

# Institutional Protection Plan

## Missionary Benedictine Sisters of Tutzing

### on the prevention of sexualized violence

**for a culture of mutual respect  
and attentiveness**



**Honorare omnes homines (RB 4.8) –  
to respect all people**

**Actus vitae suae omni hora custodire (RB 4.48) –  
to keep constant guard over the actions of one's life**

This Institutional Protection Plan applies to the  
Congregation of the Missionary Benedictine Sisters of Tutzing in the  
Dresden, Bernried and Tutzing communities

#### **IMPRESSUM**

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## PREFACE

The shock at what had happened within the church and the clear clarification against it, prompted our community to sit down and put in writing our utmost commitment to life and the protection of the most vulnerable.

In a process involving the entire community and with the special work of a steering group, we have developed this Protection Plan and shall adopt it as the basis for our interaction with one another.

## ACKNOWLEDGEMENT

We extend our gratitude to Mrs. Eva Kell-Hausner (theologian, supervisor, and Prevention Commissioner of the Diocese of Augsburg), who accompanied the process from the kick-off and deepening event through the preparation of the questionnaire and its evaluation up to the completion of this Protection Plan.

The Community of Missionaries of Christ provided us with their materials and concepts, which helped and guided us in the development of our concept. In particular, their exercises on mutual respect and attentiveness especially regarding overstepping of physical and psychological boundaries – and talking about it – proved to be a helpful tool in the group discussion/work for developing a new sensitivity for these topics. We were also able to draw inspiration from the Institutional Protection Plan of the German Province of the Missionary Sisters Servants of the Holy Spirit (SSpS), which is available on their website.

## INTRODUCTION TO THE INSTITUTIONAL PROTECTION PLAN (IPP)

An Institutional Protection Plan (IPP) is the bundling of all measures and deliberations of an institution, i.e. our religious communities, which are to prevent sexualized violence and other forms of abuse.

On the one hand, an IPP makes a clear statement: We stand for mindful coexistence, characterized by appreciation and respect, and take a well-targeted and conscious stand against all forms of sexualized violence.

Additionally, the IPP sets out very specific steps that must be taken to make the institution a safe place for everyone.

The aim is to protect all people, especially those who are not (yet) able to protect themselves sufficiently: children, young people, and adults in need of protection or help.

## IMPORTANT TERMS AND RESPONSIBILITIES

Prevention  
Commissioner

The Prevention Commissioner supports the respective institution in implementing the Institutional Prevention Plan by

- supporting the analysis and further development of an institution's prevention work,
- bringing together prevention initiatives within the institution,
- ensuring that the Protection Plan is updated (every 3 years),
- supporting networking activities,
- organizing further training for nurses, employees and volunteers in the field of prevention.

In addition, in the event of a report of abuse, she acts as a guide for intervention and further support structures.

She is part of the Intervention Team.

Please address enquiries about prevention to

**Prevention Commissioner of Tutzing Priory,**

Sr. Veronika Sube OSB, M.A.E;

[sr.veronika@missions-benediktinerinnen.de](mailto:sr.veronika@missions-benediktinerinnen.de)

Please address enquiries about **prevention at the diocesan level** to

Mrs. Eva Kell-Hausner (theologian, supervisor, and Prevention

Commissioner of the Diocese of Augsburg), [eva.kell-haus-](mailto:eva.kell-hausner@bistum-augsburg.de)

[ner@bistum-augsburg.de](mailto:ner@bistum-augsburg.de) or 0821/3166-1442 or [praevent-](mailto:praevention@bistum-augsburg.de)

[tion@bistum-augsburg.de](mailto:tion@bistum-augsburg.de).

Intervention  
Team

The Intervention Team is the link between the Prevention Commissioner and the Abuse Commissioner / Contact Person. It supports the Prevention Commissioner, especially when abuse is reported. The team structure gives those affected the opportunity to choose a contact person and provides support and relief for the team.

**Members of the Intervention Team:**

Sr. Veronika Sube ([sr.veronika@missions-benediktinerinnen.de](mailto:sr.veronika@missions-benediktinerinnen.de)),  
Prevention Commissioner

Sr. Hildegard Jansing ([sr.hildegard@missions-benediktinerinnen.de](mailto:sr.hildegard@missions-benediktinerinnen.de))

Sr. Ulla Mariam Hoffmann ([sr.ullamariam@web.de](mailto:sr.ullamariam@web.de))

Sr. Antonia Hippeli ([sr.antoniam@missions-benediktinerinnen.de](mailto:sr.antoniam@missions-benediktinerinnen.de))

Sr. Magdalena Geigle ([sr.magdalena-osb@web.de](mailto:sr.magdalena-osb@web.de))

The Intervention Team reports the abuse to the Abuse Commissioner.

Abuse Com-  
missioner /  
Independent  
Contact Person

An Abuse Commissioner / independent Contact Person is a person who is available to deal with cases of abuse that have taken place (in the past).

**The Abuse Commissioner / Independent Contact Person of the Priory is:**

**Cornelie von Welser (Psychologist)**

Tel.: 08809-9239829

[cornelie@vonwelser.de](mailto:cornelie@vonwelser.de)

**Independent Contact Persons for suspected sexual abuse of the Diocese of Augsburg,**

**Dr. Andreas Hatzung, Lawyer,**

Tel.: 0170 9658802

[andreas.hatzung.ansprechperson@bistum-augsburg.de](mailto:andreas.hatzung.ansprechperson@bistum-augsburg.de)

**Angelika Hauser, Dipl. Psychologist and Psychol. Psychotherapist**

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[info@rupert-membarth-psychotherapie.de](mailto:info@rupert-membarth-psychotherapie.de)

Prevention

This document repeatedly uses the Latin term prevention (prae-venire). The word means "to come before something happens", "to prevent". In the literal sense, it is about acting before something happens.

Persons in need of protection or assistance

Adults in need of protection or assistance include persons who are granted special protection status by law ("defenseless" due to frailty or illness) or adults who need counseling, treatment or care. In addition, the guidelines on the framework regulations list special circumstances that may give rise to a relationship of power or dependency. These are:

- employment relationships (superiors and employees)
- in-house vocational training relationships (trainees and apprentices)
- teaching situations (teachers and students, pupils)
- dependencies in religious communities (superiors and members of religious orders)
- employment relationships (bishop and clergy)
- (personal) pastoral situations (spiritual accompaniment and retreat accompaniment).

Power

Power is not inherently negative. However, if it is used consciously or unconsciously to oppress others and take advantage of someone, it becomes dangerous. Those who hold power must be aware of this and the responsibility it entails. Therefore, they should regularly reflect on their actions. It is important to keep in mind that everyone has a certain amount of power over other humans.

Abuse of power

Abuse of power is evident in the exploitation of emotional and social dependency. There is a massive and fatal power imbalance if persons who hold an office in institutions (especially those with high moral standards) become perpetrators. This is aggravated by pressure on the victim's confidentiality.

Violence

Violence can be physical and/or psychological and is always related to coercion or lack of consent. The person's needs and desires are ignored or violated. Violence can be carried out by individuals, groups, or institutions and their structures.

Sexualized violence

The term 'sexualized violence' highlights the use of sexuality as a means of exerting power and violence. This extension of the term 'violence' emphasizes the connection between the two. This term encompasses various forms and intensity of violence.

Boundary violations

In everyday life, people often cross psychological and physical boundaries because they perceive them differently from their own and from others. These boundary violations are often unintentional



and can be corrected by simply acknowledging and respecting them. To do this, it is important to be aware of our own boundaries and to be sensitive to those of others.

Emotional  
abuse/  
psychological  
violence

Emotional abuse is a common but often unrecognized form of abuse. It is also known as psychological violence or emotional abuse. When emotional abuse happens to children or adolescents, it is considered a form of child abuse that is punishable by law. Unlike physical or sexual abuse, emotional abuse occurs solely on an emotional level between individuals, making it harder to identify.<sup>1</sup>.

Spiritual  
abuse/  
violence

Spiritual abuse is the manipulation and exploitation of people in the "name of God" and in the context of religious life. In pastoral care, for example in confession or spiritual accompaniment, but also in spiritual communities, people are subject to paternalism, are incapacitated, and often isolated from others.<sup>2</sup>

(Sexual)  
assault/  
abuse/  
violence

Sexual assault, abuse, or violence refers to repeated violations of personal boundaries. These violations can occur intentionally or due to professional or social incompetence. Unluckily often defensive reactions or criticism from third parties are ignored. Therefore, it is crucial to intervene when abusive behavior is detected.

Criminally rel-  
evant miscon-  
duct

Sexual acts performed on, with, or in front of children under the age of 14 are classified as sexual abuse. The same applies to any sexualized act that deliberately exploits inequality in experience, power, and authority. These acts are criminal offenses punishable by law.

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<sup>1</sup> textual source: <https://www.psychotherapie-golling.de/glossar/emotionaler-missbrauch-muenchen/> [30.08.2023]

<sup>2</sup> textual source: <https://www.kirche-und-leben.de/artikel/theologin-spirituellem-missbrauch-hat-drastische-folgen-fuer-betroffene> [30.08.2023]

## **MISSION STATEMENT AND BASIC PRINCIPLES**

### **Seeking God and Serving Life**

Mission Statement of the Missionary Benedictine Sisters of Tutzing (2010)

#### **Who we are**

- We are a community of women in the Catholic Church who shape their lives according to the Rule of St. Benedict.
- We are an international community with more than 1,300 sisters from 26 nations.
- We carry out our missionary work on four continents of the world.
- We work in the areas of pastoral care and education, healthcare and social work, and other professional areas. The German-speaking Tutzing Priory comprises the communities in Tutzing, Bernried and Dresden.

#### **We engage ourselves**

##### **In the area of parish pastoral care**

- We are actively involved in the communities in which we live. We foster social contacts and regard them as an opportunity to have a mutual learning experience and to work together to shape the Christian community.
- We understand our convents as spiritual centers and work together with parishes and several deaneries in some pastoral areas.

##### **In the area of health apostolate**

- We participate in the ministry of Jesus for the salvation and healing of people. We contribute to this by working in hospitals, in outpatient nursing care, in palliative and hospice care and in therapeutic counseling.
- We devote time to interaction, attentive listening, and guidance. In conversations and prayer, we seek together to find sources of hope and comfort. We are particularly attentive to the spiritual and religious needs of people.
- We stand by the sick and their relatives with a sense of understanding and help them to accept illness, dying, and death with confidence in the nearness of God.

### **In the area of guest apostolate**

- We welcome individuals and groups. In the monastic atmosphere and in the interactions with the sisters, our guests can find relaxation, inner peace, and spiritual accompaniment.
- We invite people to join us for prayer and worship. We also provide opportunities for discussions, spiritual accompaniment, and retreats.

### **In the area of education seminars and programs**

- We welcome people who are looking for orientation, a meaningful life, and faith that sustains them in everyday life. We respond to this with a wide range of offerings on Bible sharing/study, spirituality, personality and communication, music education or health-related activities.
- In our education work, we also address social and church issues.
- The educational seminars and programs are offered mainly in our own facilities. However, we are also open for courses and activities outside the convent on request.

### **In specific terms, we work**

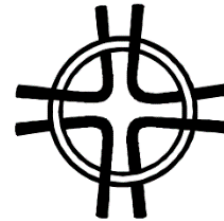
- as doctors in the clinic and practice
- in administration and operational areas of the convent
- as a lawyer/Schulwerk
- in social work/help for the homeless
- as a cook in the monastery
- in the guest service at the parlor/reception and in our guest house
- as facilitator on seminars in the conference/seminar center or as a freelancer
- as a Qigong teacher
- as a spiritual guide, as well as in retreats
- as a building maintenance supervisor and in the housekeeping
- in the hospital pastoral care and in emergency and telephone counseling
- as a consultant for the military pastoral care
- as a teacher at a school run by the "Schulwerk der Diözese Augsburg"
- as a lecturer in further education for nursing professions
- in music education in individual and group lessons
- in the care and nursing of elderly and sick sisters in the infirmary (nursing ward of our sisters) and in the voluntary work outside the convent
- in daycare for patients with dementia
- within the religious formation (candidacy, novitiate, juniorate)
- ...

## **Christ is our Center**

He calls each one of us individually, gathers us as a Benedictine community and sends us to live and proclaim his message of the Kingdom of God in today's world.

Our **logo** expresses our identity as Missionary Benedictine Sisters.

Four curved lines show our openness to God, the world, and our fellow human beings. They form a cross that signifies salvation, hope and life.



The **ring** expresses our bond with Christ and with each other.

- Our relationship with Christ finds expression in our Divine Office, the Eucharist, Lectio Divina (Scripture reading), and personal prayer. It is from this relationship with Christ, that we receive our missionary calling, which brings us to active commitment both inside and outside the convent.
- The values that Benedict names in his Rule call on us time and again, to bring prayer and work, individuality and community, obedience, and personal responsibility into a balanced relationship with one another.
- As an international congregation, we are particularly involved in the World Church and are challenged by global issues. This motivates us to work for justice, peace, and the protection of Creation.

## **How we see ourselves**

“Mission is a happening of relationships, a dialogue of life. Mission is an undertaking into the unknown for the sake of people because we have been seized by Christ and want to speak of him to other people. It, therefore, involves coming out of our securities and sharing our life with others, letting ourselves be challenged and put into question by their differences, allowing them also to change us in mutual growth and transformation.”

(Message of the 11. General Chapter, Rome 2006)

**.. and what we therefore do:**

**in community life**

- On the journey of seeking God together, we share our experiences of faith with one another.
- We value an inviting liturgy.
- We foster our community life thoughtfully and attentively and shape relationships in a way that promotes life. A trusting openness both within and outside the community is our concern.
- As a Benedictine community, we live together as sisters of different ages and seek to do justice to the inherent opportunities and challenges this brings.
- Our internationality requires a unique respectful and appreciative relationship with sisters of other languages and cultures. We recognize living in international communities as a blessing and a task.

[The original text has been minimally adapted to the current situation in 2023].

## **A CULTURE OF MUTUAL RESPECT AND ATTENTIVENESS**

In its “Prevention Framework” (2020), the German Bishops’ Conference declared a new “culture of mutual respect and attentiveness” to be the goal of prevention work.

The principle of mutual respect and attentiveness (in German: Achtsamkeit) has been present in western philosophical history for thousands of years. The prefix 'Acht' comes from the Germanic 'ahta' and can mean attention, attentiveness, care.

Being respectful and attentive means being in the ‘here and now’, sharpening our senses for ourselves, and promoting responsible interaction in a personal and professional context. The Rule of Benedict says, “**Actus vitae suae omni hora custodire**” **RB 4,48 – To keep constant guard over the actions of one’s life.**

This ‘here and now’ includes the painful experiences of abuse that many have had, which have shaken us to the core and have existentially changed our awareness.

In this sense, an attitude of respect and attentiveness can find conscious and concrete expression in our lifestyle and can further develop. A reflective attitude should guide us in our everyday lives and also includes being sensitive and open minded towards the people we encounter.

As 'Christ-bearers', we are oriented towards the message of Jesus Christ, who was an example of how mindful, attentive, and compassionate interaction with one another is possible.

## DEVELOPMENT AND STRUCTURE OF THE PROTECTION PLAN

On the initiative of the former Prevention Commissioner, Sr. Elisabeth-Magdalena Zehe OSB, the priory government met with the Prevention Commissioner of the Diocese of Eichstätt on several occasions in person and online from January 2021 onwards.

After further preparatory work, an IPP steering group was appointed by the priory government in June 2022, consisting of the prioress (initially Sr. Ruth Schönenberger, currently Sr. Rachel Feller), the Prevention Commissioner (initially Sr. Elisabeth-Magdalena Zehe, currently Sr. Veronika Sube) and five other sisters (Sr. Hildegard Jansing, Sr. Ulla-Mariam Hoffmann, Sr. Antonia Hippeli and Sr. Magdalena Geigle).

Mrs. Eva Kell-Hausner (theologian, supervisor, Prevention Commissioner of the Diocese of Augsburg, [eva.kell-hausner@bistum-augsburg.de](mailto:eva.kell-hausner@bistum-augsburg.de) or 0821/3166-1442) accompanied and guided the process of developing the Protection Plan.

As early as June 26, 2022, we held an initial kick-off event with Mrs. Kell-Hausner and all the sisters of the priory. Herein, information was provided about the extent of abuse in the Catholic Church and in our society. Definitions of terms and correlations were explained and the mandate for the IPP were explained.

In the following months, the steering group, with the support of Mrs. Kell-Hausner and with recourse to various materials and questionnaires, drew up its own questionnaire for the sisters of our priory.

On March 4, 2023, with the support of Mrs. Kell-Hausner, the topic was explored in more depth and integrated into the overall church context. Then we approached the topic in small groups with awareness-exercises towards respectfulness and attentiveness, provided by the Missionaries of Christ, and finally presented the questionnaire.

## PROTECTION AND RISK ANALYSIS AND ITS RESULTS

The IPP is based on a risk analysis that was created using a comprehensive written questionnaire. It represents the first important step in the prevention of and inter-

vention in cases of sexual or spiritual abuse. The steering group developed a questionnaire (from autumn 2022 to spring of 2023) that focuses on the following potential risk areas:

- rooms
- persons
- situations
- communication channels
- structures
- exercise of power
- complaint and crisis management
- employee management

All sisters in the priory, including those in formation, were invited to participate in the survey. The response period was one month, and the response rate exceeded 50%. Mrs. Kell-Hausner and Sr. Ulla-Mariam Hoffmann conducted an anonymous evaluation. The steering group was provided with the data material to identify potential risks and appropriate action. Mrs. Eva Kell-Hausner will retain the complete original questionnaires until one year after the publication of the IPP.

The need for action was particularly evident in the following areas:

- dealing with conflicts
- feedback culture
- complaint management
- leadership and power
- transparency
- supervision for leadership bodies.

Particularly vulnerable groups were identified:

- sisters in formation
- sisters in physical, psychological, and cognitive dependency (e.g. in the nursing ward/infirmarary)
- female employees, particularly those with migration background and thus possibly a special dependency
- guests and people in spiritual accompaniment or retreat counseling.

These areas are given special consideration in this IPP.

## RESPONSIBILITY AS A COMMUNITY

Many different people come together in our convents, i.e. as a community of living and working together, in a pastoral and professional context, both full-time and on a voluntary basis and many others.

The following chapters outline key aspects that are important to us, so that those people responsible can create protected spaces, find joy in their work and supportive cooperation, and carry out their tasks in a protected environment.

## CODE OF CONDUCT

The code of conduct creates an orientation framework for collaboration and offers security and confidence to act in everyday life. The binding rules of conduct can help to overcome verbal silence and insecurity when dealing with (sexualized) violence. They make it easier for those affected and third parties to recognize and identify violations of boundaries at an early stage, to seek help, and thus to put a stop to (sexually) abusive behavior. With definite and binding rules, employees can also gain security for their professional behavior and protect themselves from false accusations and suspicions.

## DEALING WITH CHILDREN, ADOLESCENTS AND YOUNG ADULTS

We, the Missionary Benedictine Sisters in the Priory of Tutzing, no longer have public facilities such as kindergartens, rehabilitation homes, schools or conference centers.

Some sisters teach children and young people in diocesan schools and music schools. Others work in adult education, for example in nursing schools and the like. All sisters are bound by the Protection Plans of the respective institutions.

„Where there is occasional contact of sisters with children and young people, the respective educational efforts are characterized by the will to enable young people to grow into self-confident persons, who know their rights and can say no to physical contact and abuse of any kind. This means:

- We are careful with physical contact.
- In the event of a situation where a private conversation or one-to-one tutoring is required with a child or young person, a room is used that is freely accessible to other persons. Or an additional person will be informed of the meeting before it begins.
- We always ask for consent before touching children or young people in public areas (for example as part of blessing rituals during a church service or when



distributing communion). A defensive or irritated behavior is always taken seriously.

- The person responsible must be aware of whether physical contact is in line with the needs of the person being protected or if it is more likely to meet her own needs.
- We do not make derogatory or sexist remarks about the physical, mental and emotional development of children and young people.
- We organize catechetical offers, as part of an assignment in a parish or school, in a respectful manner, without creating fear or pressure. We convey a loving image of God that always focuses on the freedom and dignity of the individual.
- Only young people, adults and sisters who have signed and submitted an expanded police certificate of good conduct, a corresponding declaration of commitment and self-disclosure, as well as a data protection declaration may be employed to accompany trips and camps for children and young people for which the community or individual sisters are responsible.

Further information:

- The Youth Protection Act (Jugendschutzgesetz) is binding and shall be fully obeyed.
- The sister in charge always ensures that the duty of supervision is fully guaranteed. She knows what to do in the event of an emergency. She informs the parents/guardians as soon as possible if there is any suspicion of abuse.
- For overnight stays: Male and female participants sleep in different and separate rooms. There are protected areas for washing and showering. It goes without saying that one always knocks before opening a door to a room.
- If an individual child needs attention or comfort, the accompanying person is not alone with the child. At least another caregiver must be informed. The door to the relevant room is not closed completely. Caregivers are aware of various ways of expressing closeness to the child without having to touch the child physically.
- Before the event, there are agreements and regulations with the parents or legal guardians and the accompanying persons concerning the responsible use of smartphones with regard to videos, pictures, etc.

## DEALING WITH GUESTS

- We welcome individuals and groups to our guest house. In a monastic atmosphere and in interaction with the sisters our guests can find relaxation, inner peace and/or spiritual orientation.
- We inform guests discreetly about our common prayer and church services. In addition, we offer the opportunity for talks, spiritual accompaniment, and retreats.
- We strive to treat people in need of help who visit us at the parlor of our convents with respect and esteem.

## SPIRITUAL ACCOMPANIMENT

- Our "Statutes for Spiritual Accompaniment" provide the framework (see appendix).
- Sisters who work in the spiritual accompaniment have a sound training for their work.
- We deal with limitations of ourselves and of spiritual accompaniment professionally and refer people to psychotherapeutic or medical support if this is indicated.
- We ask for permission before physically touching adults who are vulnerable and in need of help, for example in situations of grief or the like. Even comforting gestures, such as hugs, can make the other person uncomfortable. Asking beforehand in a sensitive manner what the other person might want in terms of proximity and touch, expresses respect for the other person's space and recognizes the meaning of touch.
- Appointments for spiritual accompaniment are documented at least with the name of the person, date, duration, and reason for the meeting (see "Statutes for Spiritual accompaniment").
- One-to-one meetings take place in designated rooms (meeting rooms) and not in private rooms.
- The people involved in the conversation should have sufficient distance between them (e.g. separated by a table).
- We make no distinction in the way we value people, regardless of:
  - their sexual orientation (homosexual, bisexual, asexual, heterosexual, transsexual, or various other orientations),
  - ideological and religious orientation,
  - cognitive and psychological constitution.

- The sisters conducting spiritual accompaniment are aware of their special responsibility and of the signs that characterize dependency relationships.
- We take reports of experienced abuse very seriously and strive to respond in a respectful, transparent, and responsible manner that does not cause further harm. We stand with those affected and are aware of counseling centers and therapeutic support options in our work environment.

## WEEKEND COURSES, RETREATS, DAYS OF REFLECTION, CHURCH SERVICE

- We put great emphasis on an inviting liturgy; in particular, we continuously work on "low-violence" language in the texts used in the liturgy.
- We meet people who are looking for guidance, a successful life and a faith that sustains them in their daily lives with care and attentiveness.
- In our spiritual offerings, we always respect the personal beliefs of the participants and do not urge anyone to act against them. We seek to support people in the realities of their lives. No one is coerced into actions, prayers, etc., or invited to do something, where rejection is in the air.
- Rituals that involve physical contact are also announced and explained in advance (e.g., blessings, anointings, dances, physical exercises). Each individual is free to refuse participation. This applies especially to guests attending for the first time. It is important to us that our spiritual offerings are not oriented towards special worlds and extremes, but rather can be perceived in the sense of a people-friendly spirituality.
- If a participant advocates for a spirituality that is harmful to other group members or appears to be abusive, we take a stand to protect the group and seek a confidential discussion with that person.
- Our language is designed to be sensitive to potential victims of violence. We aim to avoid any theological bias or fundamentalist statements. (e.g., "God punishes those whom He loves.")
- As Benedictine sisters, our liturgical focus is on praying the psalms. This can sometimes be confusing for people who have little or no familiarity with certain psalm verses. Wherever possible, we try to introduce these people to the psalms beforehand, and at the same time refer them to our "Guide on Praying of the Psalms" which is posted in our chapel.
- We understand the power of images and the power of words. We use them carefully. In the ministry of preaching, we look for words that open out spaces and preserve the mystery of God. The priests or ministers who preside at our liturgies are also being sensitized to this issue.

## PARISH PASTORAL

- We are involved in the parishes where we live. We maintain contact with the parish and see these gatherings as an opportunity to learn from each other and to create a Christian setting together.
- Our convents serve as spiritual centers and collaborate in some pastoral fields with the parishes in the surrounding area, as well as with other spiritual communities and deaneries.
- In professional or voluntary work within interdenominational congregations and communities, we maintain an open and respectful approach in our relations and exchanges. The sisters working in external professional or volunteer contexts are also subject to the Protection Plan of the respective.

## HEALTH PASTORAL CARE

- We participate in the mission of Jesus to save and heal people by working in hospital and emergency ministries, clinics, physician's offices, palliative and hospice care, nursing homes, social work, and military pastoral care.
- The sisters have been thoroughly trained for their work and are also subject to the Protection Plan of the respective institution in their external professional or volunteer context.

## CARE FOR OUR ELDERLY AND NEEDY SISTERS

**„Infirmorum cura ante omnia et super omnia adhibenda est, ut sicut revera Christo ita eis serviatur (RB 36,1) – Before all things and above all things, care must be taken of the sick, so that they truly be served as Christ.”**

In accordance with the Rule of St. Benedict, it is of particular importance to care for our sick, elderly, and increasingly needy sisters. This concern is manifested in many ways:

- a representative for seniors serves as a contact person in the convent for older sisters; she organizes Bible sharing, spiritual readings in the afternoons, and, if needed, appropriate formation on the topic of "aging in a monastic community"
- close cooperation between the nursing management and the prioress/subprioress and the sister(s) providing medical support in the context of care,
- offering supervision for nursing staff and the nursing team,
- professional support as well as internal and external training for the nursing staff,

- sisters who visit sick sisters or administer communion to the sick respond carefully to the wishes and needs of those they visit and do not use emergencies for spiritual advocacy.

It is self-evident that respecting the personal rights and special needs of our sick and elderly sisters is important to us.

When accompanying dying sisters, physical touch is a significant aspect of their care. Those providing this service should handle physical contact with care and always ask for the person's consent before touching their hands, forehead, or any other part of their body. It is essential to verbally announce any physical contact to help interpret, perceive, and respect possible body signals, especially if the person is no longer able to communicate.

## VOCATION MINISTRY IN OUR PRIORY

- Our vocation ministry recognizes the independence and self-responsibility of the faithful. It is sensitive to the diverse ways of leading a successful life and has no room for the manipulative recruitment of new members.
- In our daily lives, it is important to present a realistic view of religious and community life that is transparent about its advantages and disadvantages, without idealizing it in a one-sided manner.
- An external perspective of our community is of interest to us and can be used for self-reflection.

## ASSESSMENT OF PERSONAL SUITABILITY

- Initial contact and support for interested women is provided by the sister responsible for vocation ministry (on our website, keyword "Kloster auf Zeit" ["Come-and-see"]).
- Preliminary talks regarding a possible entry take place with the prioress and two to three sisters of the formation team.
- Before a candidate is accepted, it is obligatory to take part in a pastoral-psychological, spiritual, and psychological assessment and recommendation in the "Recollectio Haus" in Münsterschwarzach.

## INTRODUCTION IN OUR COMMUNITY

1. The Constitutions of the Congregation, the Manual "Unfolding God's Gifts" (UGG) and the Formation Plan of Tutzing Priory describe the aims and content of the formation in detail. A formation concept is drawn up by the formation team in accordance with the Constitutions, the UGG and the Formation Plan and is revised at regular intervals. Postulants, novices, and junior sisters receive these materials according to the phase of their formation and are informed of the content and timetable.
2. A formation team (Constitutions Chapter VI, Norm 602), which is appointed by the priory government (PG) (Norm 604), is responsible for the complete formation concept and its implementation.  
Members of the formation team are: the sister responsible for the vocation ministry, formators of the postulancy/novitiate, the juniorate, if applicable the mentor of a transfer, as well as the prioress and other appointed sisters who support the formation (teaching). The formation team is responsible for updating the Formation Plan, coordinating formation, supporting each other, and reflecting on its activities. The formation team meets at least 4 times a year. All sisters know who is a member of the formation team. (Community bodies – commissions, formation team etc. can be found in the folder in the refectory.)
3. The different roles of spiritual accompaniment, postulancy, novitiate or juniorate leadership and community leadership are clearly separated in each phase of formation (compare Const. Norm 604.1+2).
4. In every phase of introduction into the community, it is possible for the sisters in formation to make use of external spiritual accompaniment. The name of the spiritual guide is known to the respective formator. In order to strictly maintain the separation of forum internum and externum, no questions are asked regarding the content. The same applies to retreats.

## WOMEN IN THE INITIAL FORMATION (COMPARE CONST. VI, 3B)

- Women in formation or sisters in training have a legitimate need for attention and support. It is the task of the formator to pay particular attention to avoiding the risk of emotional dependency as far as possible. We firmly reject any form of

manipulation. Proximity and distance (cf. Const. II, 5 b) are a challenge in a common life within the religious community and especially during formation, which requires the special attention of all. The formation team and, if necessary, the complaints management team provide support in this.

- From the beginning, they are respected as independent personalities and encouraged to contribute their charisms.
- Their concerns and fears are heard and taken seriously, as are their expressions of perceptions, suggestions, and criticism (cf. RB 3).
- They have the opportunity to maintain contact with friends and relatives at every stage of introduction. A certain degree of seclusion is necessary for novices (Const. Norm 611).
- They will learn about our Institutional Prevention Plan against sexualized violence and sign the OSB declaration of commitment.
- They need an expanded police certificate of good conduct only if required by their job (e.g. school).
- They have the opportunity to seek psychotherapeutic help (outside the convent) if their personal situation or the situation of sisterly relationship suggests this. It is part of a responsible approach to the women in the formation to terminate the religious formation if it overburdens the individual or harms her or the community.
- They receive formators' reports which contain statements about their suitability for religious life for viewing and can take a stand towards it. This is to achieve a high degree of transparency. After perpetual profession, the reports are removed from the personal file and destroyed. Personal files are handled in compliance with data protection regulations and the applicable requirements of the DOK (Deutsche Ordensoberenkonferenz – German Conference of Superiors of Religious Orders).

## PROFESSIONAL HANDLING OF PROXIMITY AND DISTANCE

Professional handling of proximity and distance<sup>3</sup> is particularly important for formation and leadership service. The characteristics of this professionalism are:

- clarity of orders and roles
- acting in accordance with professional ethics
- secure setting
- inclusion and reflection in the formation team and in external supervision

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<sup>3</sup> [https://www.frankfurt-university.de/fileadmin/standard/Hochschule/Fachbereich\\_4/Kontakte/ProfessorInnen/Ulrike\\_Schmauch/SchmauchVortrag\\_Naehe\\_\\_Distanz...2015.pdf](https://www.frankfurt-university.de/fileadmin/standard/Hochschule/Fachbereich_4/Kontakte/ProfessorInnen/Ulrike_Schmauch/SchmauchVortrag_Naehe__Distanz...2015.pdf) [11.11.2023]

- theoretical and methodological competence
- subject and system competence
- ability to adopt various perspectives.

## SOCIAL MEDIA

We are currently living in the era of social media, and we value and cultivate this form of communication in both personal and professional settings. Therefore, it is crucial that we use the internet and social networks responsibly in all aspects of our lives.

In any case, personal rights must be respected. Recording and documenting images and sound in conversations on Zoom, Skype or similar without prior agreement and approval is contrary to respectful interaction and violates the legal data protection guidelines.

- Social media platforms such as "friendships" via Facebook, MySpace, LinkedIn, Instagram, StayFriends and other platforms between sisters, children, young people or adults in need of protection and help are handled with care. Here, too, the rules of data protection are observed.
- Messenger services, mobile communication, online communication: Communication forums such as WhatsApp, Signal, Threema, Telegram, Viber, Twitter or similar are primarily used for group communication but if possible not maintained with individual young people and those in need of protection.
- The confidential handling of private data, in particular cell phone numbers, is a high priority. We refrain from disclosing unauthorized private contact data in order to protect the privacy of all parties involved.
- We only send e-mail messages to direct contacts. For group communication, the addresses of previously unknown people, who do not belong to a group, are sent in BCC (Blind Carbon Copy).
- Sisters retain the right to have images and texts (e.g. from the website) subsequently deleted, insofar as this is technically possible, despite their initial declaration of consent to the publication of images and texts.

## DEALING WITH EMPLOYEES

The community of the Missionary Benedictine Sisters of Tutzing employs staff in the guest house, building maintenance, housekeeping, kitchen, and infirmary (a ward for the care and support of the older sisters).



## SELECTION OF STAFF AND PERSONNEL DEVELOPMENT

- Prevention and intervention against sexual, spiritual, and emotional violence are discussed during job interviews with new employees, who will be working within the community, especially in the infirmary, as outlined by the DOK.
- The Institutional Prevention Plan is presented to employees in internal training sessions.
- All employees will be required to sign the Employee Statement of Commitment to the Institutional Prevention Plan.
- Further training is offered, e.g. DBfK (Deutscher Berufsverband für Krankenpflege – German Professional Association for Nursing).

## SELF-PREVENTION

We encourage each other in our communities to self-prevention i.e. to be aware of our personal boundaries, to stand by them, and to be attentive and respectful to them.

Following our mission statement, we are on the journey of seeking God together and we share our experiences of faith. Our community life should be geared towards attentive, life-enhancing relationships. A trustful openness both internally and externally is our concern.

We aim for transparency in all offices and working groups. We acknowledge that power does not necessarily have a negative connotation. However, we take an open and solution-oriented approach to examining both old and new patterns of power that do not promote and serve our lives.

In all aspects of human life, human self-determination is subject to general, normative rules. In our life of faith and in following Christ, we are aware of the freedom of the children of God, as well as of our irrevocable dignity from God. Freedom and self-determination cannot be separated from the responsibility that they entail. In this awareness, we assume our own responsibility as mature, responsible individuals. When encountering personal and interpersonal limits in councils and committees, we shall seek help in the form of external supervision.

Through training and education, we learn to communicate with care so that "false peace" (RB 4:25), as our Rule says, does not have a breeding ground in our communities. Responsible self-care and respectful behavior towards others are closely related. By understanding this, we remain open to further examples that strengthen our relationships. This is a journey, a holistic process that takes our entire being and actions as "Christ-bearers" seriously.

Concerning society, we strive to be on the side of the disadvantaged and see ourselves as advocates of human dignity. We seek to oppose any form of abuse wherever we witness it.

## CONSULTATION AND COMPLAINT MANAGEMENT

### PROCEDURE IN CASE OF SUSPICION OR COMPLAINT

An important component of an IPP is the establishment of regulations and courses of action for appropriate and prompt response to incidents of sexual boundary violations, sexual violence, and spiritual abuse, as well as providing assistance to those affected or victimized.

The Priory of Tutzing has therefore designated internal contact persons to handle cases of suspicion and complaints, as well as external persons and specialized counseling centers.

As a religious community, having a complaints system with an open and transparent culture is an important goal. Complaints are dealt with responsibly.

In the community, the Prevention Commissioner and the Intervention Team are available as a primary point of contact.

The person contacted is responsible for documenting the facts of the case and must inform the Intervention Team as well as the Prioress and Priory Government. All parties involved are bound by the duty of confidentiality, particularly with regards to the accused individual.

Protecting the identity of the complainant or person concerned through unconditional confidentiality and anonymity is our top priority. Further steps will be discussed mutually.

Reports of sexual assault and abuse must be immediately reported to the independent contact persons for suspected cases of sexual abuse in the Diocese of Augsburg. Together, it will be determined whether or when a report of offence must be made.

### CULTURE OF OPENNESS TO ERROR

Openness towards complaints is an essential part of prevention. All sisters, staff, and guests should have the opportunity to express their concerns and complaints. A culture of openness to errors and meeting on eye level is essential to muster the courage to use available channels without fear of negative consequences. The way criticism is handled has a significant impact on whether those who know or who are affected feel motivated or discouraged from bringing up complaints.

Complaints can be submitted in writing or verbally.

## COMPLAINT MANAGEMENT AND FEEDBACK

All sisters, employees and other persons who wish to make a complaint can contact the Prevention Commissioner or a member of the Intervention Team directly. Their contact details can be found on the website [www.Missions-Benediktinerinnen.de](http://www.Missions-Benediktinerinnen.de)

If a sister becomes aware of a complaint from fellow sisters, co-workers, or other persons, she is bound to report it to the Prevention Commissioner or to the Intervention Team, but only if the person concerned wishes and allows her to do so.

It is standard procedure for the complainant(s) to receive confirmation from the Intervention Team that a complaint has been received and is being processed.

The complaint process preserves the anonymity of the person being complained about. The complainant will be kept informed of the progress of the complaint to ensure transparency in the handling of the matter.

## FORMS OF INTERVENTION

### DOCUMENTATION

The Prevention Commissioner and her team shall conscientiously document all issues brought to the attention of the Intervention Team. They are aware that this documentation may serve as the only form of evidence.

Two different forms are available for documentation: The form *'Documentation of Abnormalities and Indications of Sexualized and Spiritualized Violence'* (Appendix 2) is used to record personal observations and conversations with those affected. The form *'Progress Documentation in the Area of Sexualized and Spiritualized Violence'* (Appendix 3) is used to document various processes as progress documentation.

The forms are completed by hand and signed and dated for each entry.

The completed documentation is archived in a locked file by the Prevention Commissioner.

The forwarding of information to the state criminal prosecution authorities and, if applicable, other competent authorities, is pursued according to the regulations of the Code of Conduct for dealing with sexual abuse of minors and vulnerable adults

by clergy and other employees in church service in responsibility of the religious congregations.<sup>4</sup>

## INTERVENTION

The intervention serves to timely clarify the suspicion and, thus, put an end to the abuse. It also serves to provide long-term protection for the person affected by the abuse and offers appropriate support for all those involved.

The Prevention Commissioner works together with the "Fachbereich Prävention" (Prevention Department) of the Diocese of Augsburg and the external, independent contact persons for suspected cases of sexual abuse of the Diocese of Augsburg. Reports of sexual assault or abuse are passed on to the independent contact persons for suspected cases of sexual abuse.

A corresponding Recommendation for Action (RfA) is attached for intervention.

## SUSTAINABLE PROCESSING

### RECEPTION AND REFLECTION

Living in a religious community includes living with people we have not personally chosen and being obedient to individuals in special situations to fulfill our religious vocation. This relationship requires awareness of proximity and distance, power and authority.

Creating awareness and attention in all areas, promoting the ability to speak about this topic, and regular prevention training for all sisters and employees are the basic goals of the reappraisal and strengthening. In concrete terms, this means above all: strengthening of (self-)reflection and dealing with possible personal involvement without fear.

The sisters are sensitized to perceive and address the topic of reappraisal of abuse, also in intercessory prayer. The concern here is for those affected by abuse and power imbalances in the church and society, and for their relatives.

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<sup>4</sup> Intervention order of the DOK of 24.10.2023; put into effect for our Priory on 1.1.2024

## DEALING WITH AFFECTED SISTERS

We know that there are also people in our own ranks who have been affected by spiritualized and sexualized violence. Some will have found personal ways of coming to terms and coping within and outside the community. Others may never have dared to talk about it and may still carry in their hearts the deep pain of what happened may be a very long time ago. This side of our reality should be looked at carefully.

## WOMEN RELIGIOUS AS AFFECTED PERSONS

We will never know exactly how many women have been and are sexually abused, but we will know even less about how many women religious have been and are sexually abused.

Shocking examples of this include the film "Gottes missbrauchte Dienerinnen" ("God's abused servants", 2019), which is about sexualized violence by clerics against women religious, the publications by Doris Reisinger "Nicht mehr ich" ("No longer me" 2014) and "Spiritueller Missbrauch in der katholischen Kirche" ("spiritual abuse in the catholic church", 2019), the collection of testimonies by those affected in the book "Erzählen als Widerstand" ("Telling as a constant", 2020).

Talking about experiences of abuse and finding words for the suffering requires immense courage. And we need to ask ourselves how we can create an atmosphere of trust, empathy and acceptance in our communities that makes it easier to disclose this situation, where there is no room for mistrust, misunderstanding and condemnation.

The Prevention Commissioner and her team are available to help with the desire for such a narrative space. There are also several counseling centers and therapeutic services (see contact list in the appendix).

## QUALITY MANAGEMENT AND REVIEW

To guarantee that the IPP is not solely a theoretical framework but can also make a practical contribution to a culture of attentiveness, it is important that it be integrated into our daily monastic life.

Realization can occur in various ways and levels:

1. The Commission of Ongoing Formation shall prioritize the following topics for further training events / Priory whole day meetings:
  - dealing with conflicts
  - feedback–culture
  - continuous training, e.g. on trauma–sensitive language, cultural characteristics, generational differences, etc.
  - gender–issue
2. For each sister and each community, the following topics shall be a permanent field of practice and further training:
  - feedback–practices
  - awareness of marginalization
  - recognizing and naming the dangers of individual contacts/friendships and clique formation
  - dealing with one's own sexuality in the respective age phase
3. The formation team and the priory government handle the following:
  - the contents of personal files and evaluations of sisters in formation (see also DOK recommendations where applicable),
  - potential interests of transgender individuals in joining the religious life.
4. As members of an international congregation, we have a special responsibility to increase global awareness of the issue of abuse in all its forms, both within all priories and the General Council.
5. The Prevention Commissioner, the Prevention Team and the Intervention Team
  - shall promptly develop an IPP for salaried employees, which will then be included into the current IPP for the sisters,
  - shall provide a collection of information, literature, images, and film material on prevention,
  - shall continue to work on the topic by dealing with individual modules from the IPP,
  - review the IPP in all convents every five years,
  - are responsible for implementing the goals of the IPP, together with the priory government.

## IMPLEMENTATION

1. The presentation of the IPP will focus on the aspect of attentiveness in the Rule of Benedict in the “recreation groups” or in the whole community, preferably by two sisters from the steering group. Following the presentation, there will be a discussion and clarification of any open questions. Two copies of the entire IPP will be provided to each group.
2. Each sister receives the handout contained in the IPP. In addition, each sister who requests receives a copy of the entire IPP.
3. The handout will be publicly displayed in all houses, including addresses for counseling and processing.
4. The entire IPP will be made available as a PDF file on our website.

## CLOSING REMARKS

The thorough examination of sexual violence and spiritual abuse has made the steering group aware of the complexity of the topic and its implementation. It has also highlighted the potential for a more attentive and responsible interaction with one another.

The Rule of Benedict and our Constitutions are also a source of inspiration.

The document's conclusion marks the start of a culture of mutual respect and attentiveness. This culture cannot be carried by the steering group alone, but rather is a challenge and an opportunity for each individual sister.

We do this in the hope that our communities, our convents, will become an increasingly safe place – for others and ourselves – where protection can be experienced and wounds can eventually heal .

## COME INTO EFFECT

This Institutional Protection Plant is hereby put into effect.

1.1.2024

*Sr. Rachel Feller OSB*

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*Place, Date*

*Signature Prioress*



## APPENDIX 1 – RECOMMENDED BEHAVIOUR/ACTION IN CASES OF SUSPECTED SEXUAL VIOLENCE

### **1. Keep calm and do not act hastily!**

This may not be easy, but it is crucial to approach this task with care and attention. Rushed actions may exacerbate the situation for those affected.

### **2. If an affected person wishes to confide in you:**

Signal your willingness to listen and to believe the person.  
Offer support and protection!

### **3. The content of the discussions should always be recorded in writing!**

To report an incident, please use the provided form.  
Do not conduct any personal interviews with those who are accused.

### **4. Confidential handling of the suspicion!**

Keep the information confidential but inform the person that you will seek help.

### **5. Get help!**

Discuss the case with the Prevention Commissioner. The latter will inform the priest about the facts of the case.

### **6. Seek professional advice!**

The initial purpose of seeking specialist advice (e.g. from an educational counseling center, Wildwasser or similar) is to assess the situation and identify necessary procedures. It is important to record this conversation as well. This step can be taken by the Prevention Commissioner.

### **7. Clarification of the further procedure!**

If there is an increased suspicion of violent or sexual criminal acts and there is a legal obligation to report to the police or guardianship court, the Prevention Commissioner will inform the independent contact persons for suspected cases of sexual abuse in the Diocese of Augsburg and confer with them about further necessary steps.

## APPENDIX 2 – DOCUMENTATION OF SUSPECTED CASES

### Form for documenting of oddities and indications of sexualized and spiritualized violence:

Documentation of the conversation with:

-----

Author of the documentation:

-----

Place and time: -----

Context and situation of the conversation:

-----  
-----

Contents preferably verbatim:  
(if necessary, continue on the overleaf)

-----  
-----

Own reflections and conclusions:

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### APPENDIX 3 – PROCESS DOCUMENTATION

Author of the documentation: \_\_\_\_\_

Accused person who is the subject of the documentation:

\_\_\_\_\_

Initial information received from: \_\_\_\_\_

Date of the information: \_\_\_\_\_

Informed persons:

Prevention Commissioner of the community: Sr. \_\_\_\_\_

Prioress or superior of the community: Sr. \_\_\_\_\_

Further persons: \_\_\_\_\_

\_\_\_\_\_

Time, place and persons, brief facts leading to this documentation:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Attachment: Memory minutes or transcript of the facts – Date: \_\_\_\_\_

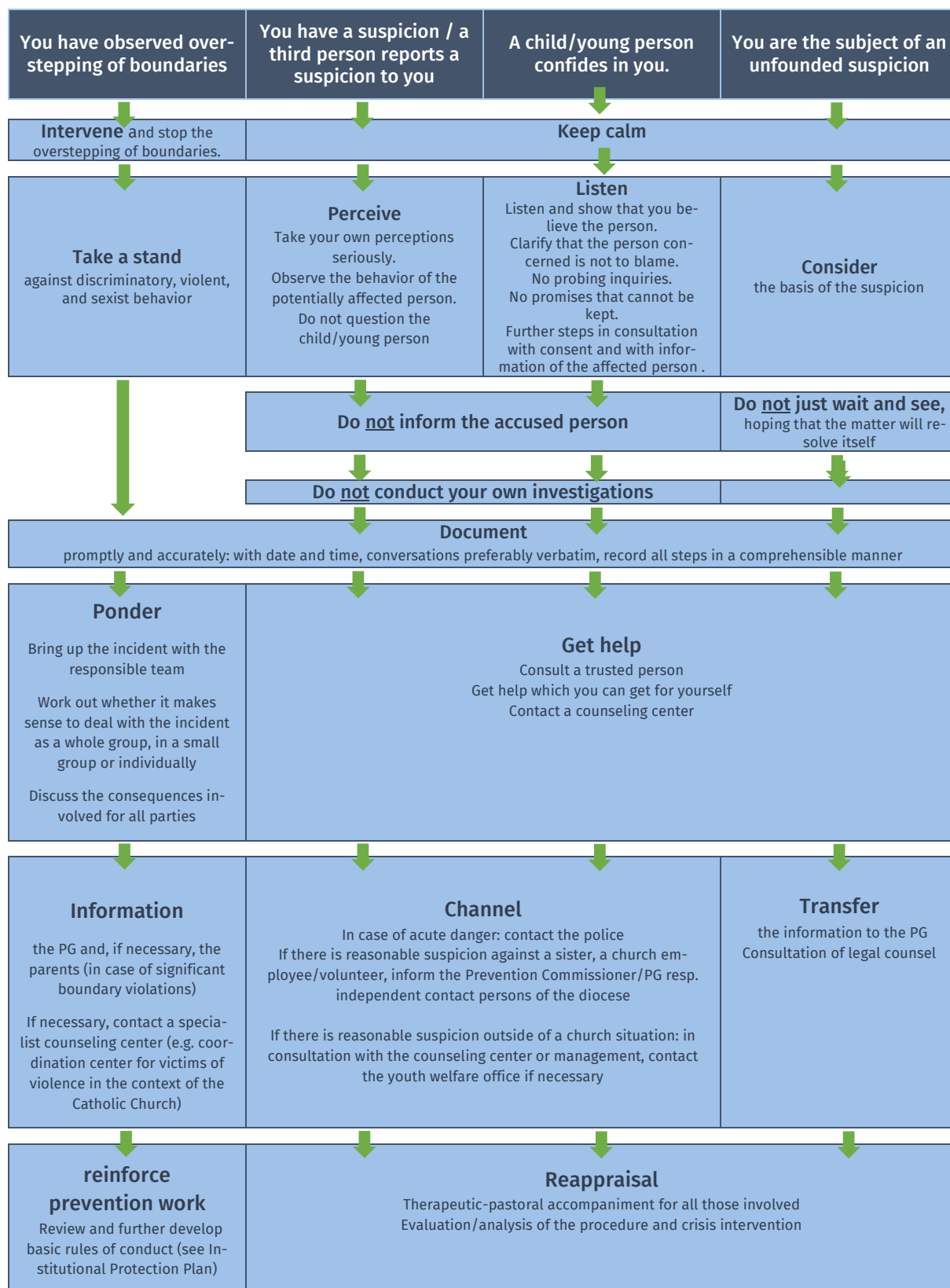
Forwarding to other involved parties: \_\_\_\_\_

\_\_\_\_\_

Other advice centers

\_\_\_\_\_

## APPENDIX 4 – GUIDELINES FOR ACTION



## APPENDIX 5 – STATUTES FOR SPIRITUAL ACCOMPANIMENT

### **Missions-Benediktinerinnen von Tutzing**

Bahnhofstraße 3, 82327 Tutzing

Telefon: (0 81 58) 92597-470

Telefax: (0 81 58) 92597-589



Missions-Benediktinerinnen von Tutzing, Bahnhofstraße 3 82327 Tutzing

### **Statutes for Spiritual Accompaniment**

Within the framework of the sovereign activity of the Missionary Benedictine Sisters of Tutzing, Priory Tutzing (KdöR), the following statutes are issued

#### **§ 1 Facts**

The Missionary Benedictine Sisters of Tutzing see the spiritual accompaniment of people as the fulfillment of their ecclesiastical mission to carry out ecclesiastical, pastoral, charitable or other ecclesiastical tasks in the sense of Can. 1254 § 2 CIC.

Spiritual accompaniment is understood as an invitation to accompany people on their personal and spiritual journey, in decision-making situations, in search processes or generally in their journey as Christians.

#### **§ 2 Costs Contribution**

No contributions to costs are charged for spiritual accompaniment; for spiritual accompaniment during retreats lasting several days, the contributions to cost are agreed in advance.

#### **§ 3 Documentation and Data Protection**

Each spiritual guide documents the name of the accompanied person, the date, the duration, and the location of each accompanying conversation and keeps this documentation for five years.

#### **§ 4 Coming into force**

These statutes come into force on January 1<sup>st</sup>, 2024.

Sr. Rachel Feller, OSB  
Prioress

## APPENDIX 6 – RESPONSIBILITIES IN CASES OF ABUSE BY MEMBERS OF THE RELIGIOUS ORDER OR THEIR EMPLOYEES

In the event of suspicion of spiritual or sexualized violence directed against a member of the community of the Missionary Benedictine Sisters of Tutzing or a person working on their behalf, the following offices are responsible:

The **Prevention Commissioner** is the first contact person in the event of a complaint, a suspicion, or a report.

An initial contact is also possible with an external person appointed by the order (member of another community or non-ecclesial person), see below for contact details.

The Prevention Commissioner informs and discusses what has been heard with the **Intervention Team** and with two external, professionally experienced persons. Together with them they discuss the next steps.

### PREVENTION AND INTERVENTION TEAM CONSISTING OF:

#### Intervention Team

- Sr. Veronika Sube ([sr.veronika@missions-benediktinerinnen.de](mailto:sr.veronika@missions-benediktinerinnen.de));  
Prevention Commissioner
- Sr. Hildegard Jansing ([sr.hildegard@missions-benediktinerinnen.de](mailto:sr.hildegard@missions-benediktinerinnen.de))
- Sr. Ulla Mariam Hoffmann ([sr.ullamariam@web.de](mailto:sr.ullamariam@web.de))
- Sr. Antonia Hippeli ([sr.antoniamariam@missions-benediktinerinnen.de](mailto:sr.antoniamariam@missions-benediktinerinnen.de))
- Sr. Magdalena Geigle ([sr.magdalena-osb@web.de](mailto:sr.magdalena-osb@web.de))

The Prevention Commissioner or a member of the Intervention Team documents the conversation and informs the priory government and the independent contact persons of the Diocese of Augsburg for further clarification of the suspicion and to initiate the necessary steps. If the cases have occurred in another diocese, the contact persons responsible there will also be informed.

### CONTACT PERSON FROM ANOTHER RELIGIOUS COMMUNITY:

**Sr. Mareile Hartl**, Missionary of Christi

Tel.: 089-74494944, e-mail: [Mareile-mc@gmx.de](mailto:Mareile-mc@gmx.de)

### INDEPENDENT PSYCHOLOGIST, NON-ECCLESIAL:

**Michaela Kuen**, Dipl. Social Pedagogue (FH), Systemic Therapist (DGSF),  
Supervision

Tel.: 089/5026221, 017642013603

e-mail: [michaelakuen@myway.de](mailto:michaelakuen@myway.de)

**Patrick Künstler**, Dipl.–Psychologist, Supervision

Tel.: 01 76 96902046

e-mail: [kontakt@patrick-kuenstler.de](mailto:kontakt@patrick-kuenstler.de)

## **DIOCESAN COMMISSIONED CONTACT (ANSPRECH) PERSONS:**

### **INDEPENDENT CONTACT PERSONS:**

of the Diocese of Augsburg for the investigation of suspected cases of sexual abuse of minors by clerics, members of religious orders or other employees in church service:

**Dr. Andreas Hatzung**, Lawyer

Tel.: 01 70 9658802

e-mail: [andreas.hatzung.ansprechperson@bistum-augsburg.de](mailto:andreas.hatzung.ansprechperson@bistum-augsburg.de)

**Angelika Hauser**, Dipl. Psychologist and Psychological Psychotherapist

Tel.: 01 75 3780388

e-mail: [angelika.hauser.ansprechperson@bistum-augsburg.de](mailto:angelika.hauser.ansprechperson@bistum-augsburg.de)

**Rupert Membarth**, Dipl. Psychologist and Psychological Psychotherapist

Tel.: 01 51 12090924

e-mail: [info@rupert-membarth-psychotherapie.de](mailto:info@rupert-membarth-psychotherapie.de)

## **PSYCHOLOGICAL COUNSELING FOR VICTIMS OF VIOLENCE IN THE CONTEXT OF THE CATHOLIC CHURCH:**

**Caroline Hoff**, Psychologist (M.Sc.), Psychological Psychotherapist

Mauerberg 6, 86152 Augsburg

Tel: 0821 3333-96, Telefax: 0821 3333-49

e-mail: [caroline.hoff@bistum-augsburg.de](mailto:caroline.hoff@bistum-augsburg.de)

## **CONTACT POINTS ONLINE ANONYMOUS:**

**Contact Point for anyone who has experienced violence as an adult in church:**

The Contact Point offers free and anonymous advice to those affected by spiritual and/or sexual abuse in church contexts, including religious orders. The Contact Point is run by the Office for the Pastoral Care of Women of the German Bishops' Conference. <https://gegengewalt-inkirche.de>

**Help portal for sexual abuse:** Are you worried about a child or are you looking for help and support for yourself? – *Talk to us about it.* On the [Hilfe-Portal Sexueller Missbrauch](https://www.hilfe-portal-missbrauch.de), you can find confidential and professional help by telephone, online or in person from professionals who specialize in sexual violence against children and young people. Tel. +49 800 22 55 530, <https://www.hilfe-portal-missbrauch.de>

**Berta:** Advice and telephone contact point for victims of organized sexualized and ritual violence, Tel: 0800 30 50 750, <https://nina-info.de/berta>

**The helpline – advice and help for women:** The helpline "Gewalt gegen Frauen" ("Violence against women") is a nationwide advice service for women, who have experienced or are still experiencing violence. Victims of all nationalities, with and without disabilities, are supported 365 days a year, around the clock, on 08000 116 016 and via online counseling. We also advise relatives, friends, and professionals anonymously and free of charge. Tel. 08000 116 016, <https://www.hilfetelefon.de>

**Leuchtzeichen (Luminous sign):** There is an institution-independent contact and advice center for victims of sexualized violence in the church. Leuchtzeichen advises people who have experienced sexualized violence in a church context. Independent, supportive, comprehensive, networked, trustworthy, joint and free of charge. <https://www.leuchtzeichen-online.de>

**GottesSuche (GodSeeking):** Ecumenical initiative on faith after experiencing violence; support and networking for those affected; information on the subject of abuse and faith and abuse and the church.

To be allowed to ask questions – to complain – to defy the trauma – to talk to other victims – to look for traces of hope. These are the needs of people who have experienced abuse. GottesSuche opens spaces for this. Those affected find support and can inform themselves and network. Their companions also receive information at GottesSuche for a trauma-sensitive accompaniment.

<https://www.gottes-suche.de>

**Sexual abuse helpline:** Advice and information for those affected; referral to local support services. Tel. 0800 22 55 530, <https://www.nina-info.de>

**Missbrauchsmuster (Patterns of abuse, formerly called: Erzählen als Widerstand /Storytelling as resistance):** *Adult women as victims of abuse;* Abuse of adult women in the Catholic Church is a phenomenon that was largely overlooked until recently; for a long time, the focus was primarily on the group of (male) children and adolescents. However, it is a well-known fact that adults, especially women, can also become victims of abuse in the church. In the complex field of violence against women



in the Catholic Church, numerous concealed patterns are at work. Whether concerning gender images, ideas of violence or in ecclesiological terms: patterns of abuse are often invisible – and even more powerful for it. They need to be brought to light through research, training, and storytelling projects to educate and learn to prevent abuse against adult women. <https://missbrauchsmuster.de>

**Psychotherapy Information Service:** Advice on the choice of suitable therapy by telephone and via the search function on the Internet: <https://www.psychotherapie-suche.de>

**Telephone counseling®:** by telephone 0800 111 0 111, 0800 111 0 222 or 116 123 per mail and chat under: <http://www.online.telefonseelsorge.de>

## APPENDIX 7 – REFERENCES:

### Sources and templates for the development of our questionnaire and the IPP:

- Für eine Kultur der Achtsamkeit – institutionelles Schutzkonzept der Missionarinnen Christi Region Deutschland/Österreich 2022
- Unter 4 Augen, Erzdiözese Wien, 2. Auflage Juni 2019
- Leitfaden zum Umgang mit Religiösem Machtmissbrauch, Das Ampelsystem als Anwendungsbeispiel und Hilfestellung zur Selbsteinschätzung, von Wolfram Soldan und Marina Kessler der evangelischen Allianz in Deutschland; [www.ead.de](http://www.ead.de)
- Geistlicher Missbrauch, Handreichung für pastorale Mitarbeiter(innen) der bayerischen Diözesen, Stand Okt. 2021, incl. Fragebogen
- Was muss geschehen, damit nichts geschieht? Von Arbeitsstab des unabhängigen Beauftragten für Fragen des sexuellen Kindesmissbrauchs, Stand Januar 2016, siehe auch [store.kein-raum-fuer-missbrauch.de](http://store.kein-raum-fuer-missbrauch.de)
- Augenauf – Prävention in der Katholischen Kirche in Deutschland, 1. Aufl. März 2018
- Checkliste: Auf dem Weg zur Freiheit – gegen – Spiritualisierte Gewalt in Orden und Geistlichen Gemeinschaften (für Interessentinnen und Interessenten an einer geistlichen Lebensform und für Menschen, die bereits auf dem Weg sind, von Sr. Mareile Hartl MC und Sr. Antonia Hippeli OSB (<https://www.bistum-aachen.de/Orden-und-Saekularinstitute/Anlaufstelle-Gegen-Gewalt-an-Frauen-in-Kirche-und-Orden/>, 2019)
- Zum Umgang mit geistlichem Missbrauch, Fachtagung der Pastorkommission (III), der Kommission für „geistliche Berufe und Kirchliche Dienste (IV) und der Jugendkommission (XII) am 31. Okt. 2018 im Erbacher Hof in Mainz
- Institutionelles Schutzkonzept zur Prävention von und Intervention bei sexuellem und/oder geistlichem Missbrauch, für die Steyler Missionsschwestern, Dienerinnen des Heiligen Geistes (SPSS) deutsche Provinz und ihre haupt- und ehrenamtlich Mitarbeitenden; [https://www.steyler-missionsschwestern.de/fileadmin/user\\_upload/1\\_Steyler\\_Missionsschwestern/00\\_Startseite/Kontakt/SSpS\\_Schutzkonzept\\_RZ\\_KORR\\_Screen.pdf](https://www.steyler-missionsschwestern.de/fileadmin/user_upload/1_Steyler_Missionsschwestern/00_Startseite/Kontakt/SSpS_Schutzkonzept_RZ_KORR_Screen.pdf) [19.11.2023]
- Gemeinsam Achtsam, Prävention im Bistum Augsburg (<https://bistum-augsburg.de/Hauptabteilung-I/Abteilung-Fortbildung/Praevention-sexualisierter-Gewalt>)
- Vereinbarung zwischen der Deutschen Ordensobernkongferenz (DOK) und dem unabhängigen Beauftragten für Fragen des sexuellen Kindesmissbrauchs (UBSKM) vom 31.3.2019

- Framework Regulation – Prevention of sexualized violence against minors and vulnerable adults within the domain of the German Bishops' Conference, 18 November 2019 in Würzburg
- Rahmenordnung – Prävention gegen sexualisierte Gewalt an Minderjährigen und schutz- oder hilfebedürftigen Erwachsenen im Bereich der Deutschen Ordensobernkonzferenz vom 4.9.2020
- Ordnung für den Umgang mit sexuellem Missbrauch Minderjähriger und Schutz oder hilfebedürftiger Erwachsene durch Kleriker und sonstige Beschäftigte im kirchlichen Dienst im Verantwortungsbereich der Ordensgemeinschaften vom 4.9.2020
- Gemeinsame Erklärung zur verbindlichen Regelung für eine unabhängige Aufarbeitung sexualisierter Gewalt in Ordensgemeinschaften, des Unabhängigen Beauftragten für Fragen des sexuellen Kindesmissbrauchs und der Deutschen Ordensobernkonzferenz vom 17.Mai 2021
- Ordnung für den Umgang mit sexuellem Missbrauch Minderjähriger und schutz- oder hilfebedürftiger Erwachsener durch Kleriker und sonstige Beschäftigte im kirchlichen Dienst im Verantwortungsbereich der Ordensgemeinschaften (Interventionsordnung) vom 24.10.2023

### Sources for definitions:

- <https://www.psychotherapie-golling.de/glossar/emotionaler-missbrauch-muenchen/> [30.08.2023]
- <https://www.kirche-und-leben.de/artikel/theologin-spiritueeller-missbrauch-hat-drastische-folgen-fuer-betroffene> [30.08.2023]
- [https://www.frankfurt-university.de/fileadmin/standard/Hochschule/Fachbereich\\_4/Kontakte/ProfessorInnen/UI-rike\\_Schmauch/SchmauchVortrag\\_Naehe\\_\\_Distanz...2015.pdf](https://www.frankfurt-university.de/fileadmin/standard/Hochschule/Fachbereich_4/Kontakte/ProfessorInnen/UI-rike_Schmauch/SchmauchVortrag_Naehe__Distanz...2015.pdf) [11.11.2023]

APPENDIX 8 – HANDOUT

HANDOUT

Institutional Protection Plan  
Missionary Benedictine Sisters of Tutzing  
on the prevention of sexualized violence

for a culture of mutual respect  
and attentiveness



**Honorare omnes homines (RB 4.8) –  
to respect all people**

**Actus vitae suae omni hora custodire (RB 4.48) –  
to keep constant guard over the actions of one's life**

This Institutional Protection Plan applies to the  
Congregation of the Missionary Benedictine Sisters of Tutzing in the  
Dresden, Bernried and Tutzing communities

**IMPRESSUM**

Contact	Missions-Benediktinerinnen von Tutzing Bahnhofstraße 3, 82827 Tutzing 08158 92597-0 <a href="mailto:information@missions-benediktinerinnen.de">information@missions-benediktinerinnen.de</a>
Website	<a href="http://www.missions-benediktinerinnen.de">www.missions-benediktinerinnen.de</a>
Priorress	Sr. Rachel Faller OSB
Editor	IPC-Steering Group
State	23.8.2024

## IMPORTANT TERMS AND RESPONSIBILITIES

### Prevention Commissioner

The Prevention Commissioner supports the respective institution in implementing the Institutional Prevention Plan by

- supporting the analysis and further development of an institution's prevention work,
- bringing together prevention initiatives within the institution,
- ensuring that the Protection Plan is updated (every 3 years),
- supporting networking activities,
- organizing further training for nurses, employees and volunteers in the field of prevention.

In addition, in the event of a report of abuse, she acts as a guide for intervention and further support structures.

She is part of the Intervention Team.

Please address enquiries about prevention to

**Prevention Commissioner of Tutzing Priory,**

Sr. Veronika Sube OSB, M.A.E;

[sr.veronika@missions-benediktinerinnen.de](mailto:sr.veronika@missions-benediktinerinnen.de)

Please address enquiries about **prevention at the diocesan level** to Mrs. Eva Kell-Hausner (theologian, supervisor, and Prevention Commissioner of the Diocese of Augsburg), [eva.kell-hausner@bistum-augsburg.de](mailto:eva.kell-hausner@bistum-augsburg.de) or 0821/3166-1442 or [praevention@bistum-augsburg.de](mailto:praevention@bistum-augsburg.de).

### Intervention Team

The Intervention Team is the link between the Prevention Commissioner and the Abuse Commissioner / Contact Person. It supports the Prevention Commissioner, especially when abuse is reported.

The team structure gives those affected the opportunity to choose a contact person and provides support and relief for the team.

**Members of the Intervention Team:**

Sr. Veronika Sube ([sr.veronika@missions-benediktinerinnen.de](mailto:sr.veronika@missions-benediktinerinnen.de)),

Prevention Commissioner

Sr. Hildegard Jansing ([sr.hildegard@missions-benediktinerinnen.de](mailto:sr.hildegard@missions-benediktinerinnen.de))

Sr. Ulla Mariam Hoffmann ([sr.ullamariam@web.de](mailto:sr.ullamariam@web.de))

Sr. Antonia Hippeli ([sr.antoniam@missions-benediktinerinnen.de](mailto:sr.antoniam@missions-benediktinerinnen.de))

Sr. Magdalena Geigle ([sr.magdalena-osb@web.de](mailto:sr.magdalena-osb@web.de))

The Intervention Team reports the abuse to the Abuse Commissioner.

Abuse Com-  
missioner /  
Independent  
Contact Person

An Abuse Commissioner / independent Contact Person is a person who is available to deal with cases of abuse that have taken place (in the past).

**The Abuse Commissioner / Independent Contact Person of the Priory is:**

**Cornelie von Welser (Psychologist)**

Tel.: 08809-9239829

[cornelie@vonwelser.de](mailto:cornelie@vonwelser.de)

**Independent Contact Persons for suspected sexual abuse of the Diocese of Augsburg,**

**Dr. Andreas Hatzung, Lawyer,**

Tel.: 0170 9658802

[andreas.hatzung.ansprechperson@bistum-augsburg.de](mailto:andreas.hatzung.ansprechperson@bistum-augsburg.de)

**Angelika Hauser, Dipl. Psychologist and Psychol. Psychotherapist**

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**Rupert Membarth, Dipl. Psychologist and Psychol. Psychotherapist**

Tel.: 0151 12090924

[info@rupert-membarth-psychotherapie.de](mailto:info@rupert-membarth-psychotherapie.de)

Prevention

This document repeatedly uses the Latin term prevention (prae-venire). The word means "to come before something happens", "to prevent". In the literal sense, it is about acting before something happens.

Persons in  
need of pro-  
tection or as-  
sistance

Adults in need of protection or assistance include persons who are granted special protection status by law ("defenseless" due to frailty or illness) or adults who need counseling, treatment or care.

In addition, the guidelines on the framework regulations list special circumstances that may give rise to a relationship of power or dependency. These are:

- employment relationships (superiors and employees)
- in-house vocational training relationships (trainees and apprentices)
- teaching situations (teachers and students, pupils)
- dependencies in religious communities (superiors and members of religious orders)
- employment relationships (bishop and clergy)
- (personal) pastoral situations (spiritual accompaniment and retreat accompaniment).

Power

Power is not inherently negative. However, if it is used consciously or unconsciously to oppress others and take advantage of someone, it becomes dangerous. Those who hold power must be aware of this and the responsibility it entails. Therefore, they should regularly reflect on their actions. It is important to keep in mind that everyone has a certain amount of power over other humans.

Abuse of power

Abuse of power is evident in the exploitation of emotional and social dependency. There is a massive and fatal power imbalance if persons who hold an office in institutions (especially those with high moral standards) become perpetrators. This is aggravated by pressure on the victim's confidentiality.

Violence

Violence can be physical and/or psychological and is always related to coercion or lack of consent. The person's needs and desires are ignored or violated. Violence can be carried out by individuals, groups, or institutions and their structures.

Sexualized violence

The term 'sexualized violence' highlights the use of sexuality as a means of exerting power and violence. This extension of the term 'violence' emphasizes the connection between the two. This term encompasses various forms and intensity of violence.

Boundary violations

In everyday life, people often cross psychological and physical boundaries because they perceive them differently from their own and from others. These boundary violations are often unintentional and can be corrected by simply acknowledging and respecting them. To do this, it is important to be aware of our own boundaries and to be sensitive to those of others.

Emotional abuse/  
psychological violence

Emotional abuse is a common but often unrecognized form of abuse. It is also known as psychological violence or emotional abuse. When emotional abuse happens to children or adolescents, it is considered a form of child abuse that is punishable by law. Unlike physical or sexual abuse, emotional abuse occurs solely on an emotional level between individuals, making it harder to identify.<sup>5</sup>

Spiritual abuse is the manipulation and exploitation of people in the "name of God" and in the context of religious life. In pastoral care,

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<sup>5</sup> textual source: <https://www.psychotherapie-golling.de/glossar/emotionaler-missbrauch-muenchen/> [30.08.2023]

Spiritual abuse/violence	for example in confession or spiritual accompaniment, but also in spiritual communities, people are subject to paternalism, are incapacitated, and often isolated from others. <sup>6</sup>
(Sexual) assault/abuse/violence	Sexual assault, abuse, or violence refers to repeated violations of personal boundaries. These violations can occur intentionally or due to professional or social incompetence. Unluckily often defensive reactions or criticism from third parties are ignored. Therefore, it is crucial to intervene when abusive behavior is detected.
Criminally relevant misconduct	Sexual acts performed on, with, or in front of children under the age of 14 are classified as sexual abuse. The same applies to any sexualized act that deliberately exploits inequality in experience, power, and authority. These acts are criminal offenses punishable by law.

## INTERNAL CONTACT PERSONS

### Intervention Team:

- Sr. Veronika Sube ([sr.veronika@missions-benediktinerinnen.de](mailto:sr.veronika@missions-benediktinerinnen.de));  
Prevention Commissioner
- Sr. Hildegard Jansing ([sr.hildegard@missions-benediktinerinnen.de](mailto:sr.hildegard@missions-benediktinerinnen.de))
- Sr. Ulla Mariam Hoffmann ([sr.ullamariam@web.de](mailto:sr.ullamariam@web.de))
- Sr. Antonia Hippeli ([sr.antoniam@missions-benediktinerinnen.de](mailto:sr.antoniam@missions-benediktinerinnen.de))
- Sr. Magdalena Geigle ([sr.magdalena-osb@web.de](mailto:sr.magdalena-osb@web.de))

## EXTERNAL CONTACTS

**Sr. Mareile Hartl**, Missionary of Christ – religious woman of another community

Tel.: 089-74494944

e-mail: [Mareile-mc@gmx.de](mailto:Mareile-mc@gmx.de)

### Independent psychologists, non-ecclesial

**Michaela Kuen** (Dipl. Social Pedagoge (FH), Systemic Therapist (DGSP),  
Supervision)

Tel.: 089/5026221, 0176 42013603

e-mail: [michaelakuen@myway.de](mailto:michaelakuen@myway.de),

**Patrick Künstler** (Dipl. Psychologist, Supervision)

Tel.: 0176 96902046

e-mail: [kontakt@patrick-kuenstler.de](mailto:kontakt@patrick-kuenstler.de)

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<sup>6</sup> textual source: <https://www.kirche-und-leben.de/artikel/theologin-spiritueller-missbrauch-hat-drastische-folgen-fuer-betroffene> [30.08.2023]



## **Diocesan commissioned independent Contact Persons**

**Dr. Andreas Hatzung**, Lawyer

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## **Psychological counseling for victims of violence in the context of the catholic church**

**Caroline Hoff**, Psychologist (M.Sc.), Psychological Psychotherapist

Mauerberg 6, 86152 Augsburg,

Tel.: 0821 3333-96; Telefax: 0821 3333-49

e-mail: [caroline.hoff@bistum-augsburg.de](mailto:caroline.hoff@bistum-augsburg.de)

## **Contact points online anonymously**

Contact point for anyone who has experienced violence as an adult in church:

<https://gegengewalt-inkirche.de>

Help portal for sexual abuse:

Tel. +49 800 22 55 530, <https://www.hilfe-portal-missbrauch.de>

Berta: Tel. [0800 30 50 750](tel:08003050750), <https://nina-info.de/bertha>

Das Hilfetelefon – advice and help for women:

Tel. [08000 116 016](tel:08000116016); <https://www.hilfetelefon.de>

Leuchtzeichen: <https://www.leuchtzeichen-online.de>

GottesSuche: <https://www.gottes-suche.de>

Sexual abuse helpline:

Tel. [0800 22 55 530](tel:08002255530), <https://www.nina-info.de>

Missbrauchsmuster (earlier: Erzählen als Widerstand)

<https://missbrauchsmuster.de>

Psychotherapy Information Service

<https://www.psychotherapiesuche.de>

Telephone Counseling®

Per telephone 0800 111 0 111, 0800 111 0 222 or 116 123

per mail and Chat under <http://www.online.telefonseelsorge.de>

For detailed information, see the Institutional Protection Plan, available as a PDF at [www.missions-benediktinerinnen.de](http://www.missions-benediktinerinnen.de).

## GUIDELINES FOR ACTION

