



Documentation
digital conference on the establishment of a
european / international network for prevention of sexualized
violence / safeguarding

3. – 4.11.2022

Institut für Prävention und Aufarbeitung sexualisierter Gewalt
in cooperation with Dr. Andreas Zimmer, Präventionsbeauftragter Bistum Trier

1. Impulses from the countries

2. Lectures

3. Ideas and considerations for a
european network

4. Further links and
recommended literature

Impulses from the countries:

Austria

Stocktaking - Impulses from violence prevention work

Staff Office for the Prevention of Abuse and Violence of the Diocese of Linz

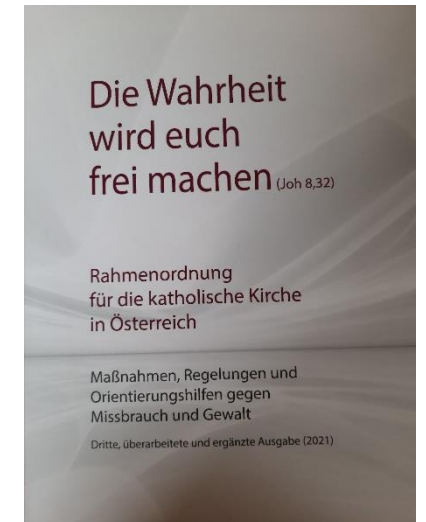
Mag.^a Dagmar Hörmandinger-Chusin (head) & expert team

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The framework order "The truth will set you free" (2021)

- Measures, regulations and guidance against abuse and violence
- Basic principles for all dioceses in Austria for the dealing with all forms of violence
- Commission - Ombudsman's Office - Staff Units for the Prevention of Abuse and Violence
Assigned to the Vicariate General



Tasks of the ombudsman office (p. 46)

- Contact point for affected persons
- Reporting office
- Documentation of reports
- Counselling & acute aid

Tasks of the Commission (p.52)

- Contacting the ecclesiastical superior
- Contacting the accused
- Overall assessment of all facts
- Submission of a vote on the request for assistance
- Recommendation to the ecclesiastical superior

Tasks of the staff units for the prevention of abuse and violence (p. 30)

- Sensitisation to the issues of power, all forms of violence including sexualised violence, graduations of boundary violations
- Professionalisation of staff working with people
- Information and advice for all employees
- Contact person for protection concepts to be drawn up
- Authority for the authorisation of the protection concepts

Basic characteristics of violence prevention

- Staff development
- Training and sensitisation of employees
- "Train the Trainer"
 - Attitudes, reflective competence
 - Specific competences
 - Biography,...
- Protection concepts and crisis plans
- Guidelines for action
- Contact addresses/help facilities

Church a Safe PLACE

Requirements for the employees:

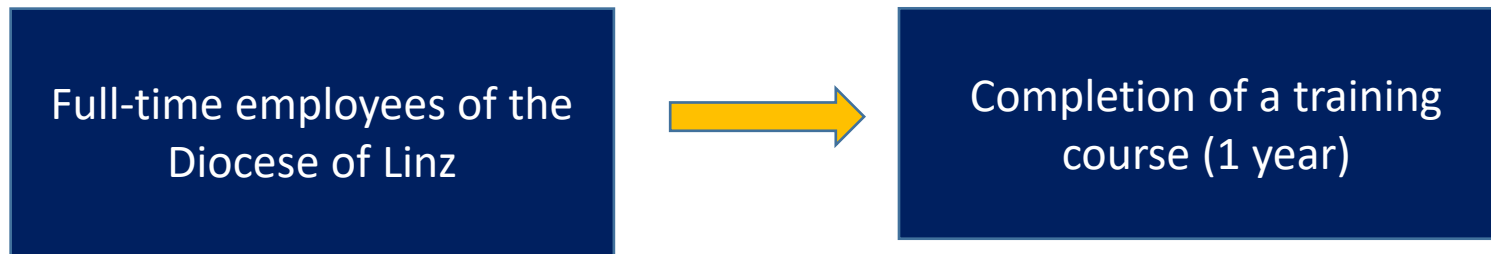
- High degree of personal clarity with regard to self- and social competence
- Critically questioning with professional knowledge, professional field, own actions
- Reflection on one's own attitude - "which behaviour is appropriate, which is no longer tolerable"
- Reflection on one's own behaviour patterns

- With what intention do I approach this work?
- What nourishes me about this work?
- Where do I feel my own limits/challenges?
- Sharpening my own role
- What is my task according to my role and function?
- Taking responsibility
- Role model function

- How do I approach relationship work?
 - Balancing closeness & distance
 - What does the child/my counterpart/the person entrusted to me need?
 - Face the daily challenges!
 - Incongruence is noticeable: If we do not represent our actions with genuine inner conviction, double messages result; these irritate the other person, especially children or potential victims!
-
- Play the movie of Zauner Birgit <https://youtu.be/4D82070> iCM

Specialist Team of the Abuse & Violence Prevention Unit

18 Persons of the Diocese of Linz



KNOWLEDGE - PERCEPTION - REFLECTION - ACTION

Compulsory training measures for all full-time staff, roll-out to volunteers

Self-study online course (Part 1)

- Introduction to the framework
- Imparting knowledge / graduations of the forms of violence - crime
- Protection concepts
- Perpetrator-victim dynamics



Face-to-face event (Part 2)

- Personal confrontation with the topic "Closeness & Distance/ Violence Prevention"
- Sensitisation with film material & case discussions

Forms of violence

1. Neglect:

Neglect means inadequate care or no care at all. Because of its insidious course, it is often given too little attention

2. Physical violence

Physical violence is understood as any physically damaging influence on others, e.g. hitting, failure to help in case of injury or illness. Today, physical abuse of children and adolescents is not taboo in the same way as the topic of sexual violence. Adults are more likely to be a mouthpiece for those affected. Shame and feelings of guilt usually do not imprint themselves in the same way because there is publicity and declared loyalty.

3. Psychological violence:

Psychological violence is understood as emotional abuse of others, e.g. behaviour that makes the victim feel rejected, unloved, belittled, worthless or overwhelmed, isolation, emotional blackmail, imposing unreasonable expectations, instrumentalisation, stalking, derogatory remarks about parents or other relatives or origin. Also included are acts of peer-to-peer abuse, e.g. bullying and cyber-bullying (harassment by electronic means of communication).

4. Spiritual violence

Spiritual violence is a special form of psychological violence that is referred to in common parlance as "spiritual abuse". Spiritual violence is perpetrated when pressure and lack of freedom are created and dependency is generated and exploited by means of religious content or by invoking spiritual authority. Although the phenomenon is not new, it has not been adequately researched and studied. For example, there is no satisfactory definition or clear distinction from other forms of violence and abuse. As new scientific findings become available, they will be taken into account in future editions of the Framework.

5. Sexual violence/sexual abuse:

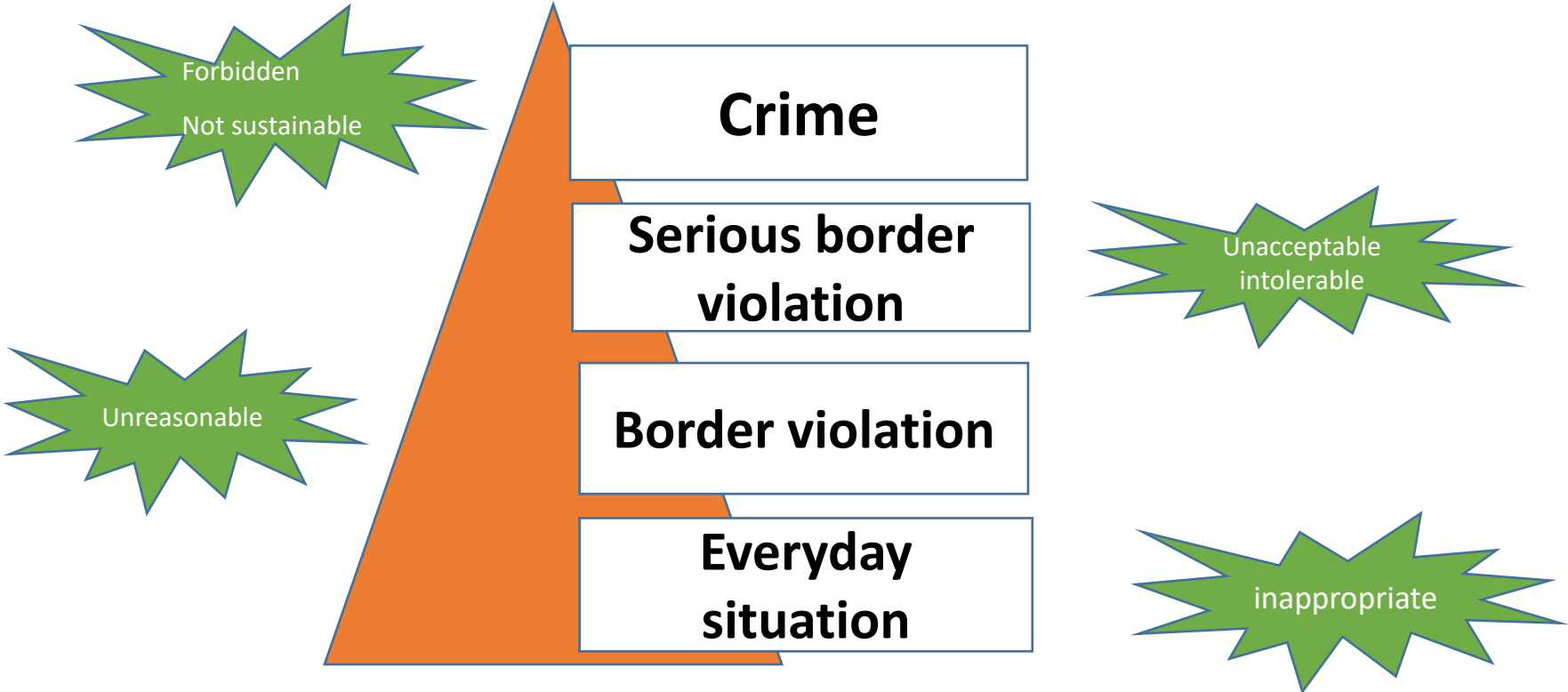
There are various definitions of sexual abuse. A common one is: "Sexual abuse means non-accidental, deliberate, psychological and/or physical harm that results in injury, developmental disabilities or even death, and that affects the welfare and rights of another, in this case the child, young person or vulnerable person." In sexual abuse, an adult intentionally induces, plans and abuses his/her position of authority and/or trust in order to become sexually aroused.

- Sexual abuse often begins with fondling, "harmless tickling games", touching and being touched in the sexual area, etc. The intensity of the acts can increase over time and change depending on the closeness between the perpetrator and the person affected. In addition to clearly defined sexual abuse as regulated by criminal law, there may be more subtle forms such as verbal sexual harassment, sexualised atmosphere or language, watching the child undress, bathe, wash, or providing assistance that is not age-appropriate, or providing sex education that is not age-appropriate. Sexual abuse is the coercion of sexual behaviour by taking advantage of a relationship of authority or dependence, such as rape in the worst case. However, it also includes sexual intercourse without threat or use of force if it is carried out by taking advantage of a relationship of authority or dependence. Apart from sexual assaults by adults on children and adolescents, there are sexual assaults among children and adolescents (e.g. among siblings, in institutions for children and adolescents, in children's and youth groups, in sports groups, in youth employment projects). There are also assaults among adults.

6. Violence in digital media:

The term "media violence" refers to both the passive consumption of violence portrayed in the media (e.g. watching a violent video) and the active perpetration of violence with the help of the media (e.g. publishing an exposing photo). In both cases, sexual violence is one of several forms. In addition to criminal offences in which adults confront children and adolescents with pornographic depictions in the media, there are situations in which children and adolescents passively consume violence depicted in the media, become victims of media violence or actively perpetrate violence with the help of the media. Sometimes this goes hand in hand: for example, children and adolescents consume images with pornographic content and shock younger people with them. Violence in digital media in its various forms is of increasing importance.

Graduations of boundary violations according to Bündner Standards



What I would like to say...

Thank you very much for your attention!



- *Looking, implementing, being courageous needs not only financial framework conditions, but also people in a professional network.*
- *A Safe Place for people, especially children, young people and those in need of protection, needs a clear foundation. People who have confidence in the Catholic Church, who make their resources and synergies available, have the right to a culture of mindful together.*
- *Quality assurance, cooperation with other countries and being courageous!
Then change happens!*

Impulses from the countries:

Luxembourg

Prevention in the Archdiocese of Luxembourg

Dr. Martine Jungers

Representative for prevention in the Archdiocese of Luxembourg

Introduction

- ▶ Small archdiocese - prevention only in territorial and categorical pastoral work
- ▶ Since 2016: Small team for prevention
- ▶ Priorities in prevention work
 - ▶ Education and training
 - ▶ Implementation of the institutional protection concept

Focus: Education and training

- ▶ Since 2011: Psychiatric-psychological report for seminarians
- ▶ Since 2012: Prevention as a part of the education of the priests
- ▶ Since 2017: Training for every full-time employees
- ▶ Since 2021: Trainings for refreshing for full-time employees
- ▶ Since 2021: Trainings for volunteers who have contact with minors or vulnerable adults

Focus: Institutional protection concepts

- ▶ 2020 Revision of the "Guidelines of the Archdiocese of Luxembourg for dealing with sexualized violence against minors and vulnerable adults in the church ": insertion of a prevention section.
- ▶ Institutional protection concept
 - ▶ Risk analysis
 - ▶ Personnel selection and Human Resources Development
 - ▶ Code of Conduct
 - ▶ Ways of complaint
 - ▶ Sustainable reprocessing
 - ▶ Education and training

Questions left

- ▶ Shouldn't prevention be extended to other fields of ecclesiastical abuse of power?
- ▶ How can the contents of training courses get better internalized and thus increasingly implemented in pastoral work?
- ▶ How can sustainable reappraisal succeed?
- ▶ How should potential offenders be dealt with in the context of prevention?

Impulses from the countries:

Ireland



Presentation

Dr Niall Moore

**National Board for Safeguarding Children
In the Catholic Church in Ireland**





What is the National Board for Safeguarding Children in the Catholic Church in Ireland?

The NBSCCCI is a company limited by guarantee funded by the following two bodies:

- Irish Catholic Bishops' Conference
- Association of Leaders of Missionaries and Religious of Ireland (AMRI)

What does
the
NBSCCCI
do?

It offers advice and support on all aspects of child safeguarding and case management within the Catholic Church in Ireland

It assists with the development of policy, procedures and practice on all aspects of child safeguarding within the Catholic Church in Ireland

It monitors child safeguarding practice of constituent members within the Catholic Church in Ireland

Challenges when the Board was established

- Lack of consistency
 - Fear of engaging with children
 - Lack of integration with Canon law
 - Legacy of the past
-



Seven Standards 2008

- Policy for keeping Children Safe
- Procedures for managing Concerns
- Preventing Harm to Children
- Training and Education
- Communicating the Church's message
- Access to advice and support
- Implementing and Monitoring the Standards





Concluded reports into Scandals

- Ryan Report
- Ferns Report
- Murphy Report
- Cloyne Report
- Northern Ireland Inquiry



Current Situation

**Safeguarding Children
Policy and Standards
for the Catholic Church
in Ireland 2016**

One Church policy
supported by seven
standards



Safeguarding Children Policy for the Catholic Church in Ireland

As a constituent member of the Catholic Church in Ireland we recognise and uphold the dignity and rights of all children and are committed to ensuring their safety and wellbeing, and will work in partnership with parents/guardians to do this. We recognise each child as a gift from God, and we value and encourage the participation of children in all activities that enhance their spiritual, physical, emotional, intellectual and social development.





Safeguarding Children Policy for the Catholic Church in Ireland

All Church personnel (including clergy, religious, staff and volunteers) have a responsibility to safeguard children through promoting their welfare, health and development in a safe and caring environment which supports their best interests and prevents abuse.



1
**Creating and
Maintaining Safe
Environments**

2
**Procedures for
Responding to Child
Protection Suspicions,
Concerns, Knowledge
or Allegations**

3
**Care and
Support for the
Complainant**

4
**Care and
Management of the
Respondent**

5
**Training and
Support for Keeping
Children Safe**

6
**Communicating
The Church's
Safeguarding
Message**

7
**Quality Assuring
Compliance with
the Standards**

Challenges Now

- Complacency and communication
- Adult safeguarding
- Lack of resources
- Legacy of the past
- Data Protection



Questions



Impulses from the countries:

Germany

Promoting cultural change?
Prevention of sexual abuse
in the Catholic Church in Germany since 2019

Reaction of the
German Bishops Conference:
New Regulations



March 2019: Synodal Path

14. March 2019, study day during the Plenary Assembly of the German Bishops' Conference: "The question of the turning-point - study day on overarching questions that currently arise"

It became obvious: The MHG-study on the survey of cases of sexual abuse in the domain of the Catholic Church and, as a result, the demand of many for reforms show: the Church in Germany is experiencing a turning point.

Cardinal Reinhard Marx declares in the closing press conference that it had been decided "to follow a binding Synodal Path as the Church in Germany, which makes possible a structured debate and takes place in an agreed period of time, together with the Central Committee of German Catholics (ZdK)."

<https://www.synodalerweg.de>

Information in english, italian and spanish



June 2019: New Regulation "3.0"

- ✧ REGULATION for dealing with sexual abuse of minors and of vulnerable adults by clergy and other church staff
- ✧ FRAMEWORK REGULATION – Prevention of sexualized violence against minors and vulnerable adults within the domain of the German Bishops' Conference

Both approved by the Permanent Council of the German Bishops' Conference on November 18, 2019, in Würzburg

see:

<https://www.dbk.de/themen/sexualisierte-gewalt-und-praevention/dokumente/ordnung-und-rahmenordnung>

(in german, italian, french, english)



November 2020: Declaration on Standards for Independent Inquiry

- ✧ June 2020. "Joint Declaration on Binding Criteria and Standards for Independent Inquiry of Sexual Abuse in the Catholic Church in Germany" signed by Bishop Dr. Stephan Ackermann and the Independent Commissioner for Questions of Sexual Child Abuse of the German Federal Government

see:

<https://beauftragte-missbrauch.de/en/themen/aufarbeitung-von-sexueller-gewalt/reappraising-sexual-abuse-in-churches>

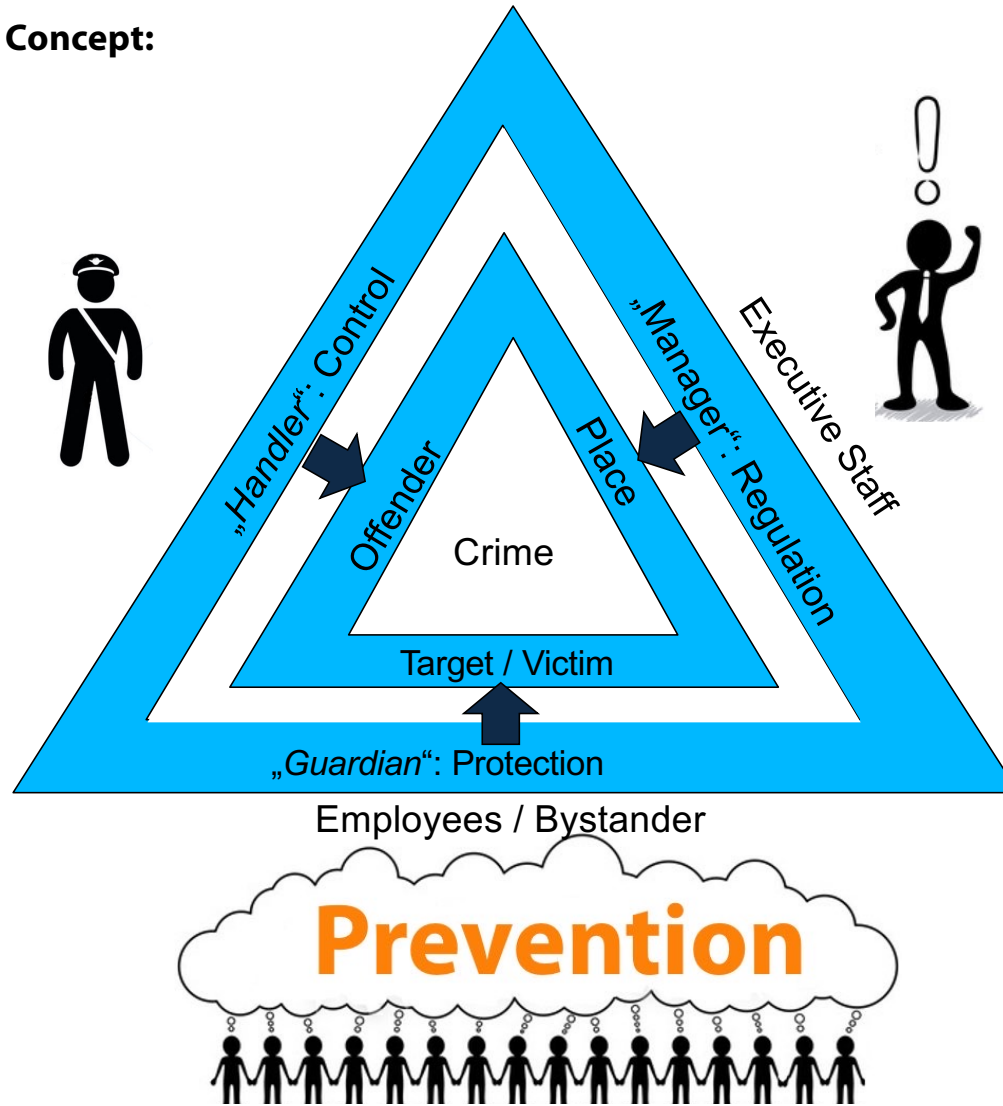
(in english)

Some key quotes from the Regulation Framework:

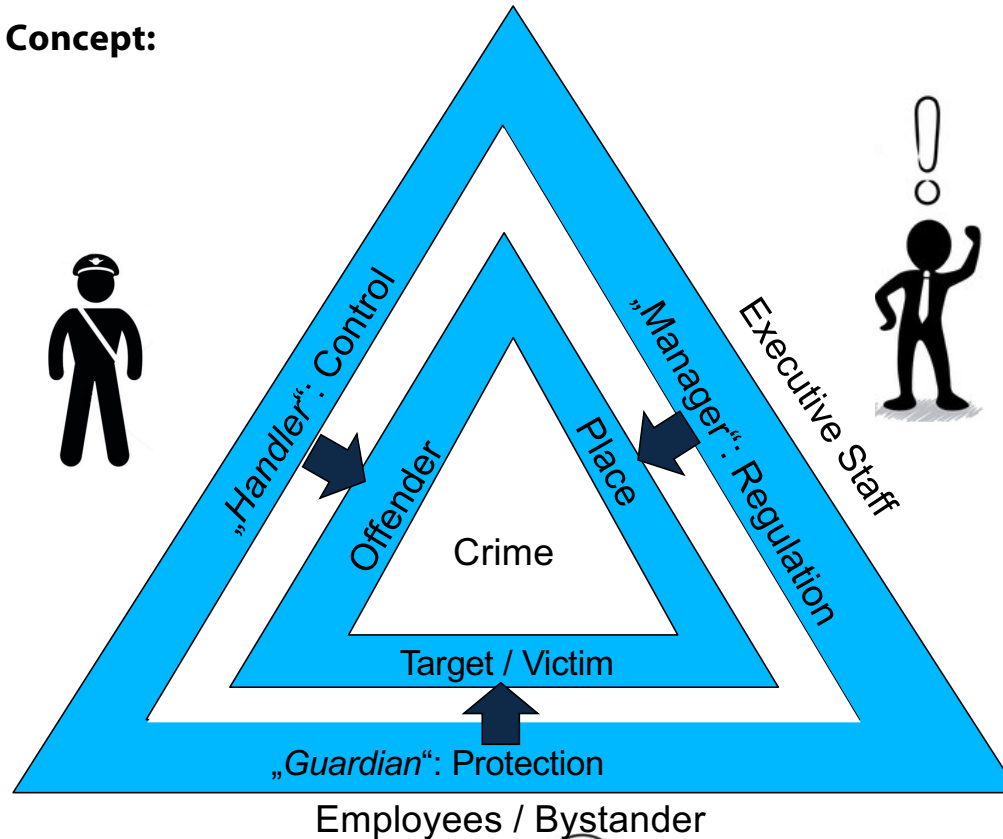
- “The responsibility for the prevention of sexualized violence is incumbent upon the (arch) bishop as **part of his pastoral care.**”
- “In all educational institutions, **sexual pedagogy is to be taught that strengthens self-determination** and self-protection.”
- “Ecclesial institutions which are not subject to episcopal legislative power are only to be recognized by the (arch)diocese as eligible for promotion if they have undertaken to apply the Framework Regulation or the respective diocesan regulations on prevention.”
- “Basic requirements for prevention work: The **structures and processes employed in the prevention of sexualized violence must be transparent, comprehensible, verifiable and measurable.** (...) **The experiences of those affected will be particularly taken into account in this context.**”
- “**Institutional protection plan:** On the basis of a protection and risk analysis, the legal entity bears responsibility for the development of institutional protection concepts (IPC) within its area of responsibility. These must be reviewed and further developed on a regular basis – at least every five years.”
 - > IPC: e. g. Education and training, Code of Conduct, Quality Management

Institutional Protection Concept:
problem analysis triangle

Cohen / Felson:
“Crime occurs when
a likely offender and
suitable target come
together in time and
place, without a
capable guardian
present”



Institutional Protection Concept:



To reduce criminal behavior, each field of activity in an institution should be rearranged, to reduce opportunities and increase risks for offenders

What to prevent?
-> Bystander Apathy!



What to train?
-> How to guard and intervene!

Catholic Church in Germany



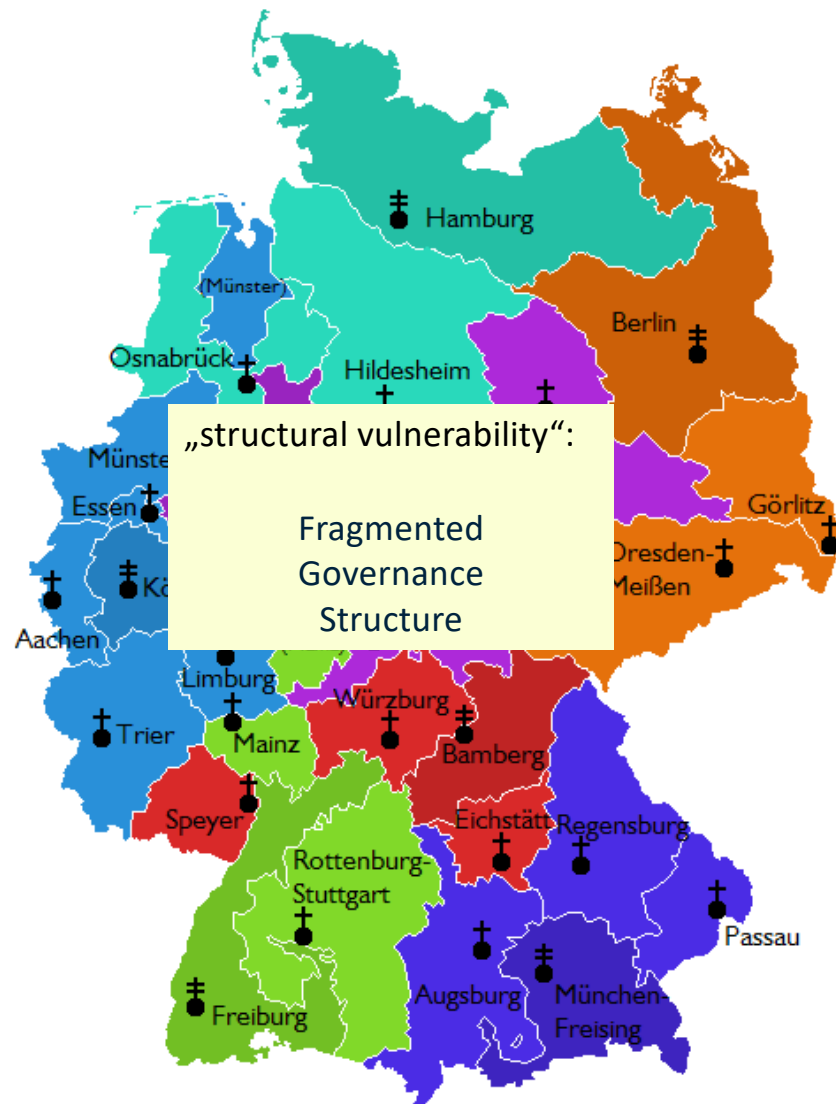
328 Religious Order of women
105 Religious Order of men



125 Catholic Assoziations



9.00 Welfare Organisations, 262 of Religious Orders



Important Issues
in the current debate

Goal: Culture of mutual respect and attentiveness.

- 1) **Highly differentiated concept and regulations:** How shall Prevention, Intervention and Inquiry work together in the future? (P-I-A)
- 2) **Digital communication:** How to use the New Media for Training, Critical Impact Reporting Systems etc.
- 3) **Prevention must be verifiable and measurable:** How to measure the impact of prevention?
- 4) **Sexual pedagogy that strengthens self-determination:** How to implement in all institutions?
- 5) **Working with refugees and prevention:** What are the requirements for culture-sensitive programmes?
- 6) **The concept of violence is broadening:** How to consider the connections and differences between psychological, physical, sexual and spiritual violence?
- 7) **Accountability of bishops:** What are the consequences if mistakes are proven up to and including concealment?
- 8) **Sexual abuse in our Church:** What are the systemic, structural and / or cultural causes?
- 9) **Theological sources of vulnerabilities for sexual violence?** What are the implications?

Thank you for your kind attention!



Impulses from the countries:

Inventory



Vortrag: *Un/doing Co-Klerikalismus: Veränderung
der pastoralen Kultur als Prävention*
Prof. Dr. Michael Schüßler



Prevention: Awareness and Empowerment instead of Co/Clericalism

Michael Schüßler / Tübingen

I. Prevention and Clericalism

II. Un/doing Co/Clerialism



I. Prevention and Clericalism

Prevention as organised efforts to reduce the likelihood of sexualised violence.

- Prevention can establish formal control routines, influence organisational cultures and personal attitudes: prepare for the (still) unknown and improbable (risk and protective factors).
- “Actually, the term ‘concept of safeguarding’ is wrong. It is not just about a concept, but strictly speaking about everyday protection procedures.” (31): Protection, Participation, Provision (UN Children’s Rights Convention)
- Temporally sensitive component: a promise that action today will prevent violence in the future. However, complete safety cannot be achieved: "It never ends" (Klaus Mertes).
- Ideas of purity or complete safety are counter-productive for continuous prevention: Church seen as a “high reliability organization” (Weick/Sutcliffe), because it deals with the existential and vulnerable parts of life.





Prevention in church organisations

1. "If abuse of power occurs in institutions, it is never a singular event that takes place exclusively between two people. There are no bystanders in organisations where mistakes happen." (Wolff 2015, 42)
2. "It should be noted that errors thus occur in [...] systems and the risks that lead to them are anchored in the systems and in the organisational rules that people set for themselves" (Wolff 2015, 43).

→ Which "rules" of Catholic Church enable (sexualised) abuse of power and its habitual cover-up?





Clericalism: Risk factors of the Catholic Church (2018)

Clericalism means a hierarchical-authoritarian system that can lead to an attitude of the priest to dominate non-ordained persons in interactions because he holds a superior position qua office and ordination. Sexual abuse is an extreme outgrowth of this dominance.

The sexual abuse of minors by Catholic clergy must not only be perceived as an individual problem of individual perpetrators who must be recognised early or removed from risk constellations in time, but it must also be understood as **a specific institutional problem of the Catholic Church.**" (MHG-Studie, S. 13)



How to change the culture of organizations?



The culture of an organization, the hidden patterns and everyday routines, have a much stronger influence than vision, values, goals, strategies, projects ... will ever have.



How to change the culture of organizations (Stefan Kühl)

	Ways of communication	Programms	Staff
Show Side / Front facade			
Formal side (rules, decisions, power)			
Informale Side (culture)			





How to change the culture of organizations (Stefan Kühl)

	Ways of communication	Programms	Staff
Show Side / Front facade	„Organisational culture projects that do not systematically question the formal structure as well have cosmetic effects at best." (Kühl 2018, 63).		
Formal side (rules, decisions, power)	„The only management leverage to change organisational culture is changes in formal structure." (43)		
Informale Side (culture)	Translated: The only way to achieve a church culture of safeguarding is to change the dogmatic and canonical based routines of the church.		





Fade in the specific ecclesial / theological factors

"Sensitivity to the issue of abuse does not end with investing in prevention activities, protection concepts, commissions and commissioners, but all levels must be addressed responsibly. It is a **faith issue and a leadership issue.**" (Jörg M. Fegert, leading Psychiatrist of Childhood in Germany)

"If the reactions of the Catholic Church are limited to such [administrative] measures, such fundamentally positive approaches are even likely to maintain clerical power structures, since they only target symptoms of an undesirable development and thus prevent **addressing the fundamental problem of clerical power**" (MHG, 18).

Responsibility of theology "in the form of its **theological concepts, its models of thought and language regulations**, with which those bishops, priests, deacons and religious who became perpetrators were also trained." (Remenyi/Schärtl, Nicht ausweichen, 18)



II. Un/doing Co-Clericalism

Clericalism is pastoral power plus hierarchical church structure.

Complementary role structure of sacramental superiority (clergy) on the one hand and learned spiritual-existential dependence (laity) on the other (learned helplessness in the field of religion, Martin Seligman)





Practice Theory: Doing pastoral power

„Pastoral power is a power of care.“ (Foucault 2006, 189)

"Christian pastoral care [...] has developed the unique idea, probably completely foreign to ancient culture, that every individual, whatever his age, whatever his position, must be governed throughout his life and into the detail of his actions, and must allow himself to be governed: that he must allow himself to be guided to salvation, and that by someone to whom he is bound in a comprehensive and at the same time meticulous relationship of obedience."

(M. Foucault, Was ist Kritik? Berlin 1992, 9.)

1. *Caring: salvation as goal*
2. *Heroic: Devotion of the shepherds for the flock*
3. *Individualising: Each individual ...*
4. *Controlling: compulsory confession, revealing the innermost in obedience.*

➔ Pastoral power as the interconnection of care and control





Discourse: Dualistic hierarchy as power structure

Enzyklika Vehementer nos, Pius X. 1906

„...that the Church is essentially an unequal society, that is, a society comprising two categories of persons, the pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of the society and directing all its members towards that end; the one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the pastors.“ (Nr. 8)

→ *The distinction between the clergy and the laity is still the decisive and fundamental pastoral distinction.*

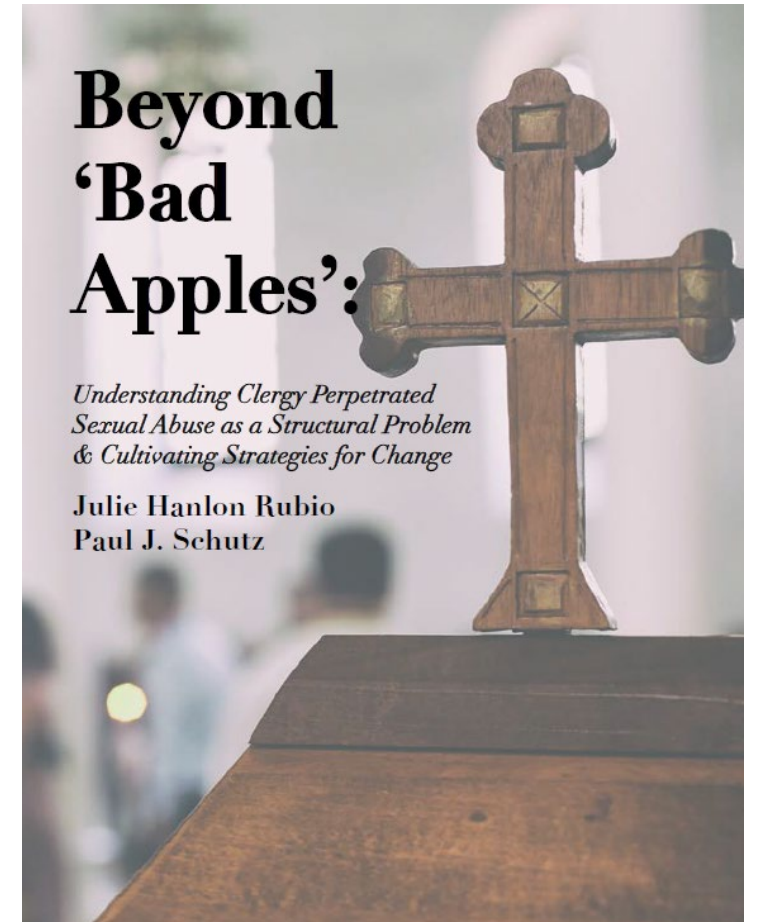


Study Jesuit School Santa Clara University, 2022

Structural Clericalism: Sex, Gender, Power

“We define clericalism as: a structure of power that isolates clergy and sets priests above and apart, granting them excessive authority, trust, rights, and responsibilities while diminishing the agency of lay people and religious.

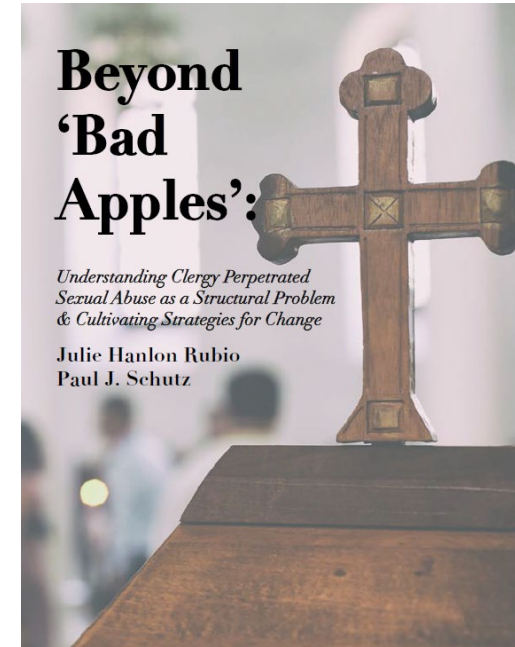
Clericalism operates throughout the Church by offering incentives and enablements that enhance the agency of some while restricting the agency of others. It is embodied and performed by many priests and can be internalized by lay people and religious.” (1)





Two crucial points

- 1. A gender lense on Masculinity:** “Gender shapes, enables, and justifies the sexual assertion of power over another that characterizes sexual abuse. Only males occupy priestly roles, and within that role masculinity has the potential to be exploited or be perceived as threatened and therefore in need of proof.” (p. 13)
- 2. Implication of non-ordained:** Lay people have also internalised the authority and superiority of the clergy as a Catholic normality: „Whether positively or negatively, consciously or unconsciously, everyone participates in clericalism. It is ‘baked in’ to ecclesial life like cinnamon in a cinnamon roll.” (p. 36)





Structural Clericalism

1. Not an individual personal characteristic, but a structural set of power practices in which many participate (ordained or not)
2. Not only the devaluing exaggeration of the priestly role (like Pope Francis), but the sacralised difference of status between priest and layperson as a pastoral and theological basic matrix of all church practices.
3. Not only visible authoritarian and destructive, but also part of the attractive and existential experiences of faith (pastoral power: care and control).



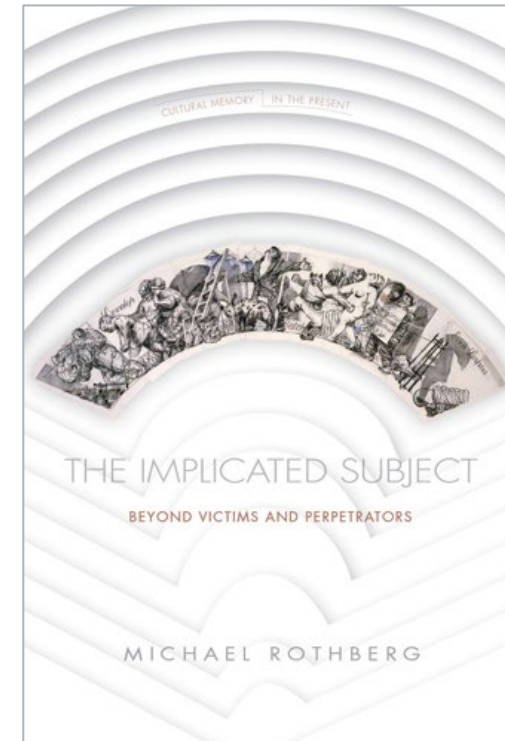
Co-Clericalism and Implicated Subjects (Michael Rothberg)

From „Bystanders“ to „Implicated Subjects“

“... draws attention to how we are ‘folded into’ (im-plied in) events that at first seem beyond our agency as individual subjects. Implicated subjects occupy positions aligned with power and privilege without being themselves direct agents of harm; they contribute to, inhabit, inherit, or benefit from regimes of domination but do not originate or control such regimes” (1).

“Although indirect or belated, their actions and inactions help produce and reproduce the positions of victims and perpetrators.” (ebd.)

Other “analysis would benefit from such an approach [...] as well, including sexual harassment” (ebd.)





Co-Clericalism and Dynamics of Co-Dependency

From „Bystander“ to „Implicated Subjects“

Co-Dependency (Drug-Addicts): Becoming part of a destructive dynamic by maintaining a normality that does actually not exist.

"A person who can absolutely dispose of others, takes advantage of his powerfulness to commit sexual offences against those dependent on him, and allows the few people who could actually perform a control function, to also assist in this abuse" (Doris Reisinger)

The Reasons for secrecy and silence are similar to "the dynamics in families where the loss of reputation and the dissolution of the family are feared and where, therefore, all too often affected children find no support." (Jörg Fegert, leading german Psychiatrist of Childhood)



Types of Co-Clericalism

1. Spiritual / existential Co-Clericalism

A clericalistic dividend: The individual can hand over existentially fears and threats to another, 'higher' authority, but is conversely obliged to gratitude and loyalty.

“Believers are not free in their solidarity with the church, for they are bound by an existential inner bond to the cause for which the church stands“ (p. 124)

"For many, being in the Church touches the very core. It's about the whole, about the bigger picture, the questions you come up against when you can't get on with your own plans and wishes" (p. 122)

One complains, one demands reforms, but one does not "revolt against that, from which one has received the things, ones live is based on." (p. 132).





2. Toxic / destructive Co-Clericalism



In Bad Bocklet setzen sich Gläubige für Verbleib von verurteiltem Priester ein


Wenn Laien zu Unterstützern von Missbrauchstätern werden

When lay people become supporters of abusers

Unterschriften für einen wegen Missbrauchs verurteilten Priester: Ein Fall aus Franken macht Schlagzeilen und wirft die Frage auf, warum sich auch Laien manchmal schwer damit tun, sexualisierte Gewalt anzuerkennen.

 Facebook

 Twitter

 E-Mail



Von Christian Wölfel (KNA) | Würzburg - 20.03.2021



2. Toxic / destructive Co-Clericalism

March 2021 / Parish Community Heiliges Kreuz Bad Bocklet / Würzburg

The 43 years old pastor has been convicted of child abuse by law. He was sentenced to a “suspended prison term” of one year and four months and a fine of 1,200 euros for sexual acts with a 12-year-old girl on at least two occasions. She was part of the alter service and swarmed for the priest and he got engaged in a sexual relationship.

MHG-Study 2018: "The feedback shows that the implementation of the prevention concepts, which sound very good in theory, encounters considerable difficulties in practice. [...] Particularly problematic seems to be the low acceptance in the parishes (so-called territorial pastoral), which leads to inadequate protection concepts especially in the areas of responsibility where clergy abuse occurs more frequently." (205).





3. Strategic Co-Clericalism

Usually positively flagged as organisational Wisdom in the Church.

Professional pastoral staff and Lay Catholicism involved in honorary positions

Areas of shared power and limited participation, the clerical system grants to those women and men, who accept their role of structural second-class status

But: Being part of Catholic Church as 'perpetrator organisation'? What does it mean to take responsibility in the sense of an 'implicated subject' for deeds and structures in which I am not directly a perpetrator, but indirectly part of their enabling conditions?



Un/doing Co/Clericalism

To carry on (doing co/clericalism) means not to be irritated by ambivalences and to concentrate on the positive sides of the church. Those who arrange themselves in this way remain part of clericalism and its destructive parts.

To revolt (Undoing co-clericalism) would be, in the sense of Daniel Bogner, the attempt to decisively criticise the clerical matrix of the Catholic Church from within, to deconstruct it and to develop other, less clerical narratives of the Catholic.

Doing something really different (not-doing-clericalism-at-all), however, would be an undramatic exit option, namely to simply leave the matrix of clericalism behind and instead doing something else, believing differently and being Catholic Church differently.



Prevention: Awareness and Empowerment instead of Co/Clericalism

How can sites of the church not only establish concepts of prevention and safeguarding, but at the same time avoid reproducing a deeply rooted culture of clericalism, which undermines a lot of the well-intentioned efforts.



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Un/doing Co-Klerikalismus

In der Pastoraltheologie hat sich ein Analysesetting von Klerikalismus entwickelt, das praxistheoretisch und diskursanalytisch modelliert ist. Michael Schübler

P*raxistheoretisch* entsteht Klerikalismus durch die von Michel Foucault skizzierte fürsorglich-kontrollierende Leitung von heilsbedürftigen Gläubigen durch berufene Hirten auf dem Weg zur Erlösung (Pastoralmacht): keine Rettung ohne personalen Bezug zum Klerus. Das beinhaltet eine komplementäre Rollenstruktur von als sakramental bezeichneter Überlegenheit (Kleriker) auf der einen Seite und erlernter geistlich-existenzieller Angewiesenheit (Lai*in) auf der anderen. Nichts davon ist theologisch zwingend oder in der Tradition alternativlos, de facto allerdings machtvoll in Struktur und Habitus verankert. *Diskursanalytisch* bekommt diese Handlungsform ihre Bedeutung durch die im 19. Jahrhundert als ‚ewig unveränderbar‘ deklarierte katholisch-hierarchische Ständeunterscheidung von Priester und Lai*in. Die ämtertheologische Differenz Priester/Lai*in funktioniert auch noch in der nachkonziliaren Gemeindekirche als pastorale Leitunterscheidung und gilt als einer der konfessionellen Identitätsmarker schlechthin. Klerikalismus formiert sich damit durch Praktiken der Pastoralmacht im Rahmen einer ständischen Kirchenstruktur, wie sie bis heute kirchenrechtlich gültig ist. Diese klerikale Formation bleibt im Rücken der Akteure auch dann diskursiv wirksam, wenn Einzelne sich selbst ganz anders als ‚klerikal‘ verstehen (wollen).

KATHOLISCHER KLERIKALISMUS

Dieses Analysesetting hat drei wichtige Konsequenzen. Katholischer Klerikalismus ist erstens kein moralisches Personenmerkmal und auch keine Art standesgebundener Berufskrankheit, die sich nur bei Priestern finden ließe. Es handelt sich um ein Set von paternalistischen Machtpraktiken, ein Dispositiv aus implizitem Wissen, Handlungsregeln, Rollenzuweisungen, Kleidungsnormen, Raumordnungen etc., an dem alle Teilnehmenden auf dem Spielfeld des Katholischen in mal aktiven und mal passiven Rollen teilhaben. Zweitens meint Klerikalismus nicht nur die autoritär entwertende Übertreibung der Priesterrolle, wie Papst Franziskus es kritisiert. Klerikalismus beschreibt viel basaler eine Grundmatrix der katholischen Kirche, nämlich von einer sakralisierten Ständedifferenz Klerus/Lai*in auszugehen und letztlich alle theologischen und pastoralen Vollzüge in Liturgie, Verkündigung und Nächstenliebe von dieser Basisdifferenz her zu verstehen. Man wird drittens den katholischen Klerikalismus nur überwinden können, wenn man

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ihn als ein praxiswirksames Symbolsystem analysiert, das eine gewisse Attraktivität besitzt und sich deshalb lange Zeit derart als ‚das katholisch Normale‘ unsichtbar machen konnte, dass damit auch destruktive Pathologien verschleiert wurden. Klerikalismus als katholisches Dispositiv kann für Einzelne mit bedeutsamen religiösen Erfahrungen und soteriologischen Hoffnungen verbunden sein, aber zugleich die geistliche und oft auch die biographische Integrität der Beteiligten massiv schädigen (Hüte dich vor dem, wonach du dich am meisten sehnst).

CO-KLERIKALISMUS UND VERSTRICKTE SUBJEKTE

Der hier vorgeschlagene Begriff des Co-Klerikalismus hat sich im Kontext des Missbrauchsskandals nahegelegt. Im oscar-prämierten Filmdrama *Spotlight* von 2015 sagt der Bostoner Opferanwalt Mitchell Garabedian zu einem der Investigativjournalisten: „Glauben Sie mir, wenn es, wie man sagt, ein ganzes Dorf braucht, um ein Kind großzuziehen, dann braucht es genauso ein Dorf, um es zu missbrauchen.“ Der amerikanische Kulturwissenschaftler Michael Rothberg weist darauf hin, dass man in der Erinnerungskultur von traumatischen Gewalterfahrungen zwar nur schwer auf die justiziablen Zuschreibungen Opfer und Täter verzichten kann. Allerdings ist die dritte Kategorie des unbeteiligten Zuschauers selten zutreffend. Rothberg spricht von „verstrickten Subjekten“ (*Rothberg*), die auf komplexe Weise mit Opfern und Tätern in Beziehung stehen. Die Einbeziehung des Umfelds relativiert nicht die Schuld der Täter, sucht aber zugleich nach Ausdrucksformen

für die anders gelagerte Verantwortung jener Menschen, die eben graduell und oft eher halb bewusst mit dem Ereignis verstrickt sind. In der Präventionsforschung heißt es entsprechend: „Kommt es in Institutionen zu Machtmissbrauch, handelt es sich nie um ein singuläres Geschehen, das sich ausschließlich zwischen zwei Personen abspielt. Es gibt keine Unbeteiligten in Organisationen, in denen Fehler passieren“ (*Wolff*, 42). Für diese Nicht-Unbeteiligten passt weder die Zuschreibung eines*r Täters*in noch die des Opfers. Das Konzept ‚Co-Klerikalismus‘ versucht hier eine Sprache für die indirekte und manchmal nur latent gespürte Verstricktheit von scheinbar Unbeteiligten im Sinne Rothbergs anzubieten. Co-Klerikalismus im kirchlichen Bereich kann zunächst strukturanalog zur Co-Abhängigkeit im engsten Beziehungsumfeld von Suchtkranken verstanden werden. Der Vergleichspunkt ist nicht die Sucht, sondern die systemische Beziehungsdynamik. Freund*innen, Verwandte und Bekannte werden zum Bestandteil einer destruktiven Dynamik, indem sie eine Normalität aufrechterhalten, die es faktisch nicht gibt. Sie glauben an die Geschichten der suchtkranken Person und schauen weg, um die eigene Beziehungs- und Familienidentität nicht zu zerstören. Kompromittierendes geheim zu halten ist sehr menschlich, aber eben auch mit destruktiven Folgen für alle Beteiligten verbunden, ständiger Angst etwa. Analog dazu wäre im Umfeld von Priestern, die zu Tätern wurden, mit einer Art ‚Co-Klerikalismus‘ zu rechnen. In diese Richtung geht Doris Reisingers Beschreibung von Missbrauchssystemen: „Eine Person, die über andere praktisch absolut verfügen kann, nutzt ihre Machtfülle aus, um sich an den von ihr Abhängigen sexuell zu vergehen,

und lässt die wenigen Personen, die eigentlich eine Kontrollfunktion wahrnehmen könnten, auch noch bei diesem Missbrauch assistieren“ (*Reisinger (Wagner)*, 375).

Co-Klerikalismus meint hier, dass die Personen im Umfeld eines beschuldigten Priesters den Betroffenen eher nicht glauben, viele schwache Signale überhören, potenzielle Übergriffe dulden und sich schleichend einbauen lassen in ein Missbrauchssystem des Beschweigens. Kirchliche und gemeindliche Strukturen funktionieren in diesen Fällen nur wenig anders als Familiensysteme, in denen Missbrauch geschieht. Kirchliche Gründe für Geheimhaltung und Beschweigen gleichen dann mit Jörg Fegert „der Dynamik in Familien, wo der Ansehensverlust und die Auflösung der Familie befürchtet werden und wo deshalb allzu häufig betroffene Kinder keine Unterstützung finden“ (*Fegert*, 196). Es hat deshalb keinen Sinn mehr, sich den strukturellen Klerikalismus der katholischen Ekklesiologie theologisch oder geistlich schön zu reden.

SPIELARTEN DES CO-KLERIKALISMUS

Katholischer Klerikalismus hätte nicht so lange überlebt und wäre nicht auch noch in den Krisenzeiten des Missbrauchsskandals so einflussreich, wenn er für alle Beteiligten nicht auch Gewinne brächte. Das vielfältige Verstricktsein in die klerikale Heilsökonomie und Rollenstruktur dokumentiert sich nicht nur in ihren toxischen Auswirkungen, sondern auch in den resonanten Bereichen positiver Erfahrungen. Co-Klerikalismus kennt also mehrere Spielarten, die auf verschiedene Weise das eingangs skizzierte Dispositiv reproduzieren.

Die erste und wohl basale Spielart ist ein *geistlich-existenzieller Co-Klerikalismus*. Man vertraut sich als Gläubige*r in religiösen Dingen den fürsorglichen Kontrollbereichen verfasster Kirche an und erhofft sich im Gegenzug Anteil am Heils- und Rettungsversprechen des Klerus und seiner religiösen Expertise. Die*der Einzelne kann so existenziell empfundene Ängste und Bedrohungen an eine andere ‚höhere‘ Instanz abgeben, ist aber umgekehrt zu Dankbarkeit und Loyalität verpflichtet. Diese klerikale Dividende der Pastoralmacht ist selten reflexiv eingeholt, sondern mehr eine einsozialisierte oder qua Bekehrung angenommene Affekt- und Vertrauensstruktur. Trotz und entgegen vieler theologischer Gegenpositionen verrichtet diese in die Körper eingeschriebene Heilsökonomie weiterhin still und beharrlich ihre Arbeit. Meist steckt sogar beides zugleich in uns. So unterlegt etwa Daniel Bogner seine treffende Kirchenkritik und Forderung nach einer kirchlichen Verfassungsdiskussion mit der paradoxen Analyse von oft zugleich unverbrüchlicher Loyalität zur verfassten Kirche: „Gläubige sind nicht frei in ihrer Solidarität zur Kirche, denn sie sind durch ein existenzielles inneres Band der Sache verpflichtet, für die die Kirche steht“ (*Bogner*, 124). Katholische Zugehörigkeit gehe tiefer und sei existenzieller als andere Mitgliedschaften in Politik oder Sport: „In der Kirche zu sein, rührt für viele ans Eingemachte. Da geht es ums Ganze, um die größeren Zusammenhänge, die Fragen, auf die man stößt, wenn man mit den eigenen Plänen und Wünschen nicht mehr weiterkommt“ (*ebd.*, 122). Das Gelingen des eigenen Lebens nahezu unauflöslich mit dem Gesamt römisch-katholischer Kirche zu verbinden, das dokumentiert die stille und bis heute

unglaublich effektive Arbeit der katholischen Pastoralmacht: „Man gewährt der Kirche über die Mitgliedschaft sozusagen Zutritt in einen inneren Bereich der eigenen Persönlichkeit, des eigenen Menschseins. Wir nennen diesen Zusammenhang abgekürzt eben einfach ‚Religion‘ oder ‚religiös sein‘“ (ebd.). Die persönliche Religiosität mit der Verkirchlichung der eigenen Existenz zu identifizieren ist aber alles andere als selbstverständlich, sondern selbst Ergebnis jener monarchischen Kirche, die in einem steckt und gegen die sich Daniel Bogner hier wohl stellvertretend für viele andere, die in einer freiheitlich-demokratischen Gesellschaft leben und glauben, nach Kräften zu wehren versucht: Doch auch noch der Widerstand gegen Klerikalismus vollzieht sich oft weiter im paradoxen Modus seiner ‚co-klerikalen‘ Reproduktion. Man jammert, man fordert Verbesserungen, aber man „revoltiert nicht gegen das, wovon man erhalten hat, woraus man lebt“ (ebd., 132). Und wenn man revoltiert, dann um die vertraute Kirchlichkeit zu erhalten.

Davon zu unterscheiden ist zweitens der *toxisch-destruktive Co-Klerikalismus*. Hier werden geweihte und nichtgeweihte Katholik*innen als Einzelne oder in Gremienstärke zu einem Teil des kirchlichen Macht- und Vertuschungssystems, das Missbrauchstäter und destruktive Dynamiken gegen Aufdeckung und Kritik abschirmt. Auch viele aktive Gemeindemitglieder waren und sind eher bereit, den Pfarrer und die Kirche zu verteidigen, als sich von den Betroffenen erschüttern zu lassen. Extremfälle machen hier offenbar Alltägliches sichtbar.

Im März 2021 protestieren Gläubige der Pfarreiengemeinschaft Heiliges Kreuz Bad Bocklet mit einem Brief an den Würzburger Bischof

Franz Jung gegen die Absetzung des kurz zuvor wegen Kindesmissbrauchs rechtskräftig verurteilten Pfarrers. Er wurde zu einer Haftstrafe von einem Jahr und vier Monaten auf Bewährung sowie zu einer Geldstrafe von 1.200 Euro verurteilt, weil es mit einer damals 12-jährigen Ministrantin in mindestens zwei Fällen zu sexuellen Handlungen gekommen ist (vgl. *Glenz*). Eine Unterzeichnerin nennt den Pfarrer einen „äußerst lieben, netten und hilfreichen Menschen“ (*Hartmann*) und fordert dessen Rückkehr. Hier greift die von Rothberg angesprochene Verstricktheit des Umfelds. Quasi-familiäre Nahbeziehungen in der Gemeinde und religiös-existenzielle Loyalitäten sind nicht unschuldig, sondern bringen auch eine Verantwortung für die Taten der Täter mit sich, an der man wie in diesem Beispiel tragisch scheitern kann.

Als dritte Spielart lässt sich ein *strategischer Co-Klerikalismus* beobachten, der meist als kirchliche Organisationsklugheit positiv ausgeflaggt wird. Er zeigt sich vor allem beim hauptamtlichen Personal und beim in Ehrenämtern eingebundenen Lai*innenkatholizismus. Es sind jene Bereiche geteilter Macht und gestufter Partizipation, die das klerikal-ständische Basissystem jenen Frauen und Männern einräumt, die ihre Rolle struktureller Zweitrangigkeit in vorgesehener Weise akzeptieren. Dabei nutzen die Akteur*innen die möglichen Spielräume des Gegebenen. Das eröffnet Zugang zu kirchlichen Finanzierungen oder zu kirchlichen Rollen- und Identitätsangeboten. Zugleich läuft immer die Sorge mit, durch Grenzüberschreitungen diese eingeräumten Spielräume und Ressourcen zu verlieren: ein sicheres Zeichen für das Funktionieren des Klerikalismus als internalisierte Disziplinierung, die sich selbst als

Freiheit oder sogar als Subversion verstehen kann. Auch diese Spielart des Co-Klerikalismus steht heute unter Druck. Immer mehr hauptamtlich und freiwillig in Kirche Engagierten wird ihre Verstricktheit in eine kirchliche ‚Täterorganisation‘ bewusst. Was heißt es aber im Sinne eines ‚implicated subject‘ Verantwortung für Taten und Strukturen zu übernehmen, in denen ich nicht direkt Täter*in, aber indirekter Teil ihrer Ermöglichungsbedingungen bin?

UN/DOING CLERICALISM: WEITERMACHEN, REVOLTIEREN, ANDERES TUN

Im Sinne einer theologischen Praxistheorie bleiben mindestens drei Möglichkeiten:

Weitermachen (Doing co/clericalism) bedeutet sich von Ambivalenzen nicht irritieren zu lassen und sich auf die positiven Seiten der Kirche zu konzentrieren. Wer sich so arrangiert, bleibt Teil des Klerikalismus und dessen destruktiver Anteile.

Revoltieren (Undoing co-clericalism) wäre im Sinne Daniel Bogners der Versuch die klerikale Matrix katholischer Kirche von innen her dezidiert zu kritisieren, zu dekonstruieren und andere, weniger klerikale Narrative des Katholischen zu entwickeln.

Wirklich *Anderes zu tun (Not-doing-clericalism-at-all)* aber wäre eine undramatische Exit-Option, nämlich die Matrix des Klerikalismus einfach auf sich beruhen zu lassen und stattdessen anderes zu tun, anders zu glauben und anders katholische Kirche zu sein.

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Lecture: *REACT (research project KU Leuven)*
Leen Deflem, Prof. Dr. Dries Bosschaert, Prof.
Dr. Annemie Dillen

“We All Knew”:
A Historical, Empirical-
Theological Study of
Bystandership in Cases of
Transgressive Behavior
Towards Minors Within Flemish
Church Contexts

PhD student Leen Deflem

Prof. dr. Dries Bosschaert, Prof. dr. Annemie Dillen, Prof. dr. Vera Hoorens



June Lee, *Bystander*, 2021

Sexual Abuse Crisis (Belgian Church)

- Over the past few decades, various forms of transgressive behavior against minors within the Catholic Church have received worldwide attention
 - April 2010
- More than 10 years after the serious increase of awareness about transgressive behavior towards minors in the Belgian Catholic Church, the sensitivity for 'safeguarding issues' stays limited
 - One Church hotline for abuse in pastoral relationships, several (local) contact points
 - Deontology for people working with children in the Church
 - Annual reports
- Transgressive behavior: "Something far away, from long ago that does not happen within *our* church"
- A small group would like to raise more awareness for **safeguarding issues**
- A large majority would act as **classical passive bystanders**

Bystandership

- **The Bystander Effect** (Latané & Darley, 1970): understanding violence in many contexts
 - 1980s: bystandership & the Holocaust
- **Bystander / Witness:**
 - **Classical / Passive Bystander Perspective**
 - = Not intervening when violence or transgressive behavior occurs
 - Negative impact on events, both during and after
 - **Upstanders / Active Bystander Perspective / Helping Bystander Perspective**
 - Support / help the victim
- **Recently: bystandership & the prevention of sexual violence**
 - Bystander sexual assault programs, mostly focus on sexual unacceptable behavior between adults (cf. #MeToo)

Bystandership & transgressive behavior towards minors

- Several studies have appeared in recent years that examine sexual abuse in the Catholic Church. These studies allow the **voices of the victims** to be heard
- The **role of others** who are present in contexts of transgressive behavior towards minors is **understudied**, despite its vital importance
- More research is needed, but an evolution can be noticed:
- In recent studies on sexual abuse in the Church, there is a growing attention for the role of **bystanders** as they are perceived by **victims** (victims speaking about what they told to others or what others might have known)
 - Frings et al, *Macht und sexueller Missbrauch in der katholischen Kirche: Betroffene, Beschuldigte und Vertuscher im Bistum Münster seit 1945*, Münster, 2022
 - Sauv e et al, *Sexual Violence in the Catholic Church, France 1950-2021*, 2021
- Within the field of church and theology the bystander perspective has received little attention

REACT (KU Leuven research project)

- *Bystandership in power and Sexual Abuse of minors in local Catholic contexts from historical, empirical-Theological, and social psychology perspectives*
- Starting from a research focus on the Flemish-Belgian context, REACT aims to strengthen local Belgian and international academic and social thinking and action on bystandership and **safeguarding policies** in cases of transgressive behavior in religious contexts
- ‘Repairing the harm’ by recognizing historical stories, contributing to restorative justice, and incorporating all this into contemporary safety policies
- Increased awareness of
 - mechanisms and theological discourses that prevent adequate reactions
 - (positive) theological/pastoral views/ideas/practices to create safe and healthy environments for children

“We all knew”

“Sexual abuse is facilitated when there is also a lack of empathy in the global system in which the perpetrator and the victim function.” (Adriaenssens Report, 2010, Belgium)

- **Research objective:** to study bystandership in historical transgressive behavior (and power abuse) towards minors in Belgian local Catholic contexts
 - To understand the role of the ‘silent majority’ and their psychological and theological way of thinking and acting
 - Include these insights in present-day safeguarding measures in a religious context
- **Main research question:** What prevented bystanders from (actively) resisting concrete cases of abuse of power, sexual and/or psychological transgressive behavior towards minors within Flemish Church contexts in the 1960s-1970s?

Historical research

- To understand **bystandership** in cases of **transgressive behavior** (and power abuse) towards **minors** in Catholic contexts (1960s-1970s) in the Belgian context through **oral history**
- Focus on **motivations & discourses**, with special attention for **theological themes**
 - Process of legitimization: for example, a desire to belong to a group/being a good Catholic
 - Power balances: authority of priests/teachers/religious leaders
 - Views on sexuality in relation to ethical norms
- **Three long-term aspects:**
 - The interaction between the position as a bystander and one's **own religious identity**
 - Dealing with possible questions of **responsibility and blame** (among others survivor guilt)
 - The possible **effects of the outbreak of the abuse crisis** at the beginning of the 21st century on one's experiential understanding

Practical theological research

- The results from the historical study will be compared to the vision and **experiences of persons who are active within the Belgian Catholic Church today...**
 - ... In order to understand **contemporary reactions** towards (the prevention of) transgressive behavior within Church contexts
 - ... In order to **stimulate** Church members and leaders to critically discuss legitimizations of a passive attitude (avoiding *passive bystandership*)

Research within contemporary church contexts

1. *“Something exceptional, long ago?” Views on responsibilities and safeguarding*

Focus group discussion among **persons taking up responsibility** in the Belgian Catholic Church (volunteers, priests, pastoral workers, ...)

- What is their view on the current safeguarding policies for minors in the Belgian Church?
- Are efforts being made to accommodate bystanders, if so, how? Do the respondents attach importance to this, why (not)?
- Compare results with outcomes of the historical research

2. *Sharing the results of the project and looking forward to new ways of prevention*

Focus group discussion with formal **leaders in the Belgian Church**

- What is their view on transgressive behavior towards minors? Do they recognize the theological and psychological arguments of the bystanders? Would they add aspects? What can be done better?
- Include insights in present-day safeguarding measures in a religious context

Further questions

Focus on bystanders: very important, but also questions raised when the topic is discussed:

- Aren't we blaming everyone in this way? "I can't help to be part of the church"? "Some persons were abusing others, but that does not mean that I am guilty today or that our whole church is guilty"?
- Questions on guilt in relation to bystander-perspectives
- What about the role of victims and offenders? Is focusing on bystanders not a way to shift the attention, away from victims and offenders?
- The role of theology?
- Presupposition: views/legitimations/memories are constructed (e.g., "We are good Christians, it does not happen among us"), we aim to deconstruct certain (theological) views and to offer alternative views. But: what is the role of these constructions, legitimations in relation to concrete behavior?
- Other questions?

Lecture: *Hidden patterns of abuse*
Dr. Barbara Haslbeck

Hidden patterns of abuse

Dr. Barbara Haslbeck
Universität Regensburg

3. November 2022
Internationale Konferenz des IPA



missbrauchsmuster.de



Three steps:

1. How did the research on the "hidden patterns of abuse" come about?
2. What adult women report
3. What do we need to talk about when it comes to abuse of adult women in the church?

1 How did the research on "hidden patterns of abuse" come about?



Haslbeck, Barbara/Heyder, Regina/Leimgruber, Ute/Sandherr-Klemp, Dorothee (Hg.), Erzählen als Widerstand: Berichte über spirituellen und sexuellen Missbrauch an erwachsenen Frauen in der katholischen Kirche, Münster 2020.

23 women report about sexual and spiritual abuse in the catholic church

1 How did the research on "hidden patterns of abuse" come about?



- Narrative as Resistance
- 25.11.2020: Publication on the occasion of the "International Day against Violence against Women".
- Great media interest, numerous lectures and training sessions
- Topic "Abuse of adult women" was widely discussed
- The topic was addressed in a letter of the German bishops ("In pastoral care beats the heart of the church", March 2022) and in texts of the Synodal Way.

Is this a coincidence?
Are these isolated cases?
Or are we dealing with patterns?



MISSBRAUCHSMUSTER.DE



We recognise:

- Abuse against women has been invisible until now.
- There are reasons that made abuse of adults invisible until now.

Hidden patterns are at work in the complex field of violence against women in the Catholic Church.

These patterns of abuse are hidden but very powerful. It is important to bring them to light in order to clarify and learn to prevent abuse against adult women.

2 What victims report

The starting point:

- The longing to give direction to one's life.

But let's start at the beginning. Ever since 1997 I attended Holy Mass every day. I was drawn to the Lord. I couldn't help it. HE became my life. In 2000 I met the sister of a community who said that the Lord was calling me to join their order. (Miriam Leb)

- A crisis for which a trustworthy spiritual guide is sought

2 What victims report

The constellation: dependence and inferiority

"Today, I can reflect back on that; at the time, I couldn't because things happened at a very subtle level. My search, my receptivity, my lack of experience, my family background, all of this could have been perceived at that time, during my high school graduation, from the outside as uncertainty and could have been abused."

(Miriam Leb)

"I let him do it, because he had all my trust, and even if I didn't have a good feeling about it, I relied on his competence and authority as a priest, who knows what is allowed and what is not allowed. (Cornelia Berra)

2 What victims report

Spiritual manipulation

“The priest interpreted the tenderness that he asked of me as a demonstration of Jesus' love for him; conversely his physical advances as a sign of Jesus' love for me. As I write this down so simply today, it may seem completely abstruse and absurd. And it is. But it was the subtle, insidious, and maliciously devised gateway, the means by which physical closeness became a possibility at all: to sell me all this in pious packaging and as a religious experience.” (Katharina Hoff)

3 What do we need to talk about when it comes to abuse of adult women?

1. Legal situation
2. Spiritual abuse
3. Vulnerance an vulnarability in pastoral care settings

3 What do we need to talk about when it comes to abuse of adult women?

1. Legal situation:

We only have few options.

New developments in Germany:

Bishops paper March 2022 mentions both spiritual abuse and abuse of adults in pastoral care.

An initiative to reform the criminal law: a pastoral care relationship in analogy to psychotherapy

3 What do we need to talk about when it comes to abuse of adult women?

1. Spiritual abuse

Majority of cases sexual abuse is prepared and accompanied by spiritual manipulation

- permanently put under pressure in a closed system such as a religious community or in intensive spiritual direction.
- by distorting Christian ideals such as obedience or devotion.
- the perception of the victims is manipulated to such an extent that one's own will is eliminated. It is a brainwashing-like situation.

The topic of spiritual abuse triggers many feelings.

3 What do we need to talk about when it comes to abuse of adult women?

3 Vulnerance and vulnerability in pastoral care settings

The spiritual guide and the confessor have an advantage in power, prestige and authority because of their role. This asymmetry is normal, but it can be deliberately exploited. Contrary to widespread ideals of equality and eye level in pastoral care, the asymmetry between pastoral workers, especially clergy, in relation to those seeking pastoral care must be reflected on its vulnerable side.

Ideas and considerations
for a european network:

presentation IPA
Mary Hallay-Witte



IPA

Institut für Prävention
und Aufarbeitung von
sexualisierter Gewalt

Connecting competence - shaping dialogue – promoting change

The IPA is a platform for **interdisciplinary exchange**, for **support in the development of standards for prevention, intervention and processing**, for **research projects and the promotion of young scientists**. In addition, we not only make our expertise available to organizations and institutions at home and abroad, but we also want to connect this diverse expertise in the field of practice nationally and internationally.

We want to foster differentiated dialogues and enable the multi-perspective, discursive exchange of experiences without being co-opted by one side or the other, but in order to develop focused solutions and sustainable instruments that serve to protect children, young people and adults equally in church and society, abuse is prevented, beyond church-political positions.



Through the networking of different actors from the field of prevention and reappraisal, the IPA wants to **provide impulses for the discourse within the church and society** as a whole and **promote sustainable change processes.**

In this way, we want to be located and classified at the interface between church and society.

As an affiliated institute to the university of Bonn, our collaboration with based on the three pillars of teaching, research and practical transfer, whereby the focus is on the connection of diverse prevention practice and reappraisal with science. This will be reflected in particular e.g. in the planned Master's degree programs.

Our various offers can be found on the new website www.ipa-institute.com



Kompetenz vernetzen - Dialog gestalten – Veränderung fördern

Das IPA ist eine **Plattform für den interdisziplinären Austausch**, für die Unterstützung bei der **Entwicklung von Standards zur Prävention, Intervention** und Aufarbeitung, für **Forschungsvorhaben sowie wissenschaftliche Nachwuchsförderung**. Zudem **stellen wir nicht nur unsere Expertise Organisationen und Einrichtungen im In- und Ausland zur Verfügung**, sondern wir vernetzen diese vielfältige Expertise im Praxisfeld national und international.

Wir möchten **differenzierte Dialoge gestalten** und den **multiperspektivischen, diskursiven Erfahrungsaustausch** ermöglichen, ohne von der einen oder anderen Seite vereinnahmt zu werden, sondern um **fokussiert Lösungen zu erarbeiten und nachhaltige Instrumente zu entwickeln**, die dazu dienen, dass Kinder, Jugendliche und Erwachsene in Kirche und Gesellschaft gleichermaßen geschützt werden, Missbrauch verhindert wird, jenseits kirchenpolitischer Positionierungen.



Durch die Vernetzung von unterschiedlichen Akteur:innen aus dem Feld der Prävention und Aufarbeitung will das IPA **Impulse für den innerkirchlichen und gesamtgesellschaftlichen Diskurs** geben und nachhaltige Veränderungsprozesse fördern.

So wollen wir uns an der **Schnittstelle zwischen Kirche und Gesellschaft** verortet und eingeordnet wissen.

Als An-Institut fußt unsere Arbeit gemeinsam mit der Universität auf den drei **Säulen Lehre, Forschung und Praxistransfer**, wobei der Focus auf die **Verbindung der vielfältigen Präventionspraxis und der Aufarbeitung mit der Wissenschaft liegt**. Dies wird sich insbesondere in den geplanten Masterstudiengängen abbilden.

Unsere verschiedenen Angebote dazu finden Sie auf der neuen Webseite- die sich im Aufbau findet. Hier finden sich bereits viele Informationen rund um das Institut. www.ipa-institu.com



Ideas and considerations
for a european network:

perspectives

Expectations | Erwartungen

What general expectations do you have regarding the goals, the possible benefits and the concrete design of the network?

Welche allgemeinen Erwartungen haben Sie hinsichtlich der Ziele, des möglichen Nutzens und der konkreten Ausgestaltung des Netzwerks?

0 0 0

Expert:innen sichtbar machen | Making experts visible

- international/multilingual
- interdisziplinär
- adademic <-> Praxis

2 0 0

Einbindung von Betroffenen | Involvement of victim survivors

aus der Diskussion | from the discussion

Vor- und Nachteile abwägen
advantages and disadvantages must be taken into account

- Implizite Perspektive wenn Betroffene als Praktiker:innen und Wissenschaftler:innen teilnehmen und ihre Expertise einbringen: Normalisieren, Arbeit am Themenkomplex entscheidend.
- Implicit perspective when stakeholders participate as practitioners and academics and contribute their expertise: Normalise, work on the thematic complex more important.

diverse Gruppe
diverse group

--> Umgang/Verständnis in der Selbstbestreibung offenlegen
--> Disclose handling/understanding in self-description.

2 0 0

- Sabine Ruppert** 4T. Vulnerabilität beachten
- Anonym** 4T. Including different perspectives
- ingridlackner1** 4T. all unser Tun müsste doch auch aus der Perspektive der Betroffenen angesehen werden
- Anonym** 4T. the question of practical implementation

Academic Network

- doctoral thesis
- projects
- possibility to contact each other

0 0 0

Formate & Aktivitäten | Formats & activities

What could be formats and activities that are supported by or connected to the network?

Was könnten Formate und Aktivitäten sein, die vom Netzwerk getragen werden oder mit ihm in Verbindung stehen?

0 0 0

Making activities visible | Aktivitäten sichtbar machen

short abstracts about new projects and articles etc.

0 0 0

Newletter

0 0 0

Literatur auffindbar machen | Making literature internationally findable

0 0 0

Integrate "Network" by using existing platforms

z.B. researchgate

0 0 0

Anfragen IPA | Request IPA

What would you find helpful the IPA to contribute?

Welchen Beitrag würden Sie sich vom IPA für das Netzwerk wünschen?

0 0 0

Organize Conferences

1 0 2

Sabine Ruppert 4T. every 2 years

Anonym 4T. formats for exchange

0 0 0

"IPA Academic"

Bereich auf der Webseite
Section on the website

0 0 1

Anonym 4T. Publishing German articles in English - sharing knowledge?

0 0 0

(regional) Feldzugang herstellen | Providing access to the field

0 0 0

E-Mail-Kontakts

0 0 0

Contributions | Beiträge

What could you imagine contributing to the network?

Was könnten Sie sich vorstellen zum Netzwerk beizutragen?

0 0 0

Kommentar hinzufügen

Misc | Weiteres

Any others ideas or thoughts that comes to your mind thinking about a international network to address safeguarding.

Alle weiteren Ideen und Gedanken, die Ihnen beim Nachdenken über ein internationales Netzwerk in den Sinn kommen.

0 0 0

Kommentar hinzufügen

Terminologie/y

sprachlich sensible Definitions von zentralen Konzepten bereitstellen um Übersetzungen/Rezipieren zu erleichtern

Provide linguistically sensitive definitions of key concepts to facilitate translation/reception.

0 0 0

Kommentar hinzufügen

"You don't have to do anything big, but something useful."

1 0 0

Kommentar hinzufügen

Themen | Topics

in addition to the survey in Ergänzung zur Umfrage

With a view to the conference and your perspective: Which content-related aspects should the network pay special attention to?

Mit Blick auf die Tagung und Ihre Perspektive: Welchen inhaltlichen Aspekten sollte das Netzwerk besondere Aufmerksamkeit schenken?

0 0 0

Kommentar hinzufügen

Further links and recommended literature

Weiterführende Links und Literatur der internationalen Konferenz Recommended links and literature of the international conference

Links:

Osteuropäisches Netzwerk / Eastern Europe network of safeguarding:

<https://ochronadzieci.eu/en/aktualnosci/whats-next-cooperation-has-just-begun/#news>

International Bibliography of Theology and Religious Studies

<https://ixtheo.de/?lng=en>

Forschungsprojekt Missbrauchsmuster:

<https://missbrauchsmuster.de/>

Literatur / literature

Treitler, Wolfgang, Von der Kirchenkrise in die Gotteskrise, in: Prüller-Jagenteufel, Gunter – Treitler, Wolfgang, Verbrechen und Verantwortung. Sexueller Missbrauch von Minderjährigen in kirchlichen Einrichtungen, Freiburg i. Brsg. 2021, S.125-141.

Rubio Hanlon, Julie – Schutz, Paul J., Beyond ‚Bad Apples‘: Understanding Clergy Perpetrated Sexual Abuse as a Structural Problem & Cultivating Strategies for Change.

Download:

<https://www.scu.edu/media/ignatian-center/bannan/Beyond-Bad-Apples-8-2-FINAL.pdf>

Sutzkever, Abraham: Gesänge vom Meer des Todes

<https://www.fischerverlage.de/buch/abraham-sutzkever-gesaenge-vom-meer-des-todes-9783100744418>