparent approach is necessary, whereby this is discussed in advance with parents/guardians, and their consent is obtained.

Rules of Conduct

- The children and adolescents in your care must always be accompanied by a sufficient number of adult supervisors. If the group consists of both boys and girls, this must also be reflected in the group of supervisors.
- When staying overnight, male and female participants must sleep in separate, portioned rooms. Sleeping on mattresses on the floor should be avoided whenever possible.
- Overnight stays of children and adolescents in the private rooms of chaplains, as well as full-time, part-time, and volunteer staff, or other adult caregivers are prohibited.
- In sleeping quarters, restrooms, or similar areas, a caregiver is prohibited from being alone with a minor in their care.
- The rooms and sleeping areas of all participants are considered part of their private or personal space. These rooms must not be entered without first knocking.
- If a single (individual) child needs attention or comfort, the accompanying adult must not be alone with the child. At least one other caregiver must be informed, and the door must not be closed completely.
- If an overnight stay is required, all volunteer chaperons must provide an Extended Criminal Background Check.

5.8 Further Procedure

The Safeguarding and Protection Policy, including the Code of Conduct, must be acknowledged by signature by all full-time, part-time, and volunteer staff and team members, as well as those designated adult ministers who directly work with children and youth, across the ESCM. This is a mandatory requirement for continued employment, voluntary work, or assignment to ministry. The Prevention/Safeguarding Lead Persons ensure that the signed Declaration of Commitment to the Code of Conduct is documented and stored in compliance with data protection regulations. The documents are stored at the ESCM Office, Landsberger Str. 39.

6. Complaint Management

With this Safeguarding and Protection Policy, the ESCM is creating a framework to ensure that awareness of this issue is integrated into the daily life of our participating communities. We value a culture of openness to mistakes and, at the same time, create opportunities to express criticism, dissatisfaction, and requests, up to and including an official complaint. For us, a complaint management system is a natural part of an open and transparent organizational culture.

The team of Prevention/Safeguarding Lead Persons can be contacted through the ESCM office (iwetzler@eomuc.de), or by reaching out to them directly by email at their respective email addresses:

- Namen Jesu: Augustina Chinwendu Nwokoh (nwokohchinwendu@gmail.com)
- Syro Malabar: Benny Madan (benny.madan@muenchen-klinik.de)
- St. Matthias: Jocelyn Onyeka (joceonyeka@gmail.com)
- FCC (S. Benedikt): Anne Chrisanette (snthrmgns@gmail.com)
- BSK: Mellinda Pereira (mellina.pereira@gmail.com)

It is also possible to submit an anonymous written complaint by placing it in the ESCM mailbox in the lobby of Landsberger Str 39.

Every suspected case and every complaint is handled directly in accordance with the established guidelines, ensuring a prompt response. This response demonstrates to those affected that their concerns are taken seriously and are being addressed immediately. Confidentiality and anonymity are guaranteed.

Every suspected case and every complaint is forwarded in accordance with the existing reporting requirements and the guidelines. Accompanying measures and follow-up are directed and carried out by the staff responsible in the Archdiocese of Munich and Freising. In addition, those affected are free to pursue legal action or directly file a report with the police.

If the suspicion involves an employee or a volunteer of the Archdiocese of Munich and Freising, one of the three independent contact people, Dipl. Soz. Päd. Ulrike Leimig, Licensed Social Worker, Dipl. Psych. Kirstin Darwin, Licensed Psychologist, or Dr. Martin Miebach, Attorney at Law, must be notified. The independent contact persons decide on all steps of the intervention, as provided in the “Regulations for Dealing with Sexual Abuse of Minors and Adults in need of Protection or Assistance by Clergy and Other Employees in Church Service.”

7. Support Services and Helpful Resources

7.1 Additional help resources for victims

Rev. Dr. Stephan Kappler
Priest and Clinical Psychologist
Director of English-Speaking Catholic Mission
skappler@eomuc.de
Ministry Mobile: +49 1716496418

ESCM Prevention/Safeguarding Lead Persons:

- Namen Jesu: Augustina Chinwendu Nwokoh (nwokohchinwendu@gmail.com)
- Syro Malabar: Benny Madan (benny.madan@muenchen-klinik.de)
- St. Matthias: Jocelyn Onyeka (joceonyeka@gmail.com)
- FCC (S. Benedikt): Anne Chrisanette (snthrmgns@gmail.com)
- BSK: Mellinda Pereira (mellina.pereira@gmail.com)

7.2 Help for Victims of Sexual Abuse in the Archdiocese of München und Freising

Independent contact persons of the Archdiocese of Munich and Freising for the investigation of suspected cases of sexual abuse of minors by clergy, members of religious orders, or employees:

- **Dipl.-Psych. Kirstin Dawin** (KinderschutzZentrum München): St.-Emmeram-Weg 39, 85774 Unterföhring, Tel: 089 / 200 417 63,
E-Mail: KDawin@missbrauchsbeauftragte-muc.de
- **Dipl.-Soz.päd. Ulrike Leimig**: Postfach 42, 82441 Ohlstadt, Tel: 08841 / 6 76 99 19,
Mobil: 0160 / 8 57 41 06, E-Mail: ULeimig@missbrauchsbeauftragte-muc.de
- **Dr. jur. Martin Miebach**: Tengstraße 27/III, 80798 München,
MMiebach@missbrauchsbeauftragtemuc.de

Anlauf- und Beratungsstelle für Betroffene:

In addition, there is a central contact office, which offers counseling and information:

- **Telefon:** 089 / 2137-77000 (Mo–Do, 9:00–13:00 Uhr).

- **E-Mail:** anlaufstelle-betroffene@eomuc.de

Office for the Prevention of Sexual Abuse in the Archdiocese of Munich and Freising:

- Lisa Dolatschko-Ajjur, praevention@eomuc.de
- Christine Stermoljan, praevention@eomuc.de

Schrammerstraße 3, 80333 München,
089 2137-2060

Additional external resources for those affected:

- Telephone Counseling (anonymous) 0800 111 0 111
- Nummer gegen Kummer (number against sorrow) 116 111

For Women:

- Women's Crisis Hotline Munich frauennotruf-muenchen.de
- Wildwasser Munich e.V. wildwasser-muenchen.de

For Men:

- Helpline for Men Experiencing Violence maennerhilfetelefon.de
- Violence Against Men bayern-gegen-gewalt.de

8. Attachments

Self-disclosure and Declaration of Commitment for Volunteers in the Archdiocese of Munich and Freising

The Catholic Church wants to offer minors and adults in need of protection or help living spaces in which they can develop their personality, abilities and talents. These should be protected places where people feel accepted and safe. Children and young people need and find role models who respect and support them as independent personalities and whom they can trust. The responsibility for the protection of minors and adults in need of protection or help lies with the volunteers and full-time and part-time employees in the overall field of church work. They are obliged to deal thoughtfully with the individuals entrusted to their care and to promptly and appropriately address any boundary violations that they have noticed or have pointed out to their colleagues or the children, young people or adults in need of protection or help entrusted to them became. This is confirmed by signing this declaration of commitment.

I commit to do everything in my power to ensure that no one inflicts mental, physical or sexual violence on the minors or adults in need of protection or help entrusted to my care.

1. I support children and young people in their development into self-responsible, faith- and community-capable personalities. I encourage them to effectively stand up for their right to mental and physical integrity and their right to help.

2. My work with minors and adults in need of protection or help entrusted to me is characterized by appreciation and trust. I respect their rights and their dignity.

3. I deal with closeness and distance carefully and responsibly. I respect the privacy and personal limits of shame of the minors entrusted to me, adults in need of protection or help, and my own limits. I also take this into account when dealing with social media, and all mediums of communication, especially when using cell phones and the Internet.

4. I strive to be conscious of any form of personal boundary violation and to take the necessary and appropriate measures to protect the people entrusted to me. I take an active stand against discriminatory, violent and sexist behavior, whether in word or deed. If people behave in a sexually assaultive or physically violent manner, I will work to protect minors and adults in need of protection or help. I also intervene when those entrusted to me attack others in this way. I listen when they want to tell me that other people are inflicting mental, sexual and physical violence on them.

5. I know the procedural channels and the corresponding (initial) contact persons for my archdiocese, my association or my sponsor. I know where I can seek advice or get help for clarification and support if necessary and I will take advantage of this.

6. I am aware of my special position of trust and authority towards the minors and adults in need of protection or help entrusted to my care and act comprehensibly and honestly. I don't exploit any dependencies.

7. I am aware that every sexual act with minors and adults in need of protection or help may have disciplinary and/or criminal consequences.

8. I have been informed about the prevention of sexual abuse.

9. I certify that I have not been charged with a crime in connection with sexualized violence according to §§ 171, 174 to 174c, 176 to 180a, 181a, 182 to 184g, 184i, 184j, 184k, 184l, 201a paragraph 3, 225, 232 to 233a, 234, 235 or 236 StGB, I have not been legally convicted and no investigation has been initiated against me. In the event that an investigation is initiated against me in this regard, I undertake to immediately inform my superior or the person who commissioned me to do my voluntary work.

.....
Full Legal Name of Volunteer

...../...../.....
Birthdate

..... **Date and Place (at signing)**

Signature.....

Selbstauskunft und Verpflichtungserklärung für Ehrenamtliche in der Erzdiözese München und Freising

Nachname, Vorname

Geburtsdatum Die katholische Kirche will Minderjährigen, schutz- oder hilfebedürftigen Erwachsenen Lebensräume bieten, in denen sie ihre Persönlichkeit, ihre Fähigkeiten und Begabungen entfalten können. Dies sollen geschützte Orte sein, in denen Menschen sich angenommen und sicher fühlen. Kinder und Jugendliche brauchen und finden Vorbilder, die sie als eigenständige Persönlichkeiten respektieren und unterstützen und denen sie vertrauen können. Die Verantwortung für den Schutz von Minderjährigen sowie schutz- oder hilfebedürftigen Erwachsenen liegt bei den ehrenamtlichen und haupt- und nebenberuflichen Mitarbeiterinnen und Mitarbeitern im Gesamtfeld der kirchlichen Arbeit. Diese sind zu einem reflektierten Umgang mit ihren Schutzbefohlenen und zur zeitnahen und angemessenen Thematisierung von Grenzverletzungen verpflichtet, die sie bei ihren Kolleginnen oder Kollegen oder den ihnen anvertrauten Kinder, Jugendlichen bzw. schutz- oder hilfebedürftigen Erwachsenen wahrgenommen haben bzw. auf die sie hingewiesen wurden. Dies wird durch die Unterzeichnung dieser Selbstverpflichtungserklärung bekräftigt. Ich verpflichte mich, alles in meinen Kräften Stehende zu tun, dass niemand den mir anvertrauten Minderjährigen, schutz- oder hilfebedürftigen Erwachsenen seelische, körperliche oder sexualisierte Gewalt antut. 1. Ich unterstütze Kinder und Jugendliche in ihrer Entwicklung zu eigenverantwortlichen, glaubens- und gemeinschaftsfähigen Persönlichkeiten. Ich stärke sie, für ihr Recht auf seelische und körperliche Unversehrtheit und ihr Recht auf Hilfe wirksam einzutreten. 2. Meine Arbeit mit den mir anvertrauten Minderjährigen, schutz- oder hilfebedürftigen Erwachsenen ist geprägt von Wertschätzung und Vertrauen. Ich achte ihre Rechte und ihre Würde. 3. Ich gehe achtsam und verantwortungsbewusst mit Nähe und Distanz um. Ich respektiere die Intimsphäre und die persönlichen Grenzen der Scham der mir anvertrauten Minderjährigen, schutz- oder hilfebedürftigen Erwachsenen und meine eigenen Grenzen. Ich beachte dies auch im Umgang mit den Medien, insbesondere bei der Nutzung von Handy und Internet. 4. Ich bemühe mich, jede Form persönlicher Grenzverletzung bewusst wahrzunehmen und die notwendigen und angemessenen Maßnahmen zum Schutz der mir anvertrauten Menschen einzuleiten. Ich beziehe gegen diskriminierendes, gewalttätiges und sexistisches Verhalten, ob in Wort oder Tat, aktiv Stellung. Verhalten sich Personen sexuell übergriffig oder körperlich gewalttätig, setze ich mich für den Schutz der Minderjährigen, schutz- oder hilfebedürftigen Erwachsenen ein. Ebenso greife ich ein, wenn die mir Anvertrauten andere in dieser Art attackieren. Ich höre zu, wenn sie mir mitteilen wollen, dass ihnen durch weitere Menschen seelische, sexualisierte und körperliche Gewalt angetan wird. 5. Ich kenne die Verfahrenswege und die entsprechenden (Erst-)Ansprechpartner:innen für mein Erzbistum, meinen Verband oder meinen Träger. Ich weiß, wo ich mich beraten lassen kann oder bei Bedarf Hilfe zur Klärung und Unterstützung bekomme und werde dies in Anspruch nehmen. 6. Ich bin mir meiner besonderen Vertrauens- und Autoritätsstellung gegenüber den mir anvertrauten Minderjährigen, schutz- oder hilfebedürftigen Erwachsenen bewusst und handle nachvollziehbar und ehrlich. Ich nutze keine Abhängigkeiten aus. 7. Ich bin mir bewusst, dass jede sexualisierte Handlung mit Minderjährigen und schutz- oder hilfebedürftigen Erwachsenen gegebenenfalls disziplinarische und/oder strafrechtliche Folgen hat. 8. Ich wurde zum Thema Prävention von sexuellem Missbrauch informiert. 9. Ich versichere, dass ich nicht wegen einer Straftat im Zusammenhang mit sexualisierter Gewalt nach §§ 171, 174 bis 174c, 176 bis 180a, 181a, 182 bis 184g, 184i, 184j, 184k, 184l, 201a Absatz 3, 225, 232 bis 233a, 234, 235 oder 236 StGB rechtskräftig verurteilt worden bin und auch insoweit kein Ermittlungsverfahren gegen mich eingeleitet worden ist. Für den Fall, dass diesbezüglich ein Ermittlungsverfahren gegen mich eingeleitet wird, verpflichte ich mich, dies meinem Dienstvorgesetzten bzw. der Person, die mich zu meiner ehrenamtlichen Tätigkeit beauftragt hat, umgehend mitzuteilen.

Ort, Datum Unterschrift