

REVIEW MATERIALS

Disclaimer: Some of the topics discussed in these review materials have legal implications. The authors of these materials are not attorneys, and these materials are not intended as nor should they be considered legal advice. The laws applicable to the situations Jesuits may face vary from state to state and are subject to change. Please seek appropriate counsel in dealing with these situations.

DIRECTIONS

Please take time to study these review materials, which are purposely similar to those you received last year. This content provides the basic competencies and knowledge that all of us must consider regularly to keep us conscious of how to keep young people and ourselves safe.

When you have completed this review, please take the test, which immediately follows these materials. If you prefer, you may request a paper version of the test, which you should submit to your superior after you have completed it. If you cannot complete the reading and test in one session, you may return to complete it by using the same link on SurveyMonkey. Your completed survey will be submitted when you get to the end of the test and click "done."

INTRODUCTION

First of all, thank you for your participation in this continuing education process. Your time is valuable, and your efforts and attention to these materials are appreciated.

As you may recall, during each of the next four years, you will be asked to review materials such

as these, complete a test that evaluates your appropriation of the material, and then participate in a community exercise of reflection and discussion based on a "case study." This community exercise will require no more than an hour and will be conducted annually.

Educational experts have recommended that these trainings take place on this schedule, and their recommendation is based on several key facts. First, knowledge and information in the field of healthy celibate living and professional boundaries must be updated regularly. Second, retention of this knowledge happens best when given regularly and consistently. Third, "our" way of proceeding is community based; hence, all these trainings will be rolled out in our ordinary communal structures.

RATIONALE

These materials are structured according to an adult learning methodology meant to enhance and encourage conversation about "case studies" that allow Jesuits to discuss difficult issues. These are realities facing us in today's new, often changing and challenging pastoral, communal, and personal landscapes. We realize that the one hour allotted for these cases does not allow you to fully discuss and engage the issues presented within the limited time frame. Your conversations after the trainings with friends, community members, and lay colleagues are integral to the short-term and long-term effectiveness of this program.

There is overwhelming evidence from the two John Jay Studies commissioned by the U.S.C.C.B. that "situational" variables within the Church and religious communities contributed most significantly to the problem of sexual abuse of minors. These "situational" variables are defined as environmental, contextual or

systemic and not within the individual or personality of the offender. The most salient “situational” variables were identified to be: the stress of ministry; the role of loss and grief in religious life; inadequate formation; education in and understanding of human sexuality; poor intimacy skills and support systems; poor anger management skills; isolation and loneliness in religious and diocesan structures; and a systemic lack of accountability. Simply stated, it was not that there were “bad” apples, but that the barrel itself was indeed “bad.” More importantly, these situational realities are about how we live and how we relate as brothers. Addressing these findings in a standardized, comprehensive, systemic, and “situational” manner is the primary rationale for this new educational and formational program.

Adaptability

This program of formation and education is meant to address various aspects of our world that are changing rapidly.

First, the new and changing world of technology has influenced nearly every aspect of our lives. Policies about Internet presence and the use of technology in our ministries and personal lives are being refined on a continually evolving basis.

Second, the changing face of the ecclesial sexual abuse scandals throughout the country and the world need to be understood and addressed more effectively.

Third, the *Charter for the Protection of Children and Young People* promulgated by the U.S.C.C.B. was changed recently (June 2011), and the criminal and civil laws associated with the sexual abuse of minors are changing and being updated in most states. We must keep ourselves aware

of new requirements and provisions brought about by these changes.

Finally, in today’s climate, clergy and religious must understand the basic requirements of being “mandated reporters.” Laws change and therefore our responsibilities are changing. We need to be adaptable and be knowledgeable about all of these facets as we move forward.

Spirituality

The recent scandals and crises have struck deeply at our core as men of faith. Our vision and faith in our Church that we love, the Society of Jesus with its own warts and beauty, and the faith of those we serve are central to our being engaged with this reality.

We must situate this current reality in the context of prayer, and we must do this together. The challenge we face— but also the new opportunities we encounter—invite us to a spirituality that is not new to us, as Jesuits. We are called into a new “way of proceeding.”

Our relationships and the lack of our relating well to one another, both at an individual and communal level, must be part and parcel of this conversion process. As some have stated, “we are individually and as a Church at the foot of the cross.” What did I see there, what do I see there, and what must I do as I pray and reflect upon this full reality?

REVIEW OF CORE COMPETENCIES

The content below has been presented in previous educational materials:

Boundary Violations

A “boundary” violation is an action, which by its very nature penetrates the physical, emotional and/or behavioral boundaries of another person. There are three (3) types of boundary violations: physical, emotional, and behavioral. Incorporated within this broad category of “boundary violations” is knowledge about what constitutes appropriate and inappropriate displays of affection. These need attention and care to better create a “safe environment” with children and adults and to remain safe from false accusations.

The Effects on Victims

Victims of sexual abuse are very resilient women and men. However, it must be remembered that one act of sexual abuse is all it takes to traumatize an individual. The four (4) factors that influence the effects of abuse on a person are: frequency, duration, intensity, and sense of betrayal.

Children and adolescents who have been victimized manifest symptoms in a variety of areas: psychological, educational, behavioral, interpersonal, and sexual. These symptoms tend to manifest themselves in the extremes in each of these categories. In other words, she or he is acting or responding in an odd, different or “out of character” manner.

Barriers to Disclosing Abuse

Sexual abuse is not about sex; it is about power. It is about a misunderstanding and inappropriate application of authority; it is not about love and

affection between an adult and a child. Sexual abuse is about manipulation and exploitation. Embarrassment, shame, fear, denial and avoidance are the major barriers to coming forward to disclose sexual abuse. Most survivors of familial abuse wait for 10-15 years after the abuse to report it. Most survivors of clerical sexual abuse wait for 25 or more years to come forward to disclose it.

Types of Offenders

There are generally two types of offenders: the preferential and situational offender. Both can and might desire sexual relations with adults. As a matter of fact, most offenders in society are heterosexual married men. The preferential offender desires the company of children over adults and targets a specific “type” or an age of a child. In contrast, the situational offender will target almost any vulnerable or easily manipulated individual (children, elderly, physically or mentally challenged). This situational type of offender will often target a child or adult when the “situational” stressors in his life become overwhelming or out of control. You should be familiar with the “warning signs” that pertain to each type as they are different and predictable according to their definitions. Additionally, you need to be aware of how to appropriately respond within the Society to these warning signs.

Province and Personal Responses to Sexual Abuse

If you become aware of an incident of possible sexual abuse of a minor, you must report this to civil authorities. Reporting laws about sexual abuse of a minor vary from state to state and you must be aware of these state requirements. Being a mandated reporter may require you to report any allegation of sexual abuse against a

minor, regardless of the current age of the victim. You might want to contact your Province office for assistance with or advice about making the report, but you are required to notify civil authorities within the time period specified by state statutes.

In addition to directly informing local civil authorities of the abuse allegation, you also need to inform the local Rector and/or Superior of your decision to do this. If time permits, one should do this as part of any reporting. If the person accused of sexual abuse of a minor is a current or former Jesuit, you should inform the provincial delegate at that time.

When an allegation of sexual abuse of a minor by a current or former Jesuit is reported to a Province, an established process is set into motion. Typically, the Province will make the proper authorities aware of this allegation.

Care for the victim is paramount at this point in time. Each Province has dedicated men and women who can help with the pastoral needs of this person. The names and contact information for these people are available on the Province websites. If someone makes an allegation to you of sexual abuse of a minor by a Jesuit, please walk this individual through how to take advantage of these people and these services.

Once the matter has been referred to civil authorities, criminal and/or civil procedures are followed as the situation demands. In addition, each Province follows its own proper procedures and policies. Each case might demand various responses depending on when the alleged abuse took place.

Typically, a set of procedures ensues in these cases, which detail how to respond to the victim, the accused, and the allegations. These

procedures have been well refined during the past 10 years. You need to be familiar with these and other aspects of your Province policies.

It is also important that you be fully aware of your rights and your duties in the event that an allegation of sexual abuse of a minor is leveled against you. Men with an “established” allegation of abuse or a boundary violation are required to live within the strictures of a “wellness” or “safety” plan. An accused Jesuit has rights and is often cared for by the Society with both respect and yet appropriate accountability. Each Province uses a Review Board to assist in the determination about whether an allegation has been “established” and to give the provincial its recommendations about the response to the victim and the disposition of the accused.

The Review Board will also assist in the monitoring and implementation of any “wellness” or “safety” plan. This is done both for the safety of the Society of Jesus and society at large. Preventing further abuse is of paramount concern. The outcome of these “wellness” or “safety” plan recovery programs, which are similar to the recovery and serenity models within the 12-step tradition, varies with each individual Jesuit.

Changes in the “Dallas Charter”

It is important to recall that the *Charter for the Protection of Children and Young People* has changed from its original version. In 2011, the U.S.C.C.B updated the “Dallas Charter” promulgated in 2002. Two new significant issues were addressed in this document:

1. Sexual abuse of vulnerable adults
2. Child pornography

These now are “charter-able” offenses. A priest or religious can and will be permanently removed from ministry if allegations involving these two offenses are established.

A “vulnerable” adult is defined as an adult person with “cognitive” limitations. As the *Charter* states, “in this case, a person who habitually lacks the use of reason is to be considered equivalent to a minor.” A vulnerable adult is not to be confused with an adult who might be going through a difficult period in his or her life nor an adult who is in a subordinate position to one in authority.

There are three (3) aspects of the *Charter* changes in regards to child pornography that are necessary to know and understand. First, please note that the definition of what constitutes “child pornography” is quite broad. The offense associated with child pornography is committed by “the acquisition, possession, or distribution by a cleric of pornographic images of minors.” As one can see, **possession alone of child pornography** is sufficient for this offense. A Jesuit should not think that he has not committed a crime if he didn’t buy the pornography, or if someone “gave” it to him, or emailed it to him, or he otherwise did not spend any money to acquire it.

This is a very important point to keep in mind. If you download and purchase any adult pornography you could also potentially download and “possess” child pornography because marketers often dupe the person with any and all tricks to get the person to buy more pornography. A Jesuit risks many things by viewing pornography but most especially his ministry and the community’s welfare.

Second, the U.S.C.C.B. documents make it quite clear that the bishops “will apply the federal

legal age for defining child pornography, which includes pornographic images of minors under the age of eighteen, for assessing a cleric’s suitability for ministry and for complying with civil reporting statutes.” Possession of and even viewing of child pornography is a federal offense and is often a state criminal offense as well. This means:

- There are mandatory sentencing requirements for conviction of an offense involving child pornography.
- The person convicted of involvement with child pornography must be registered as a sex offender for the rest of his life in both state and federal jurisdictions.
- A conviction related to child pornography often means that the offender will not be allowed to live near schools or children.

Third, the existence of child pornography on a person’s computer, smart phone or other electronic device is an offense that you are mandated to report. The Jesuit’s friends, community members, and Superiors have no choice but to report this fact to the proper authorities.

Finally, a “mandated reporter” or anyone who discovers child pornography on any form of technology must immediately notify the authorities and turn the device over to them. Get immediate professional assistance with the safeguarding of the computer or smart phone. If this is not done properly, the mandated reporter could be charged with “tampering” with evidence in a potential federal and/or state criminal trial. Several recent cases and trials have shown what can happen to Church leaders who do not report these matters quickly and appropriately.

Mandated Reporting

Mandated reporting to civil authorities of known or suspected sexual or other abuse of minors by clerics and others is often required in most states. There are a few “basics” of mandatory reporting, which are good to keep in mind:

1. Don't panic.
2. It is rare that this revelation suddenly comes out of the blue.
3. Know who to call in your state.
4. Ask for help. Your Province office is your best bet. Every office has someone who can assist and advise you. This person can help you make the required report.
5. You are not expected to be the expert; you are expected to act.
6. You must be the person to report. You can't delegate this responsibility to anyone else, although you can seek assistance in making the report.
7. Do not delay in responding; typically most states require an immediate and/or timely response.

It must be clearly stated and understood that you, as a “mandated reporter,” must report any allegation of current abuse of a minor in any form—neglect, physical, emotional, and sexual—to appropriate authorities immediately or in a “timely” manner according to the laws of the state within which you reside. This reporting is your responsibility. If you're unsure of how to proceed in a given situation, you can also call the abuse “hotline” in your state and seek advice and make the report. A list of these “hotlines” can be found in a document at www.jesuits.org/aboutus?PAGE=DTN-20131211110528&SUBPAGE=DTN-20130710105146

This requirement applies whether the abuse was with a religious or cleric or, more typically in society, with any member of the victim's family or friends. In some states, you are also mandated to report any abuse that has happened at any time in the past. You need to be aware of these laws (go to https://www.childwelfare.gov/systemwide/laws_policies/state/index.cfm?event=stateStatutes.showSearchForm for various resources on state laws). Ask for help if you still do not understand your responsibilities.

Laws concerning “mandatory reporting,” which address issues such as who is a “mandated reporter,” the sorts of abuse subject to mandatory reporting, etc., vary from state to state. You must be aware of these requirements in the state(s) in which you work and/or reside. Moreover, these laws are constantly being amended by the state legislatures, so information about these that is accurate today might not be so tomorrow.

In those jurisdictions with mandatory reporting requirements, a person making a report is immune under law from any legal liability for making the report in good faith even if, after the act, the report turns out to be inaccurate in any respect. In the rare instances in which you are NOT a mandated reporter in the state in which you reside or work, please contact your Province or diocesan offices for information on how to proceed. Contact information about these offices can be found on Province and, typically, diocesan websites.

Besides knowing and following the requirements of current civil laws with regards to mandatory reporting, you must remember the new obligation that was put into place by the revised *2012 Standards of Accreditation* adopted by the Conference of Major Superiors of Men (CMSM).

These “Standards” are the basis on which Praesidium, Inc. makes its decision about the accreditation for a Province. The obligation entailed in Standard 12 requires that each Jesuit must “report to civil authorities all allegations of known or suspected sexual abuse of a victim who is currently a minor.” *This obligation applies regardless of the requirements of state law.* In those states requiring you to report, all the specifics of civil law must be followed. But even in those states that do not require you to report allegations of sexual abuse of a minor, you are still obliged by Standard 12 to report these allegations to civil authorities. (Go to www.jesuits.org/aboutus?PAGE=DTN-20131211110528&SUBPAGE=DTN-20130710105146 to access a complete copy of the *2012 Standards of Accreditation*.)

Finally you need to be aware of the Province policies with regard to receiving and reporting allegations of sexual abuse of a minor and also alert the local Superior and/or provincial delegate who handles these situations. You are not alone. They will and can alert the proper (arch)diocesan authorities. You are not expected to be the “expert” in these cases—ever. You ARE expected to act directly and to act quickly.

However, please know that you are not alone in performing your duty as a “mandated” reporter. You might need support yourself and someone to help you with this process. You can and should reach out to your local and provincial resources as soon as possible. These resources, policies, and procedures are available on each Province website.

Limits of Confidentiality in Pastoral Settings

Pastoral settings can be complicated and challenging for religious and priests to manage well. It is also quite confusing to those we serve.

Most people might expect us to maintain the “confessional seal” when in fact we are not in confession or the Sacrament of Reconciliation.

There may be situations in which we need to seek additional assistance for someone who is going to harm either himself or others, or who is making a report of abuse. How do we inform this person that we might need to get him help? This can be very challenging if one does not have the necessary skills and training to do this well. Some basics to keep in mind:

1. These issues normally don’t just “come up” in conversation(s).
2. One can typically sense that the person wants to say something serious and troublesome.
3. You can and need to let the person know early on that you might need to break confidentiality in certain situations.
4. It is strongly suggested that you have a standard protocol that you use with everyone in this circumstance.
5. Be sure to have a list of local trained professionals that you can refer this person to when they seem to need a referral and give them the names of several professionals.
6. Know your limits and seek support when needed.

It is highly recommended that religious and priests develop a “standard” verbal “informed consent” for occasions that may warrant the breaking of confidentiality. This might sound something like, “I want you to know that most of what you say to me is strictly confidential. I would only break this confidentiality when or if you might hurt yourself, others, or tell me about abuse of a minor. Ok?”

In the rare event that you need to break confidentiality in a pastoral setting, it also might be appropriate and pastoral to tell the person that you need to do this and that both of you can call the agency or trained professional together to get the help he or she might need at that very moment.

There are several benefits and challenges to this manner of intervention.

1. This assures you and the other professional that you are taking appropriate and immediate action.
2. It provides you with immediate support and a record of your actions.
3. It communicates to the person who entrusts you with this information that you are dependable.
4. This person will, most likely, be someone that you will see again pastorally. It maintains the sanctity and the pastoral trust in this relationship.
5. If the person does not consent to report this information with you, you will have to break confidentiality without his or her consent.
6. However, it would be important to tell the person that you will be breaking this confidentiality.
7. This is why you want to “inform” the person (informed consent) early in the conversation of the “limits” of this confidentiality.

Confessional or Sacramental Seal

If the revelation of sexual abuse of a minor occurs in the confessional and/or in the context of the Sacrament of Reconciliation, the so-called “seal of Confession” cannot be broken. The confessor cannot disclose this information to anyone. He can certainly encourage the person

to seek help and to report the abuse to authorities. If the alleged abuser is a priest or a Jesuit, the confessor should make the penitent aware of the Province resources—a victim’s advocate or provincial delegate—which are available to him or her. But the sacramental seal must be maintained at all times.

Limits of Pastoral Competency

Jesuits should know the limits of their competency and stay within those limits. Know when to refer a pastoral counseling subject to other professionals.

Creating Healthy Boundaries

In today’s pastoral climate, our actions are open to misinterpretation. They are judged, not on what we intend to do, but by how they are perceived by others. Many say this is unfair and unjust but it would be naïve to think otherwise. Acknowledging this changed context of our ministry, we need to be aware of the basics about creating healthy and safe boundaries.

1. Set clear limits on your work or ministry—watch the tendency to overwork.
2. Get regular time off to relax.
3. Do only what you are trained to do.
4. Develop hobbies or other interests.
5. Monitor your self-care (sleep, diet, nutrition, meditation, and exercise)
6. Develop self-awareness skills and grow in your affective or “emotional” capacities.
7. Work on your “emotional” awareness and skills regularly.
8. Get regular support and feedback.
9. Don’t be afraid to ask for help.

Aspects of Healthy Religious Boundaries

The following are important aspects that need to be understood within the unique clerical and religious lifestyle.

1. We are always in a position of authority over those with whom we minister and collaborate.
2. Unlike most other professionals, clergy and religious deal with many regular and consistent traumas and losses (e.g., deaths, crisis management, changing assignments regularly, dealing with communal and personal diminishment, etc.).
3. If left unprocessed, these losses often create problematic personal, communal, and pastoral behaviors.
4. Research indicates that the loss of the mother for priests and religious is highly significant. This warrants special care and attention.
5. In light of our lifestyle, loneliness and isolation are significant issues for religious and priests to manage well.
6. Clergy and religious have consistently struggled with addictions at a higher rate than other professionals.
7. The challenge of living a chaste and celibate life in a non-chaste and often hyper-sexualized society demands different supports and different coping mechanisms.
8. Prayer, regular spiritual direction, and support from family and friends are consistently linked to more effective management of boundaries for clergy and religious.

The Use of the Internet and Technology

Many of us are already very familiar with the various modes of Internet usage and the new technologies that exist today, but it might be helpful to spell out and recall some of the different forms our use of technology and the Internet can assume:

- Email
- Streaming video (Netflix, Hulu, etc.) or audio (Spotify, Pandora, radio, podcasts)
- Picture and video-sharing services (YouTube, Flickr, Instagram, etc.)
- Texting or other forms of instant messaging
- Blogs – reading, posting content or comments
- Chat rooms and discussion forums– reading and posting content
- Social networking sites (Facebook, LinkedIn, Google+, Twitter, etc.)
- Online gaming
- Skype, video-conferencing, teleconferencing

There is consistent overwhelming national and international data to suggest that technology and the Internet have enhanced relationships, communication, business, education, and the exchange of information. Moreover, as Jesuits, our use of the Internet and technology can and should have an apostolic dimension and focus. In a recent address Pope Francis noted that “it is therefore important to know how to dialogue, and how to enter, with discernment, into the environments created by new technologies, into social networks, in such a way as to reveal a presence that listens, converses, and encourages. Do not be afraid to be this presence, expressing your Christian identity as you become

citizens of this environment. . . In one of (St. Ignatius') rules, he says that anyone accompanying a pilgrim must walk at the same pace as the pilgrim, not ahead and not lagging behind. And this is what I mean: a Church that accompanies the journey, that knows how to walk as people walk today."

Technology, the Internet and our modern means of communications are a gift and, like any other gift, they need to be properly safeguarded, managed, and appreciated.

A review of some basics facts:

1. Nothing on the Internet is ever private.
2. Even after you "delete" emails, text messages, or blogs, experts can easily retrieve such information.
3. Problematic behaviors with Internet usage seem to be fairly common.
4. Around 7-10 percent of the typical workforce in the United States seems to be struggling with an "addiction" to these new forms of communications.
5. The earlier the intervention in these problematic or "addictive" behaviors, the better the success in treating these issues.
6. Internet "addiction" looks like most other addictions that we know and see in society and in religious life.
7. These problematic behaviors seem to have the characteristic hallmarks of an addiction: denial, withdrawal symptoms, tolerance, isolation, secrecy and an inability to control the behaviors after repeated attempts to do so.
8. About a quarter of clergy across faiths report "problematic" and personal use of Internet pornography.

9. This use of internet pornography seems to affect men of every race, age, and sexual orientation.
10. It is estimated that 90-95 percent of male college students in the United States engage in "regular" viewing of Internet pornography.

NEW CORE COMPETENCIES

Internet Interactions*

Although virtual interactions are common nowadays and have many positive benefits, we must also be aware of some of the risks associated with these. Whether we are posting content to a blog or a social media website, sending emails, texting, or being part of a chat room, certain factors associated with some or all of these experiences can contribute to an inconsistency between who you are and how you act in real life and how you seem or appear online. Some of these factors include:

- The sense of **anonymity** during online experiences can lead to the feeling that what you say or do can't affect your real life. "Many people do not feel that they have to take responsibility for their actions while online."
- The "**invisibility**" of online experiences can promote a disregard both for how you appear to others but also a lack of concern for how the other person is feeling or reacting to your online behavior. Important body language or emotional cues are hidden.
- Oftentimes, especially with emails or message boards, **the communication process does not take place in real time** so you don't have to worry about someone's

immediate reaction. This can lead to problems, especially in situations involving strong feelings. A person can put something out there and then walk away before he gets a response. One psychologist aptly termed this method an “emotional hit and run.”

*This material is based on a paper by Monica Applewhite, Ph.D., entitled “The Online Disinhibition Effect.”

Information Shared Online

Many times we use the Internet to communicate various types of information, either about ourselves or others. Listed below are a few reminders about the appropriate ways in which to do this:

- As with all areas of our lives, we have to be careful about any blurring of boundaries between one’s professional, pastoral or ministerial role and one’s personal life during online communications. What might be appropriate to say to a good friend or adult relative may be improper if said to a colleague, parishioner, student, etc.
- Our online communications should always respect the privacy of others, especially fellow Jesuits, colleagues, and those to whom and with whom we minister. Avoid posting photographs, videos or messages of others without their permission, unless the content is clearly intended for publication.
- Before posting something online or sending an email, review it so that nothing in it could be misconstrued as suggestive, demeaning, offensive or otherwise inappropriate.

- Evaluate what you share on the Internet with an eye toward how this content might affect the reputation and public regard for your institution, the Society of Jesus, or the Church.
- Maintaining transparency about ourselves in the content we post online is important. In general, we should use our real names in identifying ourselves and the ministry or institution with which we are affiliated, and we should state that the content reflects our personal opinions, not the official views of the Society or the Church.

Policies on Internet Presence and Interactions

To address some of the challenges associated with our cyberspace interactions and presence, the Jesuit Conference in May of 2011 issued its *Norms and Policies of Internet Presence*. This document provides a guide for maintaining an individual or organizational online presence that respects the values (e.g., transparency, privacy, avoidance of giving offense, etc.) mentioned in the previous paragraphs. In addition, it offers various ways to ensure our accountability to Jesuit superiors in regards to Internet content.

In February of 2013, this document was revised to address explicitly our use of the Internet, social media, etc., in connection with young people. As with all our policies and guidelines dealing with our interactions with minors, these additions to *Norms and Policies* have a three-fold purpose: (1) to protect the safety of minors, (2) to ensure that all Jesuits maintain appropriate boundaries with young people, and (3) to safeguard ourselves against possible allegations of inappropriate behavior. One important point that needs to be remembered is that relationships with minors (excluding family

members) in electronic communications and social media are always either professional or pastoral, not personal.

All Jesuits must familiarize themselves with the provisions of these *Norms and Policies*—a copy of this document can be found at www.jesuits.org/aboutus?PAGE=DTN-20131211110528&SUBPAGE=DTN-20130710105146. Our Jesuit Provinces, institutions, or the dioceses in which we live or work may also have policies related to Internet communications and presence, and it is our responsibility to be aware of and follow those also.

Examen of our Internet Usage

A key dimension of our Ignatian and Jesuit spirituality is reflection upon our experience to help us see how and where we are growing in our relationship with the Lord. It might be beneficial at times to review how our use of technology and the Internet is impacting our lives.

What type of content are we “consuming” on a regular basis? How much of our time is spent on the Internet, smartphones, etc.? What effect does our use of technology and the Internet have on our personal life, our participation in community, and our availability for the mission the Society has given us?

Conclusion: Making a Difference

You, as a public figure within the Church today, have a great opportunity to tell the story of our successes. You have an opportunity to become a “child’s advocate” in a society that places little value on the innocent and the vulnerable.

Some examples of what you can do to help:

1. Learn more about the dynamics of all forms of abuse in our society and especially the dynamics of sexual abuse. Sexual abuse is the least prevalent of all of the forms of abuse in our society.
2. Get support when working with children.
3. Have close and intimate friends with whom you are honest and open with on a regular basis.
4. Jesuits are typically very pastoral and caring with others. Allow yourself to grieve well the many ordinary and extraordinary personal losses you may experience.
5. Monitor your level of stress and practice appropriate self-care.
6. Express your concern for a brother Jesuit who worries you—learn to communicate more directly to him about your worries. Show you care.
7. Review “safe environment” policies for children and vulnerable adults in your school, parish, or Province to see if they are adequate and up-to-date.
8. Evaluate whether children and vulnerable adults are adequately protected on your campus, in your school, and in your pastoral setting.